

EPIGRAPHIA INDICA

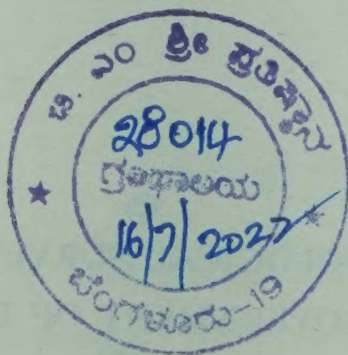
Volume VI (1900-01)



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110001
1981

(S. Sri. Nand)

VOL. VI.—1900-01.



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011

1981

Reprinted 1981

417.100001
ASJ

©
ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1981

Price : Rs. 90.00

ಶ್ರೀ. 28014
ಪುಸ್ತಕ Epigraphia Indica vol VI
ವರ್ಗ ಸಂಖ್ಯೆ 417.100001
ಖರೀದಿ ತಾರೀಖು 16/7/2022
ಕೆ. BY DR KR Ganesh

Printed at Pearl Offset Press, 5/33, Kirti Nagar Indl. Area New Delhi-15

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHIST; FELLOW OF THE UNIVERSITY OF MADRAS;
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

VOL. VI.—1900-01.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co. and KEGAN PAUL,
TRENCH, TRÜBNER & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

VIENNA: A. HÖLDER & Co.

BERLIN: A. ASHER & Co.

PARIS: E. LEROUX.

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY"

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHAEOLOGICAL SURVEY OF INDIA

EDITED BY

JOHN E. HUTTON, F.R.S.

GOVERNMENT OF INDIA, CALCUTTA: 1900-01.

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

VOL. VI.—1900-01.

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

LONDON: LEAC & CO. 21, NEW SPAIN STREET.
NEW YORK: WESTERMAN & CO.
BOMBAY: LEAC & CO. 21, NEW SPAIN STREET.
CALCUTTA: LEAC & CO. 21, NEW SPAIN STREET.

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
D. R. BHANDARKAR, M.A. :—	
No. 18. Alās plates of the Yuvarāja Gōvinda II. ; Śaka-Saṃvat 692	208
„ 28. Plates of Dantivarman of Gujarāt ; Śaka-Saṃvat 789	285
J. F. FLEET, PH.D., C.I.E. (Indian Civil Service, retired) :—	
No. 6. Three Western Gaṅga records in the Mysore Government Museum at Bangalore	40
„ 11. Nīlgund inscription of the time of Amōghavarsha I. ; A.D. 866	98
„ 16. Some records of the Rāshtrakūṭa kings of Mālkhêḍ	160
„ 24. Three inscriptions in the Dhārwar district	251
E. HULTZSCH, PH.D. :—	
No. 8. Mayidavōlu plates of Śivaskandavarman	84
„ 14. Plates of the time of Śaśāṅkarāja ; Gupta-Saṃvat 300	143
„ 15. Two pillar inscriptions at Amarāvati	146
„ 20. Bhīmavaram inscription of Kulōttuṅga I. ; Śaka-Saṃvat 1037	219
„ 21. Two inscriptions of Vikrama-Chōla	223
„ 26. Tsandavōlu inscription of Buddharāja ; Śaka-Saṃvat 1093	268
„ 31. Koṇḍamudi plates of Jayavarman	315
„ 32. Two cave inscriptions at Śiyamaṅgalam	319
„ 33. Raṅganātha inscription of Goppara ; Śaka-Saṃvat 1293	322
„ 34. Two inscriptions of Viḍugādalagiya-Perumāl	331
„ 35. Tēki plates of Rājarāja-Chōḍagaṅga ; dated in the seventeenth year (of Kulōttuṅga I.)	334
PROFESSOR F. KIELHOHN, PH.D., D. LITT., LL.D., C.I.E. :—	
No. 1. Aihole inscription of Pulakēśin II. ; Śaka-Saṃvat 550	1
„ 2. Two Kadamba grants	12
Nos. 3 and 27. Dates of Chōla kings (<i>continued</i>)	20 and 278
No. 4. Konnūr spurious inscription of Amōghavarsha I. , Śaka-Saṃvat 782	25
„ 5. Chēbrōlu inscription of Jāya ; Śaka-Saṃvat 1157	38
„ 7. The date of the Kōṭṭayam (Syrian Christians') plate of Vira-Rāghava	83
„ 13. Two grants of Daṇḍimahādēvi	133
„ 17. Two Bhuvanēśvar inscriptions	198
„ 23. Rāḍhanpur plates of Gōvinda III. ; Śaka-Saṃvat 730	239
„ 29. Sarsavṇi plates of Buddharāja ; [Kalachuri-]Saṃvat 361	294
„ 30. Dates of Pāṇḍya kings	301
REV. F. KITTEL, PH.D. :—	
No. 19. Belatūru inscription of the time of Rājēndradēva ; Śaka-Saṃvat 979	213
H. KRISHNA SASTRI, B.A. :—	
No. 25. Śrīkūrmam inscription of Naraharitīrtha ; Śaka-Saṃvat 1203	260
H. LÜDERS, PH.D. :—	
No. 10. Gadag inscription of Vira-Ballāla II. ; Śaka-Saṃvat 1114	89
„ 12. Two pillar inscriptions of the time of Kṛishṇarāya of Vijayanagara	108
„ 22. Koṇḍaviḍu pillar inscription of the time of Kṛishṇarāya of Vijayanagara ; Śaka-Saṃvat 1442	230
FATHER VAERTAN MELCHISEDECH, OF THE MECHITHARIST CONGREGATION, VIENNA :—	
No. 9. The Armenian epitaph at the Little Mount near Madras	89
V. VENKAYYA, M.A. :—	
No. 36. Raṇastipūṇḍi grant of Vimalāditya, dated in the eighth year	347
INDEX	363

LIST OF PLATES.

1. Aihole inscription of Pulakēsin II. ; A.D. 634-35	to face page 6
2. Kūdgere plates of Vijaya-Śiva-Māndhātṛivarman	between pages 14 & 15
3. Bannahalli plates of Kṛishṇavarman II.	" " 18 & 19
4. Doddahundi stone	to face page 41
5. Bēgūr stone	" " 46
6. Bēgūr inscription and Doddahundi inscription	" " 48
7. Ātakūr stone	" " 50
8. Ātakūr inscription of Kṛishṇa III. and Bātuga II. ; A.D. 949-50	" " 54
9. Mayidavōlu plates of Śivaskandavarman.— Plate i.	between pages 84 & 85
10. " " " " ii.	" " 86 & 87
11. " " " " iii.	to face page 88
12. Armenian epitaph at the Little Mount near Madras	" " 89
13. Nīlgund inscription of Amōghavarsha I.; A.D. 866	" " 102
14. Gañjām plate of Dandīmahādēvi ; the year 180	between pages 138 & 139
15. Plates of the time of Śaśāṅkarāja ; Gupta-Saṁvat 300	" " 144 & 145
16. Hattī-Mattūr inscription and Naregal inscription	to face page 162
17. Lakshmēshwar inscription of the time of Śrīvallabha	" " 166
18. Bhuvanēśvar inscription of Svapnēśvara	" " 202
19. Alās plates of the Yuvarāja Gōvinda II. ; Śaka-Saṁvat 692	between pages 210 & 211
20. Belatūru inscription of Rājēndradēva ; Śaka-Saṁvat 979	to face page 216
21. Chēbrōlu inscription of Vikrama-Chōla ; Śaka-Saṁvat 1049	" " 226
22. Śevilimēdu inscription of Vikrama-Chōla ; the sixteenth year	" " 228
23. Rādhapur plates of Gōvinda III. ; Śaka-Saṁvat 730	between pages 244 & 245
24. Inscriptions at Didgūr, Guḍigere and Mulgund	to face page 253
25. Piṭhāpuram pillar inscriptions	between pages 270 & 271
26. Plates of Dantivarman of Gujarāt.— Plate i.	" " 290 & 291
27. " " " " ii.	to face page 294
28. Sarsavṇī plates of Buddharāja ; [Kalachuri-]Saṁvat 361	between pages 298 & 299
29. Koṇḍamudi plates of Jayavarman.— Plate i.	" " 316 & 317
30. " " " " ii.	" " 318 & 319
31. Śtyamaṅgalam cave inscriptions	to face page 320
32. Tēki plates of Rājarāja-Chōḍagaṅga.— Plate i.	between pages 338 & 339
33. " " " " " ii.	" " 342 & 343
34. Raṇastipūṇḍi grant of Vimalāditya.— Plate i.	" " 354 & 355
35. " " " " " ii.	to face page 358

ADDITIONS AND CORRECTIONS.

A.—VOLUME V.

- Page 16, text lines 12, 13.—Professor Kielhorn has told me that, in line 41 of the Kauṭhēm plates of A.D. 1009 (*Ind. Ant.* Vol. XVI. p. 23), he takes what I have presented as *Karkara-rana-stambhau*, “the two pillars of war of Karkara,” as meaning “**Karkara and Ranastambha**,” and that he would interpret in a similar way the passage, specified above, in the Managôli inscription of A.D. 1161. This latter passage, indeed, when considered apart from the bias created by my previous rendering of the other passage, makes the point quite certain. And, in the abstract of contents (p. 20, lines 5, 6 from the bottom), there should be read “annihilated king **Kakkara** and king **Ranakambha**, the sun and moon in the **Râshtrakûṭa** sky.”—It is due to Mr. Wathen, who brought to notice the Miraj plates of A.D. 1024 which include the verse given in the Kauṭhēm record, to add that the translation put forward by him presents “Karkara and Ranastambha, rājās both of the Râshtra-kûṭa race;” see *Jour. R. As. Soc.*, F. S., Vol. III. p. 269.—The idea naturally occurs, to take **Ranastambha** as a northern kinsman and ally of Kakka II., and to connect him with the Jaipur territory in Rājputāna, in which there is the fortress of ‘Ranthambhor,’ = **Ranastambhapura**,—the ‘Rintimbore or Rantamboor’ of Thornton’s Gazetteer of India, Vol. IV. (1854), p. 320.—J. F. F.
- „ 21, line 18,—for of the race of Vājins, read of the Vājivamśa; and cancel note 2. As has been brought to my notice by Professor Kielhorn, the Vājivamśa is mentioned elsewhere, and the Jain Hullā or Hullapa, a minister of the Hoysala prince Narasimha I., belonged to it; see, for instance, *Inscr. at Śrav.-Bel.* Introd. pp. 52, 54.—J. F. F.
- „ 71, line 13 from bottom,—for summer-solstice, read winter-solstice.
- „ 77, line 8,—for °नाक्र[मति*], read °नाक्र[मत*].
- „ 96, „ 12,—for summer solstice, read winter-solstice.
- „ 150, line 9.—Mr. Krishna Sastri corrects *jagaḍavāḍu* into *jāgaṭavāḍu*, which would be the same as *jayaghaṇṭavāḍu*, ‘one who strikes the gong;’ compare *jāgamṭa* or *jēgamṭa* in Brown’s *Telugu Dictionary*, and *jāgaṭe* or *jēgaṭē* in Kittel’s *Kannada Dictionary*.
- „ 168, line 7,—for Bellary, read Anantapur.
- „ 201, paragraph 3.—The identification, which I put forward in my *Dynasties of the Kanarese Districts*, p. 378, of Bhaṇḍāragaviṭṭage with ‘Kowteh,’ a small village six miles south-west-by-west from Shōlāpur, on a stream (the ‘Adeela Nulla’) which flows into the Sina, which again flows into the Bhīmā, is wrong. I cannot recall the circumstances in which I made the mistake, or the book and map which I then consulted. But it is clear, now, that Bhaṇḍāragaviṭṭage is the modern ‘Bhundarkowteh’ of the Indian Atlas sheet No. 40 (1852), on the north bank of the Bhīmā itself, in lat. 17° 27', long. 75° 44', about twenty miles south-west from Shōlāpur.—J. F. F.

B.—VOLUME VI.

- Page 6, line 2,—for ānnbhāv-, read ānubhāv-.
- „ 11, note 6,—for °sañchanna-, read °sañchhanna-.
- „ 26, line 9 from bottom,—for Sāmāṅgaḍ, read Sāmāṅgaḍ.
- „ 27, line 9,—for Kṛishṇarāja I., read Kṛishṇarāja I.
- „ 53, note 7, line 6,—for Maṇḍalikatrinētra, read Maṇḍalikatripētra.

Page 57, note 9, line 3,— for Vol. V., read Vol. III.

„ 66, line 9, —for Nolambâdhirâja, read Nolambâdhirâja.

„ 67, note 4, line 3,— for -Permmânaḍigal=, read -Permmânaḍigal=.

„ 68, „ 6, „ 2,— for Permanadi, read Permanadi.

69, line 11,— for Kyâtanahalli, read Kyâtanahalli.

„ 70, „ 8,— for Kisukâd, read Kisukâd.

„ 83, „ 16,— for king, read kings.

„ 93, „ 7,— for Malapas, read Malapas.

„ 105, verse 1, and note 8.— Professor Kielhorn has now fully accounted for the description of Vishṇu here as *Purandara-nandana*, “son of Indra;” see *Göttinger Nachrichten*, 1900, p. 350 ff., where he has shewn that it may be traced back to the use of *Ākhaṇḍala-sūnu*, in the *Kirātārjunīya*, i. 24, to denote primarily Arjuna, “the son of Indra,” and secondarily Vishṇu, “the younger brother of Indra.” As he has said, in conclusion;— “If a poet like Bhāravi could use *Ākhaṇḍala-sūnu* as a name of the god Vishṇu, we cannot wonder that some petty poet should have employed its exact synonym *Purandara-nandana*, in just the same sense.”— J. F. F.

„ 110, note 7.— Mr. H. Krishna Sastri aptly identifies Symamdary with Simhâdri, i.e. *Simhâchalam* in the Vizagapatam district; compare Mr. Venkayya's *Annual Report* for 1899-1900, p. 27.

„ 111, line 7 f. from bottom.— Mr. H. Krishna Sastri states that Pâranandi Bhâskarâvadhânin at Nellore possesses a complete copy of the *Chandrikâ*, a commentary on Kṛishṇa-misra's *Prabôdhachandrôdaya* by Nâḍimḍla-Gôpa, the sister's son of Sâlva-Timma. The colophon of the first act reads as follows:— *Iti śrīmad-rājâdhirāja-rāja-paramêśvara-śrī-Virapratâpa-śrī-Kṛishṇarâya-mahârâya-sâmmrâjya-dhuraṁdhara-śrī-Sâlva-Timmarâya-daṁḍanâyaka-bhâginēya-Nâḍimḍla-Gôpa-mantr i ś ē k h a r a -virachitâyâm Prabôdhachandrôdaya-vyâkhyâyâm Chândrik-âkhyâyâm prathamô-nkah ||*

„ 113, line 3 from bottom,— for Môtupalle, read Môtupalle.

„ 117, note 11.— *Vritrabhid-aśman* is synonymous with *indra-nîla*, ‘a sapphire.’

„ 128, „ 6, line 4,— for -Kṛishṇu, read -Kṛishṇa.

„ 131, verse 33, line 3 f.— Read: “If not, why (*dost thou*) whose emblem is the Garuda (*assume*) this (*ensign of the hawk*)?”

„ 132, verse 42,— for “whose deep compassion with heroes was,” read “whose heroism and compassion were.”

„ 135, line 20,— for *saṁvachckhaa*, read *saṁvachckhara*.

„ 157, text line 191,— for तैश्चरण°, read तैश्चरण°.

„ 169, the last line, and page 170, first line; and throughout subsequent references.—I have recently had occasion to look up Mr. H. H. Dhruva's article on the records of A.D. 915, in the *Jour. German Or. Soc.* Vol. XL. p. 322 ff. His introductory remarks shew that these two records were obtained at Bagumrâ. And they ought, therefore, to be referred to as “the Bagumrâ plates of A.D. 915,” and not by a title connecting them with Nausârî as their find-place. His remarks further shew that the seal of each of these two records presents, not only the god Śiva as stated by Dr. R. G. Bhandarkar in *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 253, but also a *svastika* and a Ganapati and the legend *śrīman-Nityavarsha*.— J. F. F.

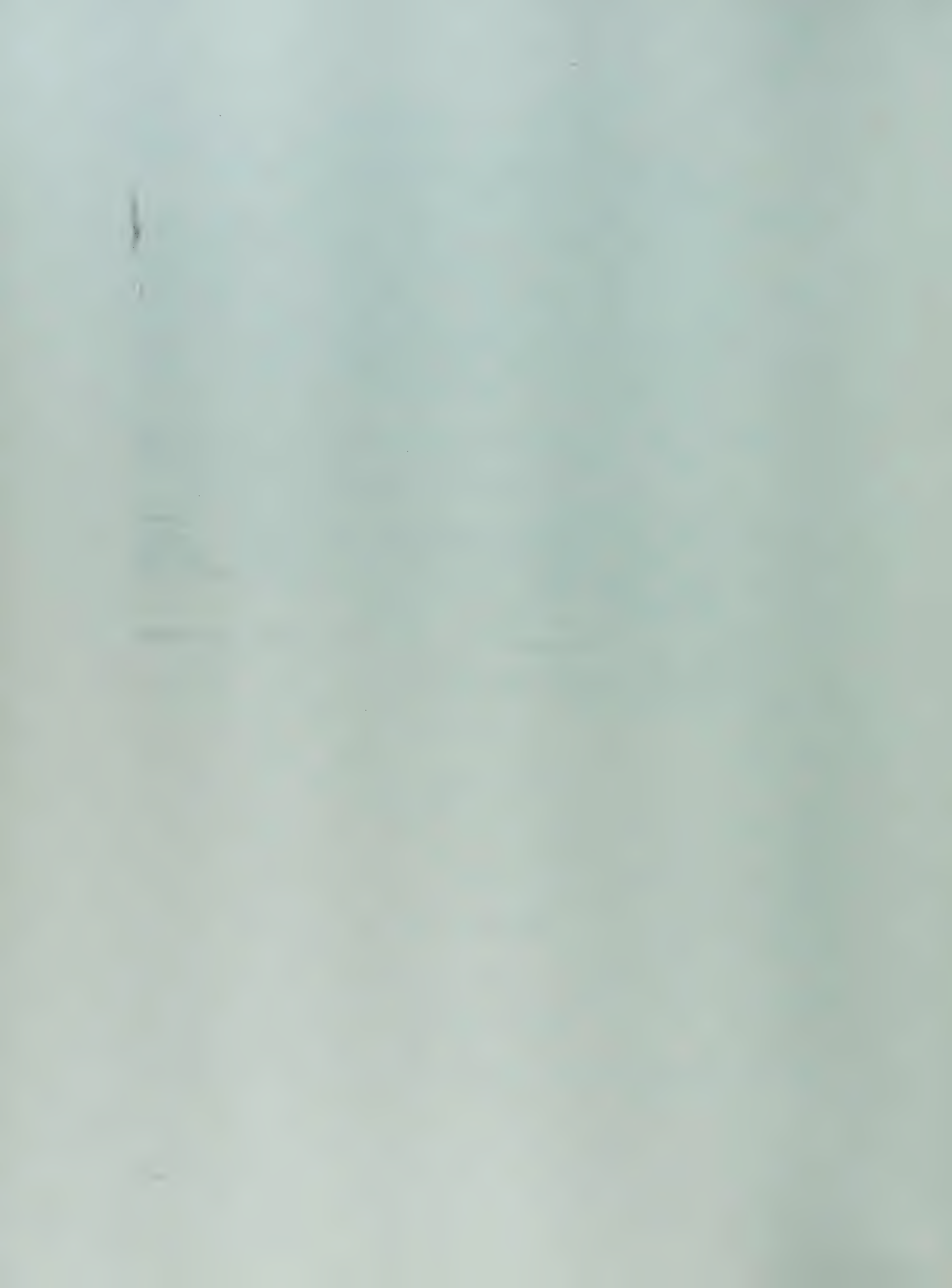
„ 169, note, line 14.— Cancel the words “while his own illustrious queen was prospering.” The correct translation of this passage is given in *South-Ind. Insér.* Vol. II. p. 92.

„ 185, line 7 from bottom,— for -Bassappa read -Basappa.

„ „ note 14,— for 7, 8, read 6, 7.

„ 189, „ 1.— It might have been added here that Ratnâvalôka occurs as a *biruda* of the *Mahâsâmantâ Bappuvarasa* in the *Mahâkûṭa* inscription of A.D. 934: see *Ind. Ant.*

- Vol. X. p. 104, No. 96, text line 2; the *biruda* has there been translated, by "he whose glances were (*as bright*) as jewels."—J. F. F.
- Page 225, line 10 from bottom,—for Eastern India, read Southern India.
- „ 251 ff.; the Didgûr inscription.—In editing this record, I overlooked a fact to which Professor Kielhorn has kindly drawn my attention. Just as here we have Dosi as the name of the governor of the Banavâsi province under king Kattiyara, so also we have Dosirâja as the name of the person at whose request, as recorded in the Vakkalêri plates of A.D. 757 (see Vol. V. above, p. 201), the Western Chalukya king Kîrtivarman II. granted the village of Sulîyûr, which was in the Pânûngal *vishaya* and consequently in the Banavâsi province. The Dosi of the Didgûr inscription may well have been a grandson of the Dosirâja of the Vakkalêri plates. At any rate, the identity of these two names Dosi and Dosirâja, and their connection with the same part of the country, is another point in favour of the view that Kattiyara was a Chalukya.—J. F. F.
- „ 286, line 20 f. from bottom.—Professor Kielhorn contributes the following remark on this date:—"For Śaka-Samvat 789 expired it corresponds to the 23rd December A.D. 867. On this day the 9th *tithi* of the dark half of Pausa ended 12 h. 3 m. after mean sunrise, and the Uttarâyana-Samkrânti took place during the same *tithi*, 1 h. 10 m. before mean sunrise."
- „ 286, line 18 ff. from bottom.—In *Ind. Ant.* Vol. XXXI. p. 254 f. Dr. Fleet has shewn that Kâmpilya, Chokkhakuṭi, Dabbhellaṅka (this is the correct reading), Apasundara and Kâlûpallikâ correspond to the modern villages Kaphleta, Chokhad, Dabhel, Asundar and Karoli, and that the river Mandâkinî is now called Mindhola.
- „ 321, line 15 from bottom,—for Kaśâkûḍi, read Kâśâkuḍi.
- „ 324, note 1, line 4 f., and page 325, line 5,—for Ommaṇa-Uḍaiyar, read Jammaṇa-Uḍaiyar.
- „ 327, line 23,—for -Uḍaiya[r*], read -Uḍaiya[r*].
-



EPIGRAPHIA INDICA.

VOLUME VI.

No. 1.—AIHOLE INSCRIPTION OF PULIKESIN II.; SAKA-SAMVAT 556.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on the east side-wall of an old temple called Mēguṭi, at Aihole in the Hungund tāluka of the Bijāpur (formerly Kalādgi) district.¹ It was first edited, with a photo-lithograph, by Dr. Fleet in *Ind. Ant.* Vol. V. p. 67 ff., and a revised version of the text and translation, with an improved photo-lithograph, has been given by the same scholar, *ibid.* Vol. VIII. p. 237 ff., and *Archæol. Surv. of West. India*, Vol. III. p. 129 ff. I re-edit the inscription at the suggestion of, and from an estampage supplied to me by, Dr. Fleet himself, who was anxious to publish the accompanying photo-lithograph which is the first true facsimile of this record. In common fairness I am bound to state that Dr. Fleet's edition, published more than twenty years ago, was an excellent piece of work, which has been of great assistance to me; and I would wish it to be understood that I consider any improvements in the reading or interpretation of the text which I may be able to offer, to be mainly due to the rapid advance of Indian epigraphy, brought about to no small extent by Dr. Fleet's own exertions.

The inscription contains 19 lines of writing, of which nearly the whole of line 18 and the short line 19 apparently are a later addition of little importance, which may be left out of consideration in these introductory remarks. The writing covers a space of about 4' 9½" broad by 2' ½" high; it is well engraved, and generally in an excellent state of preservation. The size of the letters is between ½" and ⅝". The characters belong to the southern class of alphabets; they are of the regular type of the characters of the Western Chalukya records of the period to which the inscription belongs. Of initial vowels, the text contains the signs for *a*, *ā*, *i* and *u*, and of the signs of the ordinary Sanskrit consonants, all excepting *q̣h*; but *chh*, *ṭh* and the rare *jḥ*² (in =ōjjhati, l. 7) occur only as subscript letters. The alphabet also includes the signs of the *jihvāmūlīya* (e.g. in *Ravikīrttiḥ=kavitā-* at the end of line 17), the *upadhmanīya* (e.g. in *yaḥ=prabhavaḥ=purusha-*, l. 1), and the Dravidian *ḷ* (e.g. in *Mālava-*, l. 11, and *puḷina-*,

¹ See *Revised Lists of Antiquarian Remains Bombay Pres.*, p. 183.

² It is strange that none of the published palæographic Tables should give a single instance of the southern form of *jḥ* from an inscription. The form of the subscript *jḥ* used in the present inscription is almost identical with the one employed in the first Cambodian inscription (in the word *ujjhita* in line 7, *Inscr. Sanscrites du Cambodge*, p. 13, and Plate), the alphabet of which in other respects essentially differs from that of the Western Chalukya inscriptions.

l. 12); and of final *m* (e.g. in *ratnânâm*, l. 1, and *suchiram*, l. 2), final *t* (e.g. in *prakarshât*, l. 3), and final *n* (in *iv=âbhavan*, l. 11, and *dvijân*, l. 15). Besides we have the ordinary signs of punctuation, one or two vertical lines, but they are employed irregularly.—The language of the inscription is Sanskrit, and the text is all in verse, the metres employed in the 37 verses being: the ordinary Ślôka, in vv. 20, 22, 27, 31, 33, 34 and 36; Aupachchhandasika, in vv. 9 and 26; Âryâ, in vv. 1-4 and 7; Âryâgîti, in v. 37; Upajâti, in v. 6 and v. 19 (Indravajrâ); Rathôddhatâ, in v. 8; Vamśastha, in v. 12; Drutavilambita, in v. 10; Praharshinî, in v. 30; Vasantatilakâ, in vv. 11, 14, 28 and 35; Mâlinî, in vv. 13, 15 and 23-25; Hariṇî, in v. 13; Mandâkrântâ, in v. 17; Śârdûlavikrîḍita, in vv. 5, 29 and 32; Mattêbhavikrîḍita, in v. 18; and Sragdharâ, in v. 16. So far as I am able to judge, the author has properly observed the metrical rules, and his choice of the metres in some instances, as when he uses the metre Sragdharâ in v. 16, appears most appropriate.—The orthography calls for few remarks. *Visarga* has everywhere been changed to the *jihvâmûlîya* before *k*, and to the *upadhmânîya* before *p*, and has been assimilated to a following sibilant. The final *m* of a word is at the end of a verse or half-verse always denoted by the special sign of the final *m*, except in *trayânâm* at the end of verse 25; and in the interior of a Pâda before a consonant it is either changed to *anusvâra* or to the nasal of the class to which the following consonant belongs (before *ch*, *chh* and *j* it is always changed to *ñ*). At the end of the first and third Pâdas of a verse the rules of *saṁdhi* have occasionally not been observed, and they have once or twice been neglected in other places. The letter *ñ* is employed instead of *anusvâra* in *Jayasînha*-, l. 3; *v* instead of *b* in *vîbhatsa*-, l. 11, and *=vvalaiḥ*, l. 14; and *j* instead of *y* in *chirañ=jâtah* (for *chiram yâtah*), l. 2. Before *r*, *k* is always doubled (e.g. in *parâkkrama*-, l. 5); and before *y*, *dh* is similarly treated in *ârâddhya*, l. 15. The Dravidian *ḷ* is used in the names *Kâlidâsa*, l. 18, *Âḷupa*, l. 9, *Kêraḷa*, l. 15, *Chôḷa*, ll. 14 and 15, *Naḷa*, l. 4, *Mâlava*, l. 11, and *Kaunâḷa*, l. 13; and also in the words *antarâḷa*, l. 13, *aḷi*, l. 8, *âvalî*, l. 9, *kâḷarâtri*, l. 4 (but not in *kâla*, l. 16), *puḷina*, l. 12, and *vigaḷita*, l. 11. Clerical errors there are few, and they can be easily corrected.

The inscription is a poem by a certain Ravikîrti, who during the reign of the Chalukya Polekêsin Satyâśraya (i.e. the Western Chalukya Pulikêsin II.), whom he describes as his patron, founded the temple of the Jaina prophet Jinêndra on which the inscription was engraved, and who uses the occasion to furnish a eulogistic account (*prasasti*) of the history of the Chalukya family, and especially of the exploits of Pulikêsin II. As a translation of the poem will be given below, it is unnecessary to burden this introduction with an abstract of the contents, the more so because the historical facts related in this record have been fully discussed by Prof. Bhandarkar and Dr. Fleet;¹ but I may draw attention to one or two statements of our author which are made in verses of which either my text or translation differs from those of the previous edition. From the restitution of the true reading, *Bhaimarathyâh*, in verse 17, it appears that the two invaders Âppâyika and Gôvinda, of whom one was repulsed by Pulikêsin II., while the other was made an ally, had come to conquer the country north of the river Bhaimarathî, usually called Bhîmarathî, and that no horses from the northern seas are spoken of in that verse. Again, from the wording of verse 22 it would appear now that the Lâṭas, Mâlavas and Gûrjaras were not conquered by force, but submitted to, or sought the protection of, Pulikêsin of their own accord. Of greater interest perhaps is my interpretation of verse 28. It will be seen that that verse speaks of a piece of water, apparently containing some islands, which was occupied by Pulikêsin's army, and is called the Kaunâḷa water, or the water (or lake) of Kunâḷa. The position of this piece of water is indicated by the sequence of events recorded in the poem. Pulikêsin according to verse 26 subdued the Kalingas and Kôsâlas; he then according to verse 27 took the fortress of Pisṭapura, the modern Piṭhâpuram

¹ See Prof. Bhandarkar's *Early History of the Dekkan*, 2nd ed., especially p. 51; and Dr. Fleet's *Dynasties of the Kanarese Districts*, 2nd ed., especially p. 349 ff.

in the Gôdâvarî district; after that, in verse 28, comes his occupation of 'the water of Kunâla;' this again is followed, in verse 29, by his defeat of the Pallava ruler near Kâñchîpura; and in verse 30 he crosses the river Kâvêrî. Pulikêsin's march of conquest therefore is from the north to the south, along the east coast of Southern India; and the localities mentioned follow each other in regular succession from the north to the south. This in my opinion shews that 'the water of Kunâla' can only be the well-known Kolleru lake, which is south of Pithâpuram, between the rivers Gôdâvarî and Kṛishnâ. To that lake the description of 'the water of Kunâla,' given in the poem, would be applicable even at the present day; and we know from other inscriptions that the lake contained at least one fortified island which more than once has been the object of attack. In the Chellûr plates¹ of the reign of the Eastern Chalukya Kulôttuṅga-Chôḍa II. of Śaka-Saṃvat 1056 (exactly five hundred years after the date of the present inscription) we are told that in the Veṅgî-maṇḍala there is a great lake in which, like Vishṇu's city Dvârakâ in the ocean, is a town named Sarasîpurî, unconquerable by enemies, and that at the time of the inscription that town was possessed or governed by Kâtama-Nâyaka of Kolanu, a Telugu word meaning 'lake,' which according to other inscriptions² must undoubtedly be connected with the Kolleru lake, and which in my opinion is identical with Kunâla.³

Regarding the date of the inscription as given in verses 33 and 34, I have nothing to add to what Dr. Fleet already has stated about it. It corresponds, for the expired year 3735 of the Kaliyuga, here described as the year 3735 since the Bhârata war, and—which is the same—for Śaka-Saṃvat 556 expired, to A.D. 634-35.

Important as this inscription is as an historical document, to myself it seems almost more interesting from a literary point of view. The statement in verse 37 that it raises its author to the level of Kâlidâsa and Bhâravi, is surely an exaggeration, but in my opinion this poem indubitably places him in the very front rank of court-poets and writers of *prastis*. Ravikîrti is thoroughly conversant with the rules of the Alaṅkāra-śāstra, and like a true *dâkshinātya*, he is unsurpassed in some of his *utprêkshās*. He is familiar with the works of India's greatest poets, and seems to have especially profited by the study of that most perfect poem of Kâlidâsa's, the *Raghuvamśa*. That this *kāvya* of Kâlidâsa's about A.D. 600 was well-known in widely distant parts of India, and even beyond the confines of India proper, there can be no doubt now. I have elsewhere⁴ had occasion to shew that one of its verses (XII. 1) has been present to the mind of the author of the Bôdh-Gayâ inscription of Mahânâman, dated in A.D. 588. I have also drawn attention to the fact⁵ that another verse of the same poem (VI. 23) has been imitated in one of the Nâgârjunî Hill cave inscriptions of the Maukhari Anantavarman, which for palæographic reasons cannot be placed later than the first half of the sixth century. Besides, so far as I can judge, part at least of the text of the *Raghuvamśa* was

¹ See *Ind. Ant.* Vol. XIV. p. 57.

² See Dr. Hultzsch, above, Vol. IV. p. 37, and *South-Ind. Inscr.* Vol. II. p. 308.

³ We may compare (see Hémachandra's *Prākṛit Grammar*, II. 116 ff.) *ālāna*=*āṇḍā*, *Achalapura*=*Alachapura*, *karēṇū*=*kanēṇū*, etc.—*Kunḍā* very probably is the *Kunḍā* of the grammarians, which according to Ujjvaladatta is the name of a locality, and according to Hémachandra (*Uṇḍadigana* 476) the name of a town.—Moreover, notwithstanding the difference of spelling, I have no doubt whatever that the *Kaundā* of our inscription is identical with the *Kaurḍāka* in line 19 of the Allāhābād pillar inscription of Samudragupta (*Gupta Inscr.* p. 7), which in that inscription is enumerated immediately before *Paishtapuraka*, just as in the present inscription the *jalam Kaundā* is mentioned immediately after *Pishtapura*. (An antiquated statement, lately repeated in the *Bombay Gazetteer*, Vol. I. Part I. p. 63, induces me to add that by the inspection of an excellent estampage I have convinced myself that *Kaurḍāka*, as published by Dr. Fleet, is the true reading in Samudragupta's inscription).

⁴ See *Ind. Ant.* Vol. XX. p. 190, and *Gupta Inscr.* p. 276.

⁵ See *Ind. Ant.* Vol. XX. p. 190, and *Gupta Inscr.* p. 224.

familiar to the composer of the first Cambodian inscription,¹ which according to the most competent authorities belongs to the commencement of the seventh century. And turning to Chalukyan inscriptions, it is sufficient to say that the half-verse *yathâvidhi-hutâgnânâm yathâkâm-ârchitârthinâm* of *Ragh.* I. 6, is actually copied by the writer of the Mahâkûta pillar inscription of Maṅgalêśa,² which may be specifically dated in A.D. 602, and was certainly composed before A.D. 610. As regards the present inscription, I have brought together in the notes to my translation a number of parallel passages both from the *Raghuvamśa* and the *Kirâtârjunîya*, which can leave no doubt as to Ravikîrti's indebtedness to the authors of those two *kâvyas*. Here I would only add that for the principal part of his poem, the description of the exploits of his patron in verses 17-32, Ravikîrti clearly has taken as his model the *Raghu-digvijaya* in *Ragh.* IV., and that very probably he would himself have styled this part (if not the whole) of his *prasasti* the *Digvijaya* of Polekêsin Satyâśraya.

TEXT.³

- 1 Jayati⁴ bhagavân(ñ)=Jinêndrô [vî]ta-ja[râ-ma]raṇa-janmanô yasya [1*] jñâna-samudr-ântargga[ta]m=akhilân=jagad=antarâpam=iva | (||) [1*] Tad=anu chiram=apari[mê]yaś=Chalukya-kula-vipula-jalanidhir=jjayati || (I) prithivî-mauli-lalâmnâm yaḥ=prabhavaḥ=purusha-ratnânâm || [2*] Śûrê vidushi cha vibhajan=dânam=mânañ=cha yugapad=êkatra || (I)
- 2 avihita-yâthâsam[kh]y[ô] [ja]yati cha Satyâśrayas=suchiram || [3*] Prithivîvallabha-śabdô yêshâm=anvartthatân=chirañ=jâtaḥ⁵ [1*] tad-vamśêshu jigîshushu têshu bahushv=apy=atîtêshu || [4*] ⁶Nânâ-hêti-sat-âbhighâta-patita-bhrânt-âśva-patti-dvipê nrityad-bhîma-kavandha-khadga⁷-kirāṇa-jvâlâ-sahasr[ê] raṇê [1*]
- 3 Lakshmîr=bhâvita-châpal=âpi cha kṛitâ śauryyêṇa yêṇ=âtmasât(d=)râj=âsîj=Jayasinha-⁸vallabha iti khyâtaś=Chaluky-ânvayaḥ || [5*] ⁹Tad-âtma-jô=bhûd=Raraṇarâga-¹⁰nâmâ divy-ânubhâvô jagad-êkanâthaḥ [1*] amânushatvam kila yasya lôkaḥs=¹¹suptasya jânâti vapuḥ-prakarshât || [6*] ¹²Tasy=âbhavat=tanûjaḥ=Polekêsi(śi) ya[h]¹³ śrit-êndukântir=api [1*]
- 4 Śrî-vallabhô=py=ayâsîd=Vâtâpipuri-vadhû-varatâm || [7*] ¹⁴Yat-trivargga-padavîm=alam kshitan n=ânugantum=adhun=âpi râjakam [1*] bhûś=cha yêṇa hayamêdha-yâjinâ prâpit-âvabhṛitha-majjanâ¹⁵ babhau || [8*] ¹⁶Naḷa-Mauryya-

¹ *Inscr. Sanscrites du Cambodge*, p. 13. When writing the second half of verse 6 (*dvishâm asahyô yasyaiva pratâpô na ravêr api*) the author of the inscription had in his mind, and the wording of his verse was influenced by, *Ragh.* IV. 49 (*Diśi mandâyatê tējô dakṣhiṇasyâm ravêr api, tasyâm eva Raghôḥ Pândyâḥ pratâpam na vishêhirê*); in the inscription the use of the particle *api* after *ravêr* in my opinion is awkward, if not improper; in Kâlidâsa's verse it is most appropriate. The idea expressed in verse 7 (*Yasya saingarajô dhâtam yjjhitâlanakṛitishv api, ripustrigandadêśêshu chûrṇabhâvam upâgatam*) was suggested by *Ragh.* IV. 54 (*Bhayôtsrishtâvibhûshânâm tēna Kēralayôshītām, alakēshu chamûrēṇuś chûrṇapratinidhikṛitah*).

² See *Ind. Ant.* Vol. XIX. p. 16, line 1 of the text. The same inscription contains other fragments of verses (l. 2, *ṛiddhyâ Vaiśravaṇôpamah*; l. 10, *Mahêndra iva durddharshaḥ Râma ivâparâjitah Śibir=Asūtnara iva*; l. 11, *samudra iva gambhîraḥ kshamayâ prithivî-samah*), the source of which I have not discovered yet. The Nerûr plates of Maṅgalêśa (*Ind. Ant.* Vol. VII. p. 161) also contain a half-verse (l. 11, *Babhau sa Vainya-pratimâna-kṛttis=tamah=pramṛidnan=svagun-âmsujalaih*), which I have not yet identified.

³ From an impression supplied by Dr. Fleet.

⁴ Metre of verses 1-4: Âryâ.

⁵ Read =chiram yâtaḥ.

⁶ Metre: Śârdûlavikṛîḍita.

⁷ Originally *khâdga* was engraved, but the *â* of *khâ* seems to have been struck out again.

⁸ Read *Jayasimha*.

⁹ Metre: Upajâti.

¹⁰ Read *Raraṇarâga*.

¹¹ Read *lôkas*.

¹² Metre: Âryâ.

¹³ This *yaḥ* (or *ya* ?) was originally omitted, and is engraved above the line.

¹⁴ Metre: Rathôddhatâ.

¹⁵ Possibly the *akshara* *nâ* has been altered to *nam* in the original, and *prâpit=âvabhṛitha-majjanam* (i.e. *prâpitâ avâ*?) would be a better reading.

¹⁶ Metre: Aupachchhandasika.

- Kadamba-kālarātriḥs=¹tanayas=tasya babhūma(va) Kirttivarmma [I*] para-dāra-nivṛitta-chittavṛittêr=api² dhīr=yasya ripu-śri-
- 5 y=ānukṛiṣṭā || [9*] ³Raṇa-parākkrama-labdha-jayaśriyā sapadi yēna virugna(gṇa)m=aśēshataḥ [I*] nṛipati-gandhagajēna mah-aujasā prithu-Kadamba-kadamba-kadambakam⁴ || [10*] ⁵Tasmin=Surēśvara-vibhūti gat-ābhilāshē rāj=ābhavat=tad-anujah=kila Maṅgal[ē]śah⁶ [I*] yah=pūrvva-paśchima-samudra-taṭ. ōshit-āśva-sēnā-rajah-paṭa-vinirmmita-digvitānaḥ || [11*] ⁷Sphuran-mayūkhair=asi-dīpikā-śataih(tair=)
- 6 vyudasya mātaṅga-tamisra-saṅchayam [I*] avāptavān=yō raṇaraṅga-mandirē Kaṭachchuri-śrī-lalanā-parigrahaṁ || [12*] ⁸Punar=api cha jighṛikshōs=sainyam=ākkṛānta-sālam⁹ ruchira-bahu-patākam Rēvatī-dvipam=āśu [I*] sapadi mahad=udanvat-tōya-saṁkkṛānta-bimbam¹⁰ Vara(ru)ṇa-balam=iv=ābhūd=āgataṁ yasya vāchā || [13*] ¹¹Tasy=āgrajasya tanayē Nahush-ānubhāgê(vê) Lakshmyā kil=ābhi-
- 7 lashitê ¹²Pol[e]kēśi-nāmni [I*] sāsūyam=ātmani bhavantam=ataḥ=pitṛivyaṁ¹³ jñāt=āparuddha-charita-vyavasāya-buddhaṁ || [14*] Sa¹⁴ yad-upachita-[ma]ntr-ōtsāha-śakti-prayōga-kshapita-bala-viśēshō Maṅgalēśas=¹⁵samantāt [I*] sva-tanaya-gata-rājy-ārambha-yatnēna sārddham nijam=atanu cha rājyañ=jivitañ=ch=ōjjhati sma || [15*] ¹⁶Tāvat=tach-chha[t*]tra-bhaṅgê jagad=akhilam=arāty-andhakār-ōparuddham
- 8 yasy=āsahya-pratāpa-dyuti-tatibhir=iv=ākkṛāntam=āsīt=prabhātam [I*] nṛityad-vidyut-patākaiḥ=prajavini maruti kshuṇṇa-pa[r]yyanta-bhāgair=ggarjjadbhir=vvārivāsai(hai)r=aḷi-kula-malinam vyōma yātām kadā vā || [16*] Lab[dhv]ā¹⁷ kālām bhuvam=upagatê jētum=Āppāyik-ākhyê Gōvindê cha dviradanikarair=uttarām=Bhaimarathyāḥ [I*] yasy=ānīkair=yudhi bhaya-rasa-jñātvam=ēkaḥ=prayātas=tatr=āvāptam=phalam=upakṛitasya=ā-
- 9 parēṇ=āpi sadyah | (||) [17*] ¹⁸Varadā-tuṅga-taraṅga-raṅga-vilasad-dhamsāvali-mēkhalām Vanavāsīm=avamṛidnatas=surapura-prasparddh[i]nīm sampadā [I*] mahatā yasya bal-ārṇavēna paritas=saṅchhādīt-ōrvvitalam¹⁹ sthala-durggañ=jala-durggatām=iva²⁰ gatām tat=tatkshaṇê paśyatām || [18*] ²¹Gaṅg-

¹ Read *°rātriḥ* ; the sign of *visarga* may have been struck out already in the original.

² Originally *-nivṛittichittêrapi* was engraved; afterwards the *i* of *tti* and the *ē* of *ttē* appear to have been struck out, the *aksharas vṛitt[ē]* were engraved below the line, and the place where they should be inserted was indicated by a vertical line above the line, before *ra*.

³ Metre: Drutavilambita.

Originally *°kaḥ* seems to have been engraved.

⁴ Metre: Vasantatilakā.

⁵ The signs for *li* and *lē* being very similar, it is somewhat difficult to say whether the reading here and in line 7 is *Maṅgalīśa* or *Maṅgalēśa*; in neither place is it *Maṅgalīśa*. I read the name *Maṅgalēśa*, because I do not think that the engraver twice would have made the same mistake, and because in line 7 the third *akshara* of the name appears to me undoubtedly to be *lē*. Compare the *lē* of *kālē* in l. 16, and the *li* of *malinam* in l. 8, and of *liṅga* and *Kaliṅga* in l. 13.

⁷ Metre: Varṇasastha.

⁸ Metre: Mālinī.

⁹ Read *-sālam*.

¹⁰ Read *-bimbam*.

¹¹ Metre: Vasantatilakā.

¹² The sign of the first consonant (*p*) of this name, in my opinion, at the top has the vowel *o*, and below it, *u*, but the latter seems to have been struck out. In the following syllable, originally the full sign of *la* seems to have been engraved; whether the vowel-sign at the top is meant for *i* or *e*, is difficult to say.

¹³ Read *-pitṛivyaṁ*.

¹⁴ Metre: Mālinī.

¹⁵ Instead of the *akshara śa* originally *śō* seems to have been engraved.

¹⁶ Metre: Sragdharā.

¹⁷ Metre: Mandākrāntā.

¹⁸ Metre: Mattēbhavikṛīḍita.

¹⁹ This sign of punctuation is superfluous.

²⁰ In the original, between *durgga* and *tāmiva*, the *aksharas tāmivaga* were engraved, and then struck out again.

²¹ Metre: Indravajrā.

- Âlup-êndrâ vyasanâni sapta hitvâ pur-ôpârjjita-sampadô=pi [1*] yasy=
ânnbhâv-ôpanatâs=sad=âsann=â-
- 10 sanna-sêvâmrîta-pâna-śaundāḥ¹ [|| 19*] Koṅkaṇêśhu² yad-âdishta-chapḍa-dapḍ-
âmbuvîchibhiḥ [1*] udastâs=tarasâ Mauryya-palvalâmbu-samriddhayaḥ | (||) [20*]
³Apara-jaladhêr=Lakshmî[m] yasmin=Purim=Purabhit-prabhê madagaja-ghaṭ-
âkârair=nnâvâm śatair=avamridnati [1*] jalada-paṭal-ânik-âki(kf)rupan=navôtpala-
mêchakañ=jalanidhir=iva vyôma vyômnas=sa-
- 11 mô=bhavad=ambubhiḥ(dhiḥ) [|| 21*] ⁴Pratâp-ôpanatâ yasya Lâṭa-
Mâlava-Gûrjarâḥ [1*] dapḍ-ôpanata-sâmantâ-charyy-âch[â]ryyâ iv=
âbhavan || [22*] ⁵Aparimita-vibhûti-sphîta-sâmantâ-sênâ-makuta-maṇi-mayûkh-
âkrânta-pâdaravindāḥ [1*] yudhi patita-gaja(jê)ndr-ânika-vî(bî)bhasa-bhûtô
bhaya-vigalita-harshô yêna ch=âkâri Harshaḥ || [23*] Bhuvam=urubhir=
ânikaîś=sâ-
- 12 satô yasya Rêvô(vâ)-vividha-pulîna-sôbh-âvandanya-Vindhy-ôpakantḥ[ah]⁶ [1*]
adhikatarāma=arâjat=svêna têtô-mahimnâ śikharibhir=ibha-varjyâ(rjyô)
var[sh]maṇâ sparddhay=êva [|| 24*] Vidhivad=upachitâbhis=śaktibhis=Śakrakalpas=
tisribhir=api guṇ-aughais=svaiś=cha mâhâkul-âdyaiḥ [1*] agamad=adhipatitvam
yô Mahârâshṭrakâṇām navanavati-sahasra-grâma-bhâjâm trayânām [|| 25*]
Grihinām⁷ sva-
- 13 sva-guṇais=trivargga-tuṅgâ vihit-ânyakshitipâla-mânabhaṅgâ[h] [1*] abhavan=
upajâta-bhîtiliṅgâ yad-ânîkêna sa-Kô[sa*]lân-Kaliṅgâ[h] || 26* Pishtam⁸
Pishtapuram yêna jâtam durggam=adurggamañ=⁹chitram yasya kalêr=
vrittam¹⁰ jâtam durggama-durggamam | (||) [27*] ¹¹Sannaddha-vârâṇa-ghaṭâ-
sthagit-ântarâlam¹² nân-âyudha-kshata-nara-kshataj-âṅgarâgam¹³ [1*] âsij=jalam
yad-avamardditam=abhra-garbham Kaunâlam=a-
- 14 mbaram=iv=ô[j ?]ita-¹⁴sândhyarâgam || [28*] ¹⁵Uddhût-âmalâ-châva(ma)ra-dhvaja-
śata-chchha[t*]tr-ândhakârair=vva(bba)laiḥ śauryy-ôtsâha-ras-ôddhat-¹⁶âri-
mathanair=mmaul-a(â)dibhish=shaḍvidhaiḥ [1*] âkrânt-âtmabalônmatim=
balarajassañchhanna-Kâñchipurâḥ(ra)prâkârântari ta - pra t â p a m = a k a r ô d = y a ḥ =
Pallavânâm=patim || [29*] Kâvēri¹⁷ drîta-śapharî-vilôla-nêtrâ Chôlânâm sapadi
jay-ôdyatasya yasya [1*] prâschyôtanmada-gaja-sê-
- 15 tu-ruddha-nîrâ samsparsam pariharati sma ratna-râsêḥ | (||) [30*] ¹⁸Chôla-
Kêrâla-Pândyanâm¹⁹ yô=bhût=tatra maharddhayê [1] Pallav-ânika-nîhâra-
tuhinêtaradîdhitih || [31*] ²⁰Utsâha-prabhu-mantra-śakti-sahitê yasmin=samastâ
diśô jitvâ bhûmi-patîn=visrijya mahitân=ârâddhya dēva-dvijân [1*] Vâtâpin-
nagarîm=praviśya nagarîm=êkâm=iv=ôvvi(rvvi)m=imâm²¹ chañchan-nîradhî(dhi)-
nîla-nîra-parikhâm

¹ Read -śaundāḥ.² Metre: Ślôka (Anushtubh).³ Metre: Hariṇî.⁴ Metre: Ślôka (Anushtubh).⁵ Metre of verses 23-25: Mâlinî.⁶ This, in my opinion, is the intended (and undoubtedly correct) reading. Originally °nîhō was engraved, but the two lines forming the ô appear to have been struck out again.⁷ Metre: Aupachchhandasika.—The *akshara sva* at the end of the line should be struck out, and may have been struck out already in the original.⁸ Metre: Ślôka (Anushtubh).⁹ Read °rggamam |.¹⁰ Read *vrittam*.¹¹ Metre: Vasantatilakâ.¹² Read °râlām.¹³ Originally -*narakshatakshata*° seems to have been engraved, but the first *kshata* apparently has been struck out again.¹⁴ Read =ôdita-.¹⁵ Metre: Śârdûlavikrîḍita.¹⁶ Originally -ôddhit- was engraved.¹⁷ Metre: Prabharshinî.—Read *druta*-.¹⁸ Metre: Ślôka (Anushtubh).¹⁹ Read -Pândyanâm.²⁰ Metre: Śârdûlavikrîḍita.²¹ Read =imâm.

Handwritten text in a South Indian script, likely Grantha or Tamil, covering the entire page. The text is arranged in approximately 20 horizontal lines. The script is highly stylized and dense, with many characters appearing to be in a cursive or shorthand form. The ink is dark, and the background is light, making the text stand out. The overall appearance is that of an ancient manuscript or a historical record.

2
 4
 6
 8
 10
 12
 14
 16
 18

- 16 Satyāśrayê śāsati || [32*] Trimśatsu¹ tri-sahasrêshu Bhāratād-āhavād-
itah [1*] sapt-ābdaśata-yuktêshu śa(ga)têshv=abdêshu pañchasu [|| 33*]
Pañchāśatsu Kalau kâlê² shatsu pañcha-śatâsu cha [1*] samâsu
samatitâsu Śakânâm=api bhûbhujâm || [34*] ³Tasy=âmbudhitraya-nivârta-
śāsanasya
- 17 Satyāśrayasya param=âptavatâ prasâdam [1*] śailañ=Jinêndra-bhavanam
bhavanam=⁴mahimnân=nirmâpitam=matimatâ Ravikîrttin=êdam || [35*]
⁵Prasastê=vvasatêś=ch=âsyâh⁶ Jinasya trijagad-gurôh=⁷karttâ kârayitâ ch=
âpi Ravikîrttih=kritî svayam || [36*] ⁸Yên=âyôji navê=śma-sthiram=arttha-
vidhau vivêkinâ Jina-vêśma [1*] sa ⁹vijayatâm Ravikîrttih=kavitâ-
- 18 śrita-Kālidāsa-Bhāravi-kîrttiḥ | (||) [37*] © ¹⁰Mûlavalli-Velmaṭtikavāda-
[Ma]¹¹chchanûr-Ggaṅgavûr-Puligere-Gaṇḍavagrâma(mâ) iti asya bhukti[h 1*]
Giri(rê)[s=ta]tât=paśchim-[â]bhigata¹² Nimûvârir=yyâva[t*] mahâpathântapurasya
si(sî)mâ uttarataḥ dakṣiṇatô
- 19¹³ ga . . . ¹⁴ na ©

TRANSLATION.

(Verse 1.) Victorious¹⁵ is the holy Jinêndra—he who is exempt from old age, death and birth—in the sea of whose knowledge the whole world is comprised like an island.

(V. 2.) And next, long victorious is the immeasurable, wide ocean of the Chalukya family, which is the birth-place of jewels of men that are ornaments of the diadem of the earth.

(V. 3.) And victorious for very long is Satyāśraya, who in bestowing gifts and honours on the brave and on the learned, both together on either, observes not the rule of correspondence of number.¹⁶

¹ Metre of verses 33 and 34: Ślôka (Anushtubh).

² After this a second *lê* seems to have been engraved and then cancelled again.

³ Metre: Vasantatilakâ.

⁴ Originally = *bhavanam* was engraved.

⁵ Metre: Ślôka (Anushtubh).

⁶ Read = *asyâh*.

⁷ Read - *gurôh* |.

⁸ Metre: Âryâgiti.

⁹ In the place of *vi* originally *ja* was engraved; afterwards it was erased and *i* was engraved above and below it.

¹⁰ From here the writing differs from, and seems undoubtedly more modern than, that of the preceding part of the inscription. Compare especially the signs for *a*, *k*, *t*, *r* and *l*.

¹¹ Dr. Fleet read this *akshara pa*, and he may possibly be right.

¹² Not understanding the passage, I am unable to say whether (as proposed by Dr. Fleet) this should be altered to *°gatam*.

¹³ Here one or two *aksharas* are illegible.

¹⁴ Here one *akshara* is illegible.

¹⁵ Ravikîrti in verses 1-3 glorifies first the Jaina prophet, Jinêndra, for whom he has built the temple at which the inscription was engraved; secondly (*tad=anu*), the Chalukya family, the history of which forms the theme of his poem; and lastly, his patron, the king Satyāśraya (Pulikêsin II.) of that family. Similarly, in the first three verses of the (unpublished) Tâlgund Kadamba inscription the poet Kubja first glorifies the god Sthânu (Śiva), near whose temple the Kadamba king Kākusthavarma founded a tank; secondly (*tam=anu*), the Brâhmaṇ caste to which the Kadambas, whose rise to power Kubja describes, belonged; and lastly, the king Kākusthavarma himself.—With the epithet commencing with *vitta*-, compare *vitta-janma-jarasaṁ* (*param śuchi brahmaṇaḥ padam*) in the *Kirātārjunīya*, V. 22.

¹⁶ Interpreted by Pāṇini's rule, I. 3, 10, *yathā-saṁkhyam=anudêśaḥ samānām*, the statement that Satyāśraya bestowed 'gifts and honours on the brave and on the learned' would mean, that he bestowed gifts on the brave, and honours on the learned. But the fact that the king really bestowed gifts and honours, both together, on the brave as well as on the learned, shews that the above statement should not be interpreted by, or, as the poet puts it, that Satyāśraya did not act in accordance with, Pāṇini's *yathāsaṁkhyā*-rule. As Ravikîrti here refers to Pāṇini, I. 3, 10, so Bhāravi in the *Kirātārjunīya*, XIII. 19, clearly refers to the immediately preceding rule of Pāṇini's, I. 3, 9, *tasya lōpaḥ*; compare Mallinātha's commentary on the verse. Similarly, to give only one more instance, Kālidāsa in the *Raghuvamśa*, XII. 58 (*dhātôḥ sthāna iv=ādêśam*), alludes to Pāṇini, I. 1, 56, *sthānivad=ādêśo=naividhau*.

(V. 4.) When many members of that race, bent on conquest, applied to whom the title of Favourite of the Earth had at last become appropriate, had passed away,—

(V. 5.) There was, of the Chalukya lineage, the king named Jayasimha-vallabha, who in battle—where horses, footsoldiers and elephants, bewildered, fell down under the strokes of many hundreds of weapons, and where thousands of frightful headless trunks and of flashes of rays of swords were leaping to and fro¹—by his bravery made Fortune his own, even though she is suspected of fickleness.²

(V. 6.) His son was he who was named Raṇarāga, of divine dignity, the one master of the world, whose superhuman nature, (even) when he was asleep, people knew from the pre-eminence of his form.³

(V. 7.) His son was Polekēśin, who, though endowed with the moon's Beauty, and though the favourite of Fortune, became the bridegroom of Vātāpipurī.⁴

(V. 8.) Whose path in the pursuit of the three objects of life⁵ the kings on earth even now are unable to follow; and bathed by whom with the water of the purificatory rite, when he performed the horse-sacrifice, the earth beamed with brightness.

(V. 9.) His son was Kīrtivarman, the night of doom to the Naḷas, Mauryas and Kadambas, whose mind, although his thoughts kept aloof from others' wives, was attracted by the Fortune of his adversary.

(V. 10.) Who, having secured the fortune of victory by his valour in war, being a scent-elephant of a king, of great strength, at once completely broke down the multitude of the broad kadamba trees—the Kadambas.⁶

(V. 11.) When his desire was bent on the dominion of the lord of the gods,⁷ his younger brother Maṅgalēśa became king, who by the sheets of dust of his army of horse, encamped on the shores of the eastern and western seas, stretched an awning over the quarters.⁸

(V. 12.) Who in that house which was the battle-field took in marriage the damsel, the Fortune of the Kaṭachchuris, having scattered the gathering gloom, (viz.) the array of elephants (of the adversary), with hundreds of bright-rayed lamps, (viz.) the swords (of his followers).

(V. 13.) And again, when he was desirous of taking the island of Rēvatī, his great ārya with many bright banners, which had ascended the ramparts, as it was reflected in the water of the sea appeared like Varuṇa's forces, quickly come there at once at his word (of command).

¹ Literally, 'dancing.' The compound commencing with *nṛityad-* reminds one of *Ragh.* VII. 48, where a warrior whose head has been cut off with the sword (*khaḍga*) rises into the sky, and from there views his headless trunk dancing on the battle-field (*nṛityat=kabandham samarē dadarśa*).—The preceding *aśva-patti-dvipa* is equivalent to *aśva-dvipa-vīra*, *ibid.* verse 39.

² Compare *Ragh.* XVII. 46, *chopal=āpi svabhāvataḥ . . . Śrīḥ*.

³ The gods are called *a-nimisha*, or *a-nimēsha*, because they do not shut their eyes (compare *Ragh.* III. 48). When the king was asleep, he did shut his eyes, yet even then the pre-eminence of his form shewed him to be a god. *Vapuḥ-prakarsha* occurs e.g. *ibid.* III. 34 and 52, and *Kir.* III. 2.—It may be noted that the word *jagad-ēkanāthaḥ*, used in this verse, occurs in *Ragh.* V. 23, together with *dvijarāja-kāntiḥ* which is synonymous with the epithet *śrī-ēndukāntiḥ* in the next verse of this inscription.

⁴ Beauty (*Kānti*) personified is regarded as the wife of the Moon. The town Vātāpipurī is represented by the poet as a newly married woman (*Vātāpipury=ēva vadhūr=navōdhā, tasyā varō vōdhā*); compare *Ragh.* XVII. 25, *rājyaśrī-vadhū-varaḥ*.

⁵ I.e. *dharma*, *artha* and *kāma*.

⁶ The expression *prithu-Kadamba-kadamba-kadambakam* apparently was suggested to our author by the *prithu-kadamba-kadambaka* in *Kir.* V. 9. In the Tālgund Kadamba inscription the *kadamba* tree and the Kadamba family have the epithet *uru*, corresponding to the adjective *prithu* in the present inscription and in the Kaūthēm plates, *Ind. Ant.* Vol. XVI. p. 22, l. 21.

⁷ I.e. when he died.

⁸ Compare *Ragh.* XVIII. 22, *vēlā-tatēśh=ūshita-sainikāśvam*; and IX. 50, *gaganam=aśvakhur-ōddhata-rēṇubhir=nṛi-savitā sa-vitānam=iv=ākarōt*. The eastern and western seas bound the earth on either side; compare *Kumdrasambhava*, I. 1.

(V. 14.) When his elder brother's son, named **Polekêsin**, of a dignity like Nahusha's, was coveted by Fortune,¹ and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile,²—

(V. 15.) That **Maṅgalêśa**, whose great strength became on all sides reduced by the application of the powers of good counsel and energy gathered by Him,³ abandoned, together with the effort to secure the kingdom for⁴ his own son, both that no mean kingdom of his and his life.

(V. 16.) Then, on the subversion of that rule encompassed by the darkness of enemies, the whole world grew light again, invaded as it were by the lustrous rays of His irresistible splendour. Or when was it that the sky ceased to be black like a swarm of bees with thundering clouds, in which flashes of lightning were dancing like banners, and the edges of which were crushed in the rushing wind?⁵

(V. 17.) When, having found the opportunity, he who was named **Âppâyika**, and **Gôvinda** approached with their troops of elephants to conquer the country north of the **Bhaimarathî**, the one in battle through His armies came to know the taste of fear,⁶ while the other at once received the reward of the services rendered by him.

(V. 18.) When He was besieging **Vanavâsi**, which for a girdle⁷ has the rows of *hamsa* birds that sport on the high waves of the **Varadâ** as their play-place, and which by its wealth

¹ A comparison with *Ragh.* V. 38 suggests the interpretation that it was desired to confer on Polekêsin the dignity of *Yuvarâja*, or heir apparent.

² The verb *apa-rudh* means 'to debar, to shut out from, to banish, to exile;' it is often joined with *râshṭrât*, *râshṭrâd=aparuddhaḥ* being equivalent to *râshṭrâd=bhrashṭaḥ*; and *aparuddhaś=charati* is used of a person who as an exile wanders about in foreign countries. Already in the *Atharvaveda*, III. 3, 5, we find the phrase *anyakshêtrâ aparuddham charantam*, in a hymn by which the restoration of an exiled king is accomplished; see Bloomfield's *Atharvaveda*, p. 74. And in the *Aitarêya-Brâhmaṇa*, VIII. 10— I take this quotation from the St. Petersburg Dictionary—the manner in which a prince who has lost his kingdom may regain it, is described thus: *Yady u vâ enam upadhâvêd râshṭrâd aparudhya m d n a s: tathâ mē kuru yathâdham idam râshṭram punar avagachchânti, êtām êvainam dîsam upanishkramoyêt, tathâ ha râshṭram punar avagachchati*; 'if ever there should seek shelter with him (i.e. with the anointed Kshatriya) one who is being shut out from his kingdom, saying "act for me in such a manner that I may regain this kingdom," he (i.e. the anointed Kshatriya) should let him depart in *this* (north-eastern) direction; so verily he recovers his kingdom.' From all this it is clear that what our poet wishes us to understand, is, that Polekêsin, either banished by Maṅgalêśa or having left the country from fear of him, went to neighbouring princes and asked their assistance in the recovery of his rights. The expression *aparuddha-charita* is used by the poet with special reference to the phrase *aparuddhaś=charati*, as explained above.—*Vyavasāya-buddhi* is used by Kâlidâsa in the *Kumârasambhava*, IV. 45.

³ I.e. Polekêsin, whose exploits are eulogized in verses 15-32. In the original the sentences in these verses are all relative clauses, the relative pronouns of which are correlated with the *tasya* at the commencement of verse 35. In my translation I have written the pronoun, when it refers to Polekêsin, with an initial capital letter.

⁴ For the use of the word *gata* compare e.g. *Sîtâ-gatam snêham*, 'his love for Sîtâ,' in *Ragh.* XV. 86; see also above, verse 11, *vibhûti-gat-abhîlâsha*.

⁵ The first half of the verse states that, as the rising sun dissipates the darkness of night, so Polekêsin dispersed the enemies who on the destruction of Maṅgalêśa's rule (literally, of the umbrella which is the sign of sovereignty) on all sides beset the realm. And the second half impresses on the reader the fact that only then, on Polekêsin's rise to power, and at no other time, the troubles attending Maṅgalêśa's destruction were put an end to. Though the poet, employing the rhetorical figure of *aprasutaprasamsâ*, in the second half of the verse actually speaks of a phenomenon of nature, the clearance of the sky of storm-clouds by the agency of the sun, the context and his choice of the words (*patâka*, *paryanta-bhâga*, the verb *garj* for which see e.g. *Ragh.* IX. 9, and *ali-kula* which recalls *ari-kula*) at once suggest to the reader what is intended to be conveyed.—The question ending with *kadâ vâ* undoubtedly requires an answer in the negative (*na kadâpi*). The word *tâvat* with which the verse commences I take in the sense of *tasminn=avasarê* or *tatkâlâ eva*; compare e.g. *Kumârasambhava*, VII. 30 and 63. With the second half of the verse compare Varâhamihira's description of the clouds at the time of an earthquake, *Bṛihatsamhitâ*, XXXII. 17.

⁶ Compare *Ragh.* III. 26, *sutasparśarasajñatâm yayau*.

⁷ The city of Vanavâsi, being represented as a woman, has for her tinkling girdle the rows of singing *hamsa* birds that play in the Varadâ river which flows close to the town. Compare *Ragh.* IX. 37; also *ibid.* XIX. 40, *sakataṁ cha Sarayûṁ viorivattîm êrôṇi-bimbam=iva hamsa-mêkhalam*; and *Kir.* IV. I. 4, *utkalakam, mêkhalam . . . priyâm=iva . . . bhuvam*.

rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water.

(V. 19.) Although in former days they had acquired happiness by renouncing the seven sins, the Gāṅga and Ālupa lords, being subdued by His dignity, were always intoxicated by drinking the nectar of close attendance upon him.¹

(V. 20.) In the Koṅkanas the impetuous waves of the forces directed by Him speedily swept away the rising wavelets of pools²—the Mauryas.

(V. 21.) When, radiant like the destroyer³ of Pura, He besieged Puri, the Fortune of the western sea, with hundreds of ships in appearance like arrays of rutting elephants, the sky, dark-blue as a young lotus and covered with tiers of massive clouds, resembled the sea, and the sea was like the sky.⁴

(V. 22.) Subdued by His splendour, the Lāṭas, Mālavas and Gūrjaras became as it were teachers of how feudatories, subdued by force, ought to behave.⁵

(V. 23.) Harsha, whose lotus-feet were arrayed with the rays of the jewels of the diadems of hosts of feudatories prosperous with unmeasured might, through Him had his mirth (*harsha*) melted away by fear, having become loathsome with his rows of lordly elephants fallen in battle.

(V. 24.) While He was ruling the earth with his broad armies, the neighbourhood of the Vindhya, by no means destitute of the lustre of the many sandbanks of the Rēvā, shone even more brightly by his great personal splendour, having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.⁶

(V. 25.) Almost⁷ equal to Indra, He by means of all the three powers, gathered by him according to rule, and by his noble birth⁸ and other excellent qualities, acquired the sovereignty over the three Mahārāṣṭrakas with their nine and ninety thousand villages.

¹ Though they had renounced the vice of drink together with the other six vices, they again became drunkards. The seven vices are enumerated *e.g.* in the verse (Böhtlingk's *Ind. Sprüche*, 2994): *Dyūtaṁ māṁsaṁ surā vēśy=ākṣhēta-chaurya-parāṅganāḥ | mahāpāpāni sapt=aiva vyasanāni tyajéd=budhaḥ ||*

² Compare the *Mālavikāgnimitra*, in the first act, *atrābhavataḥ kila mama cha samudra-paḥvalayōr=iv=antaram=asti*; the comparison apparently is a proverbial one.—The juxtaposition of the two words *chanda* and *daṇḍa* also is most common; compare *e.g.* *Ind. Ant.* Vol. XX. p. 415 (*South-Ind. Inscr.* Vol. I. p. 33), l. 11 of the text, *Yama-daṇḍa-chanda-dōrddanda*; *South-Ind. Inscr.* Vol. II. p. 349, l. 55 (as corrected by Dr. Hultzsch), *bāhu-daṇḍa-chand-āsani*; *Ep. Ind.* Vol. II. p. 218, l. 40, *chand-āsi-daṇḍa*; *etc.* Compare also the very common title or epithet *mahāprachandaṇḍanāyaka*, *Ind. Ant.* Vol. X. p. 127, l. 6 of the text, and elsewhere.

³ *I.e.* the god Siva.

⁴ For a similar way of comparing heaven and earth with each other see *Ragh.* IV. 29, *bhavas=talam=iva vyōma kurvan=vyōm=ēva bhūtalām*.

⁵ Although the Lāṭas *etc.*, impressed by his majesty and power, had voluntarily submitted to him or sought his protection, they behaved so humbly and obediently as by their conduct to set an example to others whom he had subjected by force. Compare *Ragh.* XVII. 21, where the *daṇḍōpanata-charita* of the gods Indra *etc.* towards the king Atithi is described. With *āchāryā abhavan* one may compare *āchāryakam chakré*, *ibid.* XII. 78.

⁶ Really the mountainous country of the Vindhya had to be avoided by the king's elephants, because it was impassable for them; but the poet's reason is, that the elephants were higher than the Vindhya. If they had gone there, the Vindhya by the presence of these mountain-like elephants would have transgressed the command of the sage Agastya (the *Vindhyasya saṁstambhayitā mahādrēḥ*, *Ragh.* VI. 61; see also XII. 31) that it should not grow higher so long as Agastya remained in the south. In this way the very absence of the king's elephants becomes an additional token of his might.—With the whole verse compare *Ragh.* XVI. 31; for the use of *avandhya* see *ibid.* I. 86, *āsamsit-āvandhya-prārthana*, literally 'one whose prayer is not destitute of fulfilment.'

⁷ He was like Indra because, like that deity, he possessed certain *śaktis*; but was inferior to him because his *śaktis* were only three (the powers of mastery, good counsel, and energy), while Indra possesses eight *Śaktis* (*Indrāṇi etc.*).

⁸ According to Pāṇini, IV. 1, 141, *māhākula* would mean 'born in a noble family.'

(V. 26.) Through the excellencies of their householders prominent in the pursuit of the three objects of life, and having broken the pride of other rulers of the earth, the Kalingas with the Kôsalas by His army were made to evince signs of fear.

(V. 27.) Hard pressed (*pishṭa*) by Him, Pisṭapura became a fortress not difficult of access; wonderful (*to relate*), the ways of the Kali age to Him¹ were quite inaccessible!

(V. 28.) Ravaged by Him, the water of Kunāla²—coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accoutred elephants—was like the cloud-covered sky in which the red evening-twilight has risen.³

(V. 29.) With his sixfold forces,⁴ the hereditary troops and the rest, who raised spotless chowries, hundreds of flags, umbrellas, and darkness,⁵ and who churned the enemy elated with the sentiments of heroism and energy, He caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army, and to vanish behind the walls of Kāñchīpura.⁶

(V. 30.) When straightway He strove to conquer the Chôlas, the Kāvêrī, who has the darting carps for her tremulous eyes, had her current obstructed by the causeway formed by his elephants whose rutting-juice was dripping down, and avoided the contact with the ocean.⁷

(V. 31.) There He caused great prosperity to the Chôlas, Kêraḷas and Pāṇḍyas, he being the hot-rayed sun to the hoar-frost—the army of the Pallavas.

(V. 32.) While He, Satyâśraya, endowed with the powers of energy, mastery and good counsel,—having conquered all the quarters, having dismissed the kings full of honours, having done homage to gods and Brâhmanas, having entered the city of Vâtâpī—is ruling, like one city, this earth which has the dark-blue waters of the surging sea for its moat;⁸

(V. 33.) (Now) when thirty (and) three thousand and five years besides, joined with seven hundred years, have passed since the Bhârata war;

¹ Against Pāṇini, II. 3, 69, the genitive case is used in construction with *durgama* in accordance with the maxim *khalartha-yôgê=pi śēsha-vivakshāyām shashṭhām=ichchhanti*; see e.g. Mallinātha on *Ragh.* XVII. 70, where Kālidāsa has *tasya* (instead of *tēna*) *durlabhaḥ*.

² I.e. the Kunāla (Kolanu, Kolleru) lake; compare my introductory remarks, above, p. 2 f.

³ Compare *Ragh.* XVI. 58 (especially the words *galit-āngarāgaih saṁdhyōdayaḥ sâbhra iva*); XI. 60 (*saṁdhyā-mēgha-rudhira*); and *Kir.* IX. 9 (*sthagita-vārīda-paṅktyā saṁdhyayā*).

⁴ For the *śaḍvidhaṁ balam* see *Ragh.* IV. 26 and XVII. 67.

⁵ The darkness raised by the troops is the dust, the *rajō-andhakāra* of *Ragh.* VII. 39. (In *Kir.* XVII. 20 we similarly have a *śar-andhakāra*, and in the *Vikramāṅkadēvacharita*, I. 75, a *khadg-andhakāra*). The poetical beauty here lies in the fact that darkness is enumerated together with such very different things as chowries *etc.*

⁶ *Balarajassañchanna-Kāñchīpuraprākārantarita* is a Karmadhāraya compound. The splendour of the Pallava first (when he was defeated in the open) was only obscured; afterwards (when he had to retire within the walls of his fortress) it entirely vanished. The poet of course wishes us to understand that the splendour of the Pallava is compared with the sun.

⁷ The verse clearly was suggested to our author by *Ragh.* IV. 45: *Sa sainya-paribhōgēna gajādāna-sugandhinā | Kāvêrīm saritām patyuh saṅkantiyām=iv=ākarōt ||* By the fact that his soldiers used the water of the river for bathing *etc.*, and in doing so made it fragrant with the rutting-juice of their elephants, Raghu made the (river) Kāvêrī an object of suspicion for the ocean, her husband, who by the smell of her body would be led to believe that she had had intercourse with other men. Ravikīrti too mentions the rutting-juice, but does so in a mere *epitheton ornans* which he might as well have omitted, because in his verse the real reason for the Kāvêrī's keeping away from the ocean is, that her current was obstructed by the bulky elephants on which Polekēsīn crossed the river. Ravikīrti has spoiled Kālidāsa's verse by crowding into it an idea from *Ragh.* IV. 38 (*sa tīrtvā Kapiśām saingair=baddha-dvirāda-sētubhiḥ*).—The epithet of the Kāvêrī, *druta-śapharī-vilōla-nētrā*, apparently was suggested by the epithet *śapharī-parisphurita-chāru-drīṣaḥ* in *Kir.* VI. 16 (compare also *ibid.* IV. 3); *prāśchyōtan-mada* occurs *ibid.* VII. 35.

⁸ Part of this verse was suggested by *Ragh.* IV. 85-87, describing the conclusion of Raghu's *dig-vijaya*. With the end of the verse compare *ibid.* I. 30: *Sa vēlā-vapravalayām parikhṛīṭa-sāgarām | ananyaśāsanām=urvīm śāśa=aika-purīm=iva ||*

(V. 34.) And when fifty (*and*) six and five hundred years of the Śaka kings also have gone by in the Kali age;

(V. 35.) This stone mansion of Jinêndra, a mansion of every kind of greatness, has been caused to be built by the wise Ravikîrti, who has obtained the highest favour of that Satyâśraya whose rule is bounded by the three oceans.

(V. 36.) Of this eulogy and of this dwelling of the Jina revered in the three worlds,¹ the wise Ravikîrti himself is the author and also the founder.

(V. 37.) May that Ravikîrti be victorious, who full of discernment has used the abode of the Jina, firmly built of stone, for a new treatment of his theme,² and who thus by his poetic skill has attained to the fame of Kâlidâsa and of Bhâravi!³

No. 2.—TWO KADAMBA GRANTS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Both these grants were discovered by Mr. B. L. Rice, C.I.E., Director of Archæological Researches in Mysore, and are edited here, with his kind permission, from ink-impressions made in 1892 by Dr. Fleet from the original plates, which Mr. Rice had been good enough to send to him for examination. Dr. Fleet has placed the impressions at my disposal, and has also supervised the preparation of the accompanying photo-lithographs.

A.—KÛDGERE PLATES OF VIJAYA-ŚIVA-MÂNDHÂTRIVARMAN.

The second year.

These plates were obtained by Mr. Rice at Kûdgere in the Shikârpur tâluka of the Shimoga district of Mysore, and were first publicly mentioned in his *Report* for 1890-1. A summary of their contents has been already given by Dr. Fleet, in his *Dynasties*, second ed., p. 290.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $6\frac{5}{8}$ " broad by 3" high. The plates are quite smooth, their edges being neither fashioned thicker nor raised into rims. They are thin; but, the engraving being shallow, though otherwise quite good, the letters do not shew through on the reverse sides at all. The interiors of the letters, here and there, shew marks of the working of the engraver's tool. Various marks and faint lines on the margins and between the lines of writing, in my opinion, render it very probable that the plates originally bore another inscription. The ring on which the plates are strung seems to be of brass, not of copper; it is a plain one, about $\frac{3}{16}$ " thick and $2\frac{1}{8}$ " in diameter. It had already been cut when the grant came into Dr. Fleet's hands. There is no seal, and no indication about the ring of one having ever been attached to it. The weight of the three plates is 13 oz., and of the ring, $1\frac{1}{4}$ oz.; total, $14\frac{1}{4}$ oz.—The writing is well preserved. The size of the letters is about $\frac{5}{16}$ ". The characters are of the 'box-headed' type of the southern alphabet, and in their general appearance, among Kadamba inscriptions,

¹ Or 'the preceptor of the three worlds.'

² *Viz.* the history of the Chalûkyas.—In the original verse observe the *Yamakas* at the ends of the first and second, and of the third and fourth Pâdas (*jînavêśma* and *ravikîrttiḥ*). The locative *artha-vidhau* is a good instance of a *nimitta-saptamī*.

³ I purposely omit from my translation the line which follows in the original, and which is a later addition to the poem. The first part of it enumerates six villages, the revenues of which apparently were assigned to the temple of Jinêndra founded by Ravikîrti. The concluding part of it, which speaks of boundaries, I do not understand.

resemble most those of the Dêvagere plates of the fourth year and the Halsî plates of the *Mahârâja* Mṛigêśavarman (*Ind. Ant.* Vol. VII. p. 37, and Vol. VI. p. 24, Plates). As regards individual letters, I would draw attention to the very clear and distinct form of *ḍh* in *drīḍha*, l. 6 (as compared with the sign for *ḍ* in *Kauṇḍinya*, l. 9); to the form of the Dravidian *ḷ* in *Koḷāla*, l. 7; and to the fact that the subscript *t*—while in the conjunct *kt* it is denoted by the ordinary sign for *t* (without the loop) used in this inscription, and in *nt* by the sign with the loop—in the conjunct *tt* is written in both ways, as may be seen *e.g.* from *sva-dattām* and *para-dattām*, in line 14. I would lay some stress on this last point, because we have the same two ways of writing the conjunct *tt* also in the Dêvagere plates of the third year of the *Mahârâja* Mṛigêśavarman, in which the single *t*, as in the present inscription, is always denoted by the sign without the loop;¹ (compare *ibid.* Vol. VII. p. 35, Plate, *nivarttanam* in line 12, and the same word and *dattavân* in line 13). For final consonants the full signs, written below the line, are used in *dattavân*, l. 12, *pramādât*, l. 13, and *-bhāk*, l. 16. Final *m* is written in the same way in *siddham*, l. 1; but in other places where my text shews a final *m*, that letter is denoted by a small hook, engraved at the bottom of the line.—The language of the inscription is Sanskrit, and, with the exception of two benedictive and imprecatory verses, the text is in prose. In respect of orthography, I need only mention that the word *brahma* is written *bramha*, in line 10. The phraseology of the text is the usual one, except that some rare technical terms occur in lines 8 and 9.

The inscription records that the *Dharmamahârâja* of (the family of) the Kadambas, Vijaya-Śiva-Māndhātṛivarman, at Vaijayanti (*i.e.* Banavâsi), on the full-moon tithi of Vaiśākha in the second year (of his reign), granted some land at the village of Koḷāla to a spiritual teacher (perhaps the king's own teacher), named Dêvaśarman. The charter (*paṭṭikā*) was written by the *rahasy-ādhikṛita*,² or private secretary, Dāmôdaradatta.

The genealogy of Māndhātṛivarman is not given; and as his name does not occur in the published inscriptions, his relation to the known princes of the same family cannot for the present be determined with any certainty. But I may say that a comparison of this inscription with the other Kadamba inscriptions would lead me to connect Māndhātṛivarman more closely with Mṛigêśavarman than with any other Kadamba prince. Palæographical reasons for this statement have been given above. Other reasons are, that both princes, and they only, are described as residing at Vaijayanti; that one is called Vijaya-Śiva-Mṛigêśavarman,³ and the other Vijaya-Śiva-Māndhātṛivarman; and that, corresponding to the epithets of Māndhātṛivarman in the present inscription, *anêka-sucharit-ôpachita-vipula-punya-skandha* and *âhav-ârjita-vipula-parama-drīḍha-sattva*, we have, in Mṛigêśavarman's inscriptions, *anêka-janmântar-ôpârjita-vipula-punya-skandha* (*Ind. Ant.* Vol. VII. p. 35, l. 4, and p. 37, l. 6 of the text), and *âhav-ârjita-parama-ruchira-drīḍha-sattva* (*ibid.* p. 35, l. 5) or *naik-âhav-ârjita-parama-drīḍha-sattva* (*ibid.* p. 37, l. 10). All this looks to me as if Māndhātṛivarman might have been either, as a younger brother of Śântivarman, the immediate predecessor of Mṛigêśavarman, or the younger brother and immediate successor of this prince.

¹ The case is different *e.g.* with the Halsî plates of the fifth year of the *Mahârâja* Harivarman (*Ind. Ant.* Vol. VI. p. 31, Plate), where the single *t* is denoted by both the sign without the loop and the sign with the loop, and where *tt* is written in three different ways (by two signs of *t* without the loop; both with the loop; and the first without the loop, and the second with it).

² The same official title (in Prâkrit *rahasādhikata*) occurs in the Pallava inscription in *Ep. Ind.* Vol. I. p. 7, l. 50 of the text. The same inscription has another rare term in common with the present inscription; see below, p. 15, note 7. The *rahasy-ādhikṛita* in other inscriptions is called simply *rahasya*; see above, Vol. III. p. 21, note 1.

³ See *Ind. Ant.* Vol. VII. p. 37, ll. 4 and 17 of the text. Mṛigêśavarman is so called also in the Hiṭṭahebbâgilu plates, *Ep. Carn.* Vol. IV. p. 136, No. 18. The same plates apparently have in common with the present inscription the rare term *antaḥkara-visṭika*, which I have not found elsewhere. (The term *parihṛita-paṅg-ôtkôṭa* in the same plates may be compared with *sarva-paṅga-parihṛita*—not *sarva-paṅgu-parihṛita*, as printed—in line 5 of the Goa plates of Śaka-Samvat 532, *Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates.)

The village of Kolâla, which is mentioned in this inscription, I am unable to identify with certainty. The *Madras Postal Directory* shews two villages named 'Kolala,' in the Tumkûr district of Mysore,—one in the Tiptûr tâluka, post-town 'Turuvekere,' and the other in the Tumkûr tâluka, post-town 'Kolala' itself; probably Kolâla is one or other of these.

TEXT.¹*First Plate.*

- 1 Siddham || Śrī-vijaya-Vaijayantyām² dharmmamahârâjah
 2 Svâmi-Mahâsêna-mâtrigan-ânudhyât-abhishiktaḥ
 3 Mânavya-sagôtrô Hârîtî-putrah pratikṛita-svâdhyâya-
 4 charchchikaḥ Kadambânâm śrī-Vijaya-Śiva-Mândhâtrivarmma

Second Plate; First Side.

- 5 anêka-suchî(char)it-ôpachita-vipula-punya-skandhaḥ
 6 âhav-ârjjita-vipula-parama-dṛiḍha-sat[t*]vaḥ savassarê⁴
 7 dvitiyê Vaiśâkha-paurṇamâsyâm Kolâla-grâmê sîmni⁵
 8 sa-pânîya-pâtam sa-dakshinam a-khaṭvâ-vâs-audana[m]⁶

Second Plate; Second Side.

- 9 a-bhata-pravêśam antahkara-vipti(shṭi)ka[m] Kaundinya-
 10 sagôtrâya datt-ânuyôgâya Taittirîya-sabramha(hma)-
 11 chârîṇê Dêvaśarmmanê Modekaranî-nâma-halam
 12 râja-mânêna vimśati-nivarttanam kêdâram da[tta]vân [l*]⁷

Third Plate.

- 13 Pramâdât ⁸adharmmâd=vâ yô=sy=âbhiha[r]tt[â] sa
 pâ[taka]-sa[m]yukt[ô]
 14 bhavati [l*] Uktañ=cha [l*] ⁹Sva-dattâm para-datt[âm] vâ¹⁰ yô
 harêna(ta) vasundharâm [l*]
 15 shapthim(shṭim) varsha-sahasrâṇi narakê pachyatê tu
 saḥ || Yô=sya
 16 abhirakshitâ sa tat-phala-bhâk [l*] Uktañ=cha [l*] Bahubhi¹¹
 vasudhâ bhuktâ
 17 râjabhis=Sagar-âdibhiḥ [l*] yasya yasya yadâ bhûmiḥ¹² bhûmas=tasya
 tasya tadâ phala[m] [l*]
 18 [D]âm[ô]daradatêna¹³ rahasy-âdhikritêna likhit=êyam patṭikâ ||

¹ From Dr. Fleet's impressions.

² Here, and in other places below, the rules of *saṃdhi* have not been observed.

³ Originally *sû* seems to have been engraved.

⁴ Read *saṃvatsarê*. The alteration of *ssa* into *tsa* seems to have been made already in the original.

⁵ Below the *s* of this word originally the letter *m* was engraved. Read *-grâma-sîmni*.

⁶ Originally the full sign of *m* (*ma*) was engraved here, but, with the exception of the 'box' at the top, it has been effaced.

⁷ Below this line some writing—perhaps the words *pramâdât adharmmâd=vâ yô=sy=d* of the next line—was engraved, and cancelled again.

⁸ Instead of the initial *a* the *akshara pra* was originally engraved.

⁹ Metre, here and below : Ślôka (Anushtubh).

¹⁰ This sign of punctuation is superfluous.

¹¹ Read *bahubhiḥ*.

¹² Read *bhûmis=tasya*.

¹³ Read *°dattêna*.

Kudgere Plates of Vijaya-Siva-Mandhatrivarman.

i.

ಸ ೨ " ಪ್ರವರವು ಪ್ರವರವು
 ಪ್ರವರವು ಪ್ರವರವು ಪ್ರವರವು
 ಪ್ರವರವು ಪ್ರವರವು ಪ್ರವರವು
 ಪ್ರವರವು ಪ್ರವರವು ಪ್ರವರವು

ii a.

[illegible]

ii b.

10

12

Handwritten text in an ancient script, likely Pahlavi, on a dark, rectangular tablet. The text is arranged in four lines. A circular hole is visible on the left side of the tablet.

iii

14

16

18

Handwritten text in an ancient script, likely Pahlavi, on a dark, rectangular tablet. The text is arranged in five lines. A circular hole is visible on the left side of the tablet.

TRANSLATION.

(Line 1.) (*Be it*) accomplished ! At (*the city*) of victory, the famous **Vaijayanti**, the *Dharmamahārāja*¹—anointed after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers, belonging to the *Mānavya gōtra* (*and*) a son² of Hāritī, studying the requital (*of good or evil*) as his sacred text,³—the glorious **Vijaya-Śiva-Māndhātṛivarman** of (*the family of*) the **Kadambas**, who by his many good actions has accumulated an abundant store of religious merit, and has acquired in war abundant and supreme enduring strength, on the full-moon tithi of **Vaiśākha** in the second year (of his reign), has given, with pouring out of water⁴ (*and*) with a present (*of money*), the plough-land called⁵ **Modekaranī** within the borders of the village of **Koḷāla**, by the king's measure a field of twenty *nivartanas*, to the spiritual teacher⁶ **Dēvaśarman**, who belongs to the *Kauṇḍinya gōtra* and is a student of the *Taittirīya Vēda*,—exempt from (*the duty of providing*) cots,⁷ abode, and boiled rice, free from the ingress of soldiers, (*and*) exempt from internal taxes and forced labour.⁸

(L. 13.) He who from wantonness or wickedness takes away this (*gift*), is guilty of sin. And it has been said : Whosoever should take away land given by himself or given by

¹ I.e. 'the *Mahārāja* who is devoted to religion ;' but the whole is used as a title, as *dharma-mahārāja-dhīrāja* and *dharma-yuvamahārāja* are in Pallava inscriptions.

² This must not be taken literally. The Kadambas generally were *Hāritīputras*, and therefore individual Kadamba kings also have the same epithet.

³ Instead of *pratīkṛita-svādhyāya-charchika*, which occurs also in the Halsi plates of the *Mahārāja* *Harivarman* (*Ind. Ant.* Vol. VI. p. 30), other Kadamba plates have *pratīkṛita-svādhyāya-charchaka* (*ibid.* Vol. VII. p. 35), *pratīkṛita-svādhyāya-charchāpāra* (*ibid.* Vol. VII. p. 31 ; *Ep. Carn.* Vol. IV. p. 136 ; and below p. 18), *pratīkṛita-svādhyāya-charchā-pārāga* (*Ind. Ant.* Vol. VI. p. 25, and Vol. VII. p. 33), and *pratīkṛita-charchāpāra* (*ibid.* Vol. VII. p. 37), where the word *svādhyāya* has probably been omitted by mistake. Since all these epithets apparently are synonymous, it will be sufficient to analyse one of them ; and I select for the purpose *pratīkṛita-svādhyāya-charchāpāra*. *Charchāpāra*, which in the *Mahābhāṣya* on P. III. 2, 1, is given by the side of *vēdādhya*, 'one who studies the Vēda,' according to Haradatta denotes 'a person who repeats or studies a particular text, (*charchām pārayati*) ; and *svādhyāya-charchāpāra* therefore would be 'one who studies his Vēdic text.' The word *pratīkṛita*, in previous translations of Kadamba inscriptions, has been either omitted or rendered by 'adopted,' a meaning which *pratīkṛita* cannot well convey. In my opinion, it will be safer to take the word as a substantive and in its well-known sense of 'requital, recompense,' and to regard *pratīkṛita-svādhyāya* as a *Karmadhāraya* compound (in the sense of *svādhyāya iva pratīkṛitam* or *pratīkṛitam iva svādhyāyah*), so that the whole epithet would denote 'one who studies the requital (of good or evil) as his sacred text.' If this interpretation be correct, I cannot help thinking that the epithet alludes to the history of the Kadambas, as told in the *Tālgund* inscription (*Dr. Fleet's Dynasties*, second ed., p. 286 ; *Ind. Ant.* Vol. XXV. p. 27). So long as the Kadambas were private Brāhmanas, it was one of their chief duties to study the sacred texts ; in other words, they were *svādhyāya-charchāpārās*. When they had become kings, it was an equally sacred duty for them to requite good and evil ; to do so was, what the study of the Vēda had been to them before ; and thus, having been *svādhyāya-charchāpārās*, they then were *pratīkṛita-svādhyāya-charchāpārās*.

⁴ The phrase *sa-pāntya-pātā*, which also occurs below, p. 18, l. 17, and in *Ep. Carn.* Vol. IV. p. 136, is equivalent to *udak-ātisargēna*, *udaka-pūrvam*, and similar expressions. In the same sense, but occasionally misunderstood, we repeatedly meet with *udakam pātetvā* in the *Jātakas* ; compare e.g. Vol. III. p. 286, l. 3, *udakam pātetvā adāsi* ; Vol. II. p. 371, l. 13, *suvaṇṇabhīmārena pupphagandhavāsitaṃ udakam pātetvā adāsi* ; and Vol. VI. p. 344, l. 10, *rājā tussitvā gandhodakapunnāṃ suvaṇṇabhīmāram adāya . . . "gāmaṃ rājabhogena bhūñjā" ti seṭṭhissa hatthe udakam pātetvā*. This last quotation clearly states the well-known fact that the water was poured into the hand of the donee.—With the *sa-dakshinam* of our inscription compare the *sa-hiranya[m*]* in line 9 of the (spurious) *Hosūr* plates, *Ind. Ant.* Vol. VIII. p. 97.

⁵ Compare *Ind. Ant.* Vol. VI. p. 23, l. 6 of the text, where also a field has a special name (*Beḷovara*).

⁶ I take *datt-anuyōga* to be equivalent to *anuyōga-kṛit*, which according to Goldstücker's *Dictionary* denotes 'an Āchārya or spiritual teacher.' *Dēvaśarman* was perhaps the king's own teacher.

⁷ Compare *Ep. Ind.* Vol. I. p. 6, l. 31 of the text, where also we have *khaṭṭāvāsa* (*khaṭvā-vāsa*), in a Pallava inscription.

⁸ The expression *antaḥkara-vishtika* apparently occurs also in the *Hiṭṭahebbāgilu* plates, *Ep. Carn.* Vol. IV. p. 136, plate iii. b, l. 1.—[With *antaḥ-kara* compare *antar-āyam*, 'internal revenue,' and its counterpart *purav-āyam*, 'external revenue,' in *South-Ind. Inscr.* Vol. III. No. 61, text line 5 f.—E. H.]

others, he is burnt in hell for sixty-thousand years. He who preserves this (*gift*), shares the reward of it. And it has been said : The earth has been possessed by many kings, commencing with Sagara ; to whomsoever at any time the land belongs, to him, for the time being, belongs the reward (*of a grant*).

(L. 18.) This charter was written by the private secretary Dâmôdaradatta.

B.—BANNAHALI PLATES OF KRISHNAVARMAN II.

The seventh year.

These plates were discovered about 1888, while digging at Bannahalli in the Chikmagalur taluka of the Kadûr district of Mysore, and are now in the possession of the Pâtîl of Halêbîd. They were first publicly noticed by Mr. Rice in his *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 15 ; and an account of their contents is given by Dr. Fleet in his *Dynasties*, second ed., p. 290.

These are four copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{3}{4}$ " broad by $2\frac{3}{4}$ " high. They are quite smooth, the edges being neither fashioned thicker nor raised into rims. The engraving is good, but not very deep. The letters do not shew through on the reverse sides of the plates ; they shew marks of the working of the engraver's tool, throughout.— On one of the edges, the plates are numbered, by four notches¹ on plate i., three on plate ii., two on plate iii., and one on plate iv. (*i.e.* in exactly the reverse order) ; and near these notches there is also a single notch on each plate : whether this marking is ancient or recent, is not apparent.— The plates are strung on a ring, which had been cut already when the grant came into Dr. Fleet's hands ; it is about $\frac{1}{4}$ " thick, and $2\frac{3}{4}$ " in diameter. The ends of the ring are secured in a seal which is roughly circular, about $1\frac{1}{2}$ " in diameter. About a quarter of an inch from the edge of it, there is a raised rim ; and inside this, in relief on a countersunk surface, there is a lion, standing to the proper right.² The weight of the four plates is 1 lb. $9\frac{3}{4}$ oz., and of the ring and seal, 7 oz. ; total, 2 lbs. $\frac{3}{4}$ oz.— The writing is well preserved. The size of the letters is between $\frac{3}{16}$ " and $\frac{5}{16}$ ". The characters belong to the southern alphabet. With those of the Halsî plates of the fifth year of the Mahârāja Harivarman (*Ind. Ant.* Vol. VI. p. 31, Plate) they have this in common that the letter *t*, both when used singly and in conjuncts, is mostly denoted by the sign with the loop ; but otherwise they quite differ from those of other Kadamba inscriptions, and might, in their general appearance, rather be compared with the characters of the Chikkulla plates of Vikramêndravarmān II. (above, Vol. IV. p. 196, Plate). From the photo-lithograph it will be seen that the letters are frequently finished off, or embellished, with small circles. The *sva* of *svasti* in line 1 has two such circles at the ends of the lines on the proper right ; the *sti* of the same word two at the bottom of the superscript *i*, and one at the end of the proper right stroke of *s* ; the *ya* of the following word *jayaty*= has two at the top ; *etc.* I believe, there can be no doubt that by these circles the writer has tried to imitate the little 'boxes' of the characters of such inscriptions as the Uruvupalli plates of the Pallava Yuvamahârāja Vishnugôpavarman (*Ind. Ant.* Vol. V. p. 51, Plates), and has done this in a not very intelligent manner. A certain influence of the characters of Pallava inscriptions may perhaps be distinctly traced also in the use of the looped *t* already mentioned ; and in the fact that in the *akshara nâ* the vowel *â* is here denoted by a separate downward stroke, while in other Kadamba inscriptions it is nearly always written, in the ordinary way, by bending back the last downward stroke of *n*, in an upward direction ; compare the *aksharas nâm* in line 4 of the present inscription, *nô* in line

¹ For other plates which are marked in the same manner, see *Ind. Ant.* Vol. XIV. p. 197.

² I owe the above information to Dr. Fleet, according to whom the later Kādambas, both of Hāṅgal and of Goa, also had the *simha-lāñchhana* or lion-crest ; see his *Dynasties*, second ed., pp. 560 and 566. Mr. Rice finds the lion also on the seal of the Hiṇṇabebbāgilu plates ; see *Ep. Carn.* Vol. IV. Introduction, p. 2.

17 of the Uruvupalli plates, *nā* in line 3 of the plates of the Pallava Simhavarman (*Ind. Ant.* Vol. V. p. 155, Plate), and *nā* in line 3 of the Halsi plates of the Kadamba Kākusthavarman (*ibid.* Vol. VI. p. 23, Plate).¹ The usual test-letters, *kh* (in *dukkham*, l. 22), *j*, *b*² and *l*, are all of the earlier type; but some other letters, such as the subscript *ṭ* of *shṭi* in lines 2 and 24, the *sh* of *śrēshṭhinā*, l. 19, and some forms of *y* (as in *Kaikēya*, l. 7, *samayaśhāra*, l. 18, *yō*, l. 24, and *śriyā*, l. 11), seem to me to present so late an appearance that, in my opinion, this inscription can hardly be placed earlier than the seventh century A.D. The Dravidian *ḷ* occurs in the names *Vallāvi* and *Koḷa-Nallūra*, l. 16; the sign of the *jihvāmūliya* in *dukkham*, l. 22; and the sign of final *m*, the only final consonant which occurs, in *ṣpālanam*, ll. 22 and 23.—The language of the inscription is Sanskrit. After the words *ōṃ svasti*, the text opens with a verse eulogizing the god Hari (Vishnu), and in lines 20-26 it contains four benedictive and imprecatory verses, ascribed to Manu; otherwise it is in prose. The main part of the text, ll. 3-17, forms a single sentence, the construction of which is not quite correct, and which, except for the phrases with which it commences, reminds one of Pallava grants rather than of other Kadamba inscriptions. The orthography does not call for any particular remarks.

The inscription is one of the Kadamba Mahārāja Kṛishṇavarman [II.], the son of the Mahārāja Simhavarman, who was a son of the Dharmamahārāja Vishṇuvarman, who was begotten by the Dharmamahārāja Kṛishṇavarman [I.] on a daughter of Kaikēya. It records (in ll. 13-17) that, on the fifth tithi and under the nakshatra Jyēshṭhā in the waxing half of the month Kārttika, in the seventh year of his reign, the king granted the village Koḷa-Nallūra in the Vallāvi-vishaya to a Brāhmaṇ of the Kauśika gōtra, named Vishṇuśarman; and adds (in ll. 17-20) that the king was advised (to make this donation) by the Śrēshṭhin Haridatta of the Tuṭhiyalla gōtra and pravara.

I consider it very probable that the Kṛishṇavarman I. of this inscription is the Dharmamahārāja Kṛishṇavarman who in the Dēvagere plates of the Yuvarāja Dēvavarman (*Ind. Ant.* Vol. VII. p. 33) is mentioned as the father of this Dēvavarman. Judging from the writing, the Dēvagere inscription undoubtedly is earlier than the present inscription; the Kṛishṇavarman who is mentioned in it, like Kṛishṇavarman I. of this inscription, is described as *aśvamēdha-yājīn*, 'the performer of a horse-sacrifice'; and the (in these inscriptions unusual) statement of the present grant that Vishṇuvarman was Kṛishṇavarman's son 'from the daughter of Kaikēya,' seems pointedly to indicate that Kṛishṇavarman I. had one or more sons from another wife, and would thus agree with the fact that the Dēvagere grant is by a son of Kṛishṇavarman named Dēvavarman.—The names of the Kadamba Mahārājas Vishṇuvarman and Simhavarman do not occur in other inscriptions of the same family.

Of the localities mentioned, the name of the Vallāvi *vishaya* appears to survive in 'Ballāvi,' the name of a town in the Tumkūr district of Mysore, Constable's *Hand-Atlas of India*, Plate 34, Cc; the village Koḷa-Nallūra I am unable to identify.

The date does not admit of verification. Judging from a number of native calendars, the *nakshatra* Jyēshṭhā is joined more frequently with the 4th than with the 5th *tithi* of the bright

¹ In the Hīrahaḍagalli plates of the Pallava Śivaskandavarman (*Ep. Ind.* Vol. I. p. 5, Plates) the *ḍ* of *nḍ* is denoted by a line attached to the foot of *n*, on the proper left side; compare the word *bamhaṇḍanam*, in line 8. Practically the same way of writing *nḍ* we have e.g. in lines 1 and 9 of the Dēvagere plates of the fourth year of the Kadamba Mṛigēśavarman (*Ind. Ant.* Vol. VII. p. 37, Plates). And the same sign for *nḍ* occurs in line 6 of the Halsi plates of the same king (*ibid.* Vol. VI. p. 24, Plate); there, however, a separate downward stroke originally was wrongly added to *nḍ*, and subsequently cancelled again. (In Prof. Bühler's *Indische Palæographie*, Plate VII. Col. xiii No. 43, the uncorrected wrong form is given; the correct sign for *nḍ* is given *ibid.* No. 21). In the Halsi plates of the fourth year of the Kadamba Harivarman (*Ind. Ant.* Vol. VI. p. 30, Plate) the sign for *nḍ* which is used in the present inscription is employed once, exceptionally, in line 1.

² The sign of *b* in *baḷa*, l. 1, apparently is open on the proper right; see above, Vol. V. p. 119.

half of Kârttika; but it sufficiently often goes together with the 5th as a current *tithi*, to render the mention of it, by itself, practically useless.¹

TEXT.²*First Plate.*

- 1 Ôm³ Svasti || ⁴Jayaty=udrikta-Daityêndra-bala-vîryya-vimarddanah [*]
 2 jagat-pravṛitti-samhâra-sṛishti-mâyâdharô Hariḥ [||*]
 3 Svâmi-Mahâsêna-mâtṛigaṇ-ânudhyât-âbhishiktânâm Mânavya-
 4 sagôtrânâm Hâritî-putrânâm pratikṛita-svâdhyâya-charchchâpârânâm

Second Plate; First Side.

- 5 ⁵śrî-Kadambânâm Kṛishṇavarmma-dharmmamahârâjasya⁶ aśvamêdha-yâjinah
 6 anêka-samara-samkaṭ-ôpalabdha-vijayakîrttêḥ vidyâ-vinîtasya
 7 Kaikêya-sutâyâm=utpannêna śrî-Vishṇuvarmma-dharmmamahârâjêna
 8 ⁷gandharvva-hastisikshâ-dhanurvvedêshu Vatsarâj-Êndr-Ârjuna-samêna

Second Plate; Second Side.

- 9 śabdârttha-nyâya-vidush=ôtpâditasya⁸ putra śrî-Simhavarmma Kadambânâm
 10 mahârâjâ(jô) vikrântô=nêka-vidyâ-visâradas=tasya sūnunâ śrî-Kṛishṇavarmma-
 11 mahârâjêna sva-vîryya-bala-parâkram-ôpârjîta-râjyasriyâ
 12 paramabrahmanyêna samyak-prajâpâla[na*]-dakshêṇa kshîṇa-lôbhêna
 13 varddhamâna-vijayarâjya-samvatsarê saptamê Kârttika-mâsê

Third Plate; First Side.

- 14 âpûryyamâṇa-pakshê pañchamyâm Jyêshthâ-nakshatrê Kauśika-sagôtrâya
 15 vêda-pâragâya shatkarṇma-niratâya âhit-âgnayê Vishṇusarmma-nâma-
 16 dhêyâya âtma-nisrêyasârttham Vallâvi-vishayê Koḷa-Nallûra-
 17 nâma-grâmô dattaḥ sa-pânîya-pâtaḥ⁹ sarvva-parihârah [*] Tuṭhiyalla-gôtra-
 18 pravarêṇa samay-âchâra-sa[m]pannêna svakarm-ânushthâna-tatparêṇa

Third Plate; Second Side.

- 19 râja-pûjitêna gô-sahasra-pradâtrâ Haridatta-śrêshthînâ upadêśah
 20 kṛitaḥ [||*] Atra Manu-gîtâ ślôkâ bhavanti || ¹⁰Bahubhir=vvasudhâ bhuktâ

¹ A *nakshatra* (Uttara-bhadrâpadâ) is mentioned together with a *tithi* (the 10th of the dark half of Kârttika) also in the date of the Dêvagere plates of the third year of the Kadamba Mṛigêsavarman, *Ind. Ant.* Vol. VII. p. 35; but that date is incorrect. The *nakshatra* either was *Uttara-phalgunî* (for the 10th of the dark half of Kârttika) or the *tithi* was the 10th of the *bright* half of Kârttika. Curiously, exactly the same mistake was made in the date of the Hâsan plates of Dêvarâya I. of Vijayanagara, of Śaka-Samvat 1328; *Mysore Inscr.* No. 150, *P.S.O.-C.I.* No. 25.

² From Dr. Fleet's impressions.

³ Represented by a symbol, which stands on the proper right margin, before the space between lines 2 and 3. The same symbol, similarly placed, we have in the Uruvupalli plates of the Pallava Yuvamahârâja Vishṇugôpavarman, *Ind. Ant.* Vol. V. p. 51. And the same symbol, placed before the first line of the text, occurs in the plates of the Pallava Mahârâja Simhavarmman, *ibid.* p. 155; in the Chikkulla plates of Vikramêndravarmman II., above, Vol. IV. p. 195; and elsewhere.

⁴ Metre: Ślôka (Anushtubh).

⁵ The letter ś is imperfect on the proper right side.

⁶ Here, and in other places below, the rules of *samdhî* have not been observed.

⁷ Read *gândharvva*.

⁸ Since some correction is necessary in lines 9 and 10, it is simplest to alter °*ditasya* to °*ditah*. Similar mistakes occur in the Vakkalêri plates of Kîrtivarman II., above, Vol. V. p. 202.

⁹ Read *-pâtam*.

¹⁰ Metre, here and below: Ślôka (Anushtubh).

iii a

14

15
16
17
18

iii b.

20

22

21
22
23

iv.

24

26

25
26
27

[illegible]

ॐ नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥
 नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्चनम् ॥
 श्रीकृष्णाय नमः ॥
 श्रीकृष्णाय नमः ॥
 श्रीकृष्णाय नमः ॥
 श्रीकृष्णाय नमः ॥

- 21 rājābhis=Sagar-ādibhiḥ [*] yasya yasya yadā bhūmi[s=] tasya tasya
 22 tadā phalaṁ || Svam dātum sumahach=chhakyam duḥkham=any-ārttha-
 pālanam [*]
 23 dānam vā pālanam v=eti¹ dānāch=chhrēyô=nupālanam [||*]

Fourth Plate.

- 24 Sva-dattām para-dattām vā yô harêta vasundharām [*] shasṭi-varsha-sahasrāṇi
 25 ghôrê tamasi pachyatê [||*] Adbhira=ddattam tribhira=bhuktam sadbhiḥ=cha
 paripālītām [*]
 26 êtāni na nivarttantê pūrvva-rāja-kṛitāni cha || Yô=sya lôbhān=môhād=v=â-
 27 bhihartt[â*] sa pañcha-mahâpâtaka-²saṁyuktô bhavati [||*] Svasty=astu
 gô-brāhmaṇēbhyaḥ [||*]

TRANSLATION.

(Line 1.) Ôm. Hail! Victorious is Hari (Vishṇu), who crushes the strength and heroism of the haughty lord of the Daityas, (and) owns the art of upholding, destroying and creating the world.

(L. 3.) (In the family) of the glorious **Kadambas**, anointed after meditating on Svāmi-Mahāsēna and the assemblage of the Mothers, belonging to the Mānavya gôtra (and) sons of Hāriti, who study the requital (of good or evil) as their sacred text, (there was³) the *Dharmamahārāja* **Kṛishṇavarman**, the performer of a horse-sacrifice, who obtained the fame of victory in many a hard-fought battle, (and was) well-trained in learning. To him was born, from the daughter of **Kaikēya**, the *Dharmamahārāja*, the glorious **Vishṇuvarman**, in the art of music,⁴ the management of elephants and the science of archery like the king of Vatsa,⁵ Indra and Arjuna, learned in grammar⁶ and logic. He begot as his son the *Mahārāja* of the **Kadambas**, the glorious **Simhavarman**, valiant (and) conversant with many branches of learning.

(L. 10.) His son, the *Mahārāja*, the glorious **Kṛishṇavarman**, who has gained the fortune of royalty by his heroism, strength and enterprise, (and is) most devoted to religion, able to protect properly his people, (and) free from greed,—in the seventh year of his prosperous reign of victory, on the fifth tithi in the waxing half in the month Kārttika, under the nakshatra Jyêshthâ,—for the sake of his beatitude in the life to come, has given, with pouring-out of water, the village named **Koḷa-Nallūra** in the **Vallāvi-vishaya**, with every exemption (from taxes), to the Brāhmaṇ who keeps alive the sacred fire, named **Vishṇuśarman**, who belongs to the **Kauśika gôtra**, knows the whole Vêda, (and) delights in the six duties (enjoined on Brāhmans).

(L. 17.) The *Śrêshṭhin* **Haridatta**, of the **Tuṭhiyalla gôtra** and *pravara*, whose conduct is conformable with his obligations, who is solely devoted to the performance of his duties (and) is honoured by the king, (and) who bestows thousands of cows,⁷ has advised⁸ (the king to make this donation).

¹ After this there is a mark on the plate, perhaps intended for a sign of punctuation, which, however, is unnecessary.

² This *ka* was at first omitted, and then engraved below the line.

³ In the original, lines 3-17 form a single sentence, which has been broken up here into four.

⁴ Some words here and below remind one of line 13 of the Junâgaḍh rock inscription of Rudradâman, *Ind. Ant.* Vol. VII. p. 259; for *gândharva* see also e.g. *Râmâyana*, Bo. ed., II. 2, 35.

⁵ See *South-Ind. Inscr.* Vol. II. p. 357, verse 29.

⁶ *Śabdārtha* literally is 'the words and their meanings' or 'the meanings of words.' In the Junâgaḍh rock inscription the expression has generally been taken to mean 'grammar and polity.'

⁷ Ushavadâta gave (as alms) three hundred thousand cows; see *Archæol. Surv. of West. India*, Vol. IV. p. 99, No. 5, line 1.

⁸ Compare the Hālî plates of the *Mahārāja* **Harivarman**, *Ind. Ant.* Vol. VI. p. 30, l. 8 of the text.

(L. 20.) Here there are (*the following*) verses sung by Manu:—[Here follow four benedictive and imprecatory verses.]

(L. 26.) He who from greed or infatuation takes away this (*gift*), is guilty of the five great sins. May blessings rest on cows and Brâhmanas! ¹

No. 3.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. V. page 200.)

Vol. IV. of Mr. Rice's *Epigraphia Carnatica* again contains a number of Chôla inscriptions with Śaka dates. Dr. Hultsch has sent me revised transcripts and translations of six of them (Nos. 32-37), which are all in the Heggadadêvankôte tâluka of the Mysore district. The transcripts were made from inked estampages, prepared by Mr. H. Krishna Sastri, B.A. The seventh of the new dates (No. 38) is taken from Vol. III. of Dr. Hultsch's *South-Indian Inscriptions*.

I would add here a few words about the commencement of Râjarâja's reign. Above, Vol. V. p. 48, I found that that reign commenced between (approximately) the 24th December A.D. 984 and the 29th August A.D. 985. By the statement of the Śuchîndram inscription, *ibid.* p. 44, according to which the tenth year of the king's reign commenced with the month of Karkâṭaka, the previously found period is reduced to the time from the 25th June to the 25th July A.D. 985.

A.— RAJENDRA-CHOLA I.

32.— On a stone at the Bânêśvara temple at Belatûru.²

- 1 Śri svasti [|*] Saka-varisha ³vombhaynôṅra-nâlvatta-mûre(ṅa)neya varishada⁴
 Raudra-samvatsarada Â-
 2 shâḍha-mâsada punnave Uttarâshâḍha-nakshatram Maka-
 3 ra-chandram Bri(bri)haspati-vâram śrî-Muḍigoṇḍa-Râjendra-Chôlam râjyam [ge]-
 4 yyutt-ire iyâṇḍu ombhattâvudara(ṅo)l.

“Thursday, the moon being in Makara, the *nakshatra* being Uttarâshâḍhâ, during the full-moon *tithi* of the month of Âshâḍha in the Raudra year (*which corresponded*) to the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign of the glorious Muḍigoṇḍa-Râjendra-Chôla.”

The Jovian year Raudra by the southern luni-solar system was Śaka-Samvat 943 as a current year (= A.D. 1020-21). In that year the month Âshâḍha was intercalary, and the full-moon *tithi* of the second or *nija* Âshâḍha ended 17 h. 55 m. after mean sunrise of Thursday, the 7th July A.D. 1020, when the *nakshatra* was Uttarâshâḍhâ, by the Brahma-siddhânta for 7 h. 13 m., and by the equal-space system and according to Garga for 13 h. 47 m., after mean

¹ Cows and Brâhmanas are often mentioned together in this order; compare *e.g.* line 15 of Rudradâman's inscription referred to above; *Gupta Inscr.* p. 32, l. 10 of the text; *Ep. Ind.* Vol. I. p. 7, l. 52, and p. 129, l. 28; *South-Ind. Inscr.* Vol. I. p. 39, l. 1; *Râmâyana*, Bo. ed., I. 26, 5; III. 23, 28 (*svasti gô-brâhmanêbhyas=tu*); II. 24, 21 (*svasti gô-brâhmanânam cha*); VI. 107, 49; *etc.*

² Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 16.

³ The opening words of line 1 as far as *vombha* are engraved at right angle to the remainder.

⁴ This word is entered below the line and its omission indicated by a cross above *neya*.

sunrise. The ending point of Uttarâshâdhâ being $276^{\circ} 42' 15''$ or 280° , the moon of course was in the sign **Makara** ($270^{\circ} - 300^{\circ}$).

According to our date, this **Thursday**, the 7th July A.D. 1020, fell in the ninth year of the king's reign. How far this statement may agree with other dates of Râjendra-Chôla I., will be considered below, under No. 34.

33.— On a stone lying at the Bânêśvara temple at Belatûru.¹

1	Svasti	śrī [||*]	Pûrvva-dêsamum
2	Gaṁgeyum	Kaḍâramum	gonḍa kô Pa-
3	rakêsarivarmanmar=âna		śrī-Râjendra-
4	Chôladêvargg=iyâṇḍu		irppatt-eradâ-
5	vudn [I*]	svasti [I*]	Saka-nṛipa-kâl-âtîta-saṁvatsara-
6	śatamga	955ya	Śrîmukha-saṁvatsarada Mârggaśi-
7	ra-suddha-pâḍivam=Mûl-Ârkkad=amdu.		

"In the twenty-second year (of the reign) of king Parakêsarivarman alias the glorious Râjendra-Chôladêva, who conquered the Eastern country, the Gaṅgâ, and Kaḍâram,² — on **Sunday**, (the *nakshatra* being) **Mûla**, during the first *tithi* of the bright fortnight of Mârgaśira in the Śrîmukha year (which was) the 955th of the hundreds of years passed from the time of the Śaka king."

The Jovian year Śrîmukha by the southern luni-solar system was Śaka-Saṁvat 955 as an expired year (= A.D. 1033-34). In that year the first *tithi* of the bright half of Mârgaśira ended 3 h. 54 m. after mean sunrise of Saturday, the 27th October A.D. 1033, when the *nakshatra* was Anurâdhâ. This in no way satisfies the requirements of the case.

I have no doubt that the month intended in the original is really the month Pausha of our Tables³ (which follows immediately upon Mârgaśira), because, for that month, the date regularly corresponds to **Sunday**, the 25th November A.D. 1033,⁴ when the first *tithi* of the bright half ended 21 h. 14 m., and when the *nakshatra* was Mûla,⁵ by the Brahma-siddhânta for 2 h. 38 m., according to Garga for 7 h. 53 m., and by the equal-space system for 20 h. 21 m., after mean sunrise.

According to our date, this **Sunday**, the 25th November A.D. 1033, fell in the twenty-second year of the king's reign. This, too, will be considered under the next date.

34.— On a stone in front of the Arkêśvara temple at Aṅkanâthapura.⁶

1	Svasti [||*]	Sha(śa)ka-varisham	959neya	I(î)śvara-shatsamrada ⁷
2	Âśaḍa-mâssada ⁸	Kâlâshṭavaya	Shâti-naktra	Somma-
3	varada [a]ndu	śrī-Mmu(mu)ḍigonḍa-Gaṅgegonḍa-Râjhê(jê)ndra-Chô-		
4	ladêvarkk=iya(yâ)ṇḍu	ippata-aṇavudu. ⁹		

¹ Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 17.

² Compare above, Vol. IV. p. 69, date No. 5.

³ I must add that there may be a way of proving the quotation in the original date of the month Mârgaśira to be correct. In Śaka-Saṁvat 955 expired, by the rules of mean intercalation, a month was intercalated before Pausha. That month would ordinarily be called *Pausha*; but it might be called *Mârgaśira* on the supposition that it was calculated by the Ârya-siddhânta, and named according to Brahmagupta's rule; see my *List of North. Inscr.* No. 484. This remark does not affect the correctness of the European equivalent of the date, given above.

⁴ On the immediately preceding day the *Dhanuḥ-saṁkrânti* took place, 13 h. after mean sunrise.

⁵ That it is correct to translate Mûl-Ârkkad=amdu by 'on Sunday, (the *nakshatra* being) Mûla,' is proved by a date on p. 17 of the Roman text of *Ep. Carn.* Vol. IV. That date gives us for calculation Śaka-Saṁvat 1039 (current, the year Durmukha), Jyêsthâ-bahula 1, and Mûl-Ârkkavâra; and it corresponds to **Sunday**, the 28th May A.D. 1116, when the first *tithi* of the dark half commenced 4 h. 32 m. after mean sunrise, and when the *nakshatra* was Mûla by all systems.

⁶ Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 104.

⁷ Read -saṁvatsarada.

⁸ Read *Âśâḍha-mâssada Kâlâshṭamigum Śrâti-nakshatram Sôma-vârad=amdu.*

⁹ Read *ippatt-ardâadu.*

“On Monday, the *nakshatra* being Svāti, during the *Kālāshṭamī* (*tithi*) of the month of Āshāḍha in the Īśvara year (*which was*) the 959th Śaka year,—in the twenty-sixth year (*of the reign*) of the glorious Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chôladêva.”

The Jovian year Īśvara by the southern luni-solar system was Śaka-Saṃvat 959 as an expired year (= A.D. 1037-38). *Kāl-āshṭamī* is a name of the 8th *tithi* of the dark half. As this *tithi*, in the month of Āshāḍha, can under no circumstances be joined with Svāti (the 15th *nakshatra*), the given date cannot be correct.

As a matter of fact, the 8th *tithi* of the dark half of Āshāḍha of Śaka-Saṃvat 959 expired ended 17 h. 34 m. after mean sunrise of Friday, the 8th July A.D. 1037, when the *nakshatras* were Aśvinī and Bharanī (the first and second *nakshatras*). And the 8th *tithi* of the dark half cannot have been quoted erroneously instead of the 8th *tithi* of the bright half (on which in Āshāḍha the *nakshatra* may be Svāti), because in the given Śaka year the 8th *tithi* of the bright half of Āshāḍha ended on a Thursday (the 23rd June A.D. 1037), not on a Monday. I have calculated the date also for other months of the given year, but without any satisfactory results.

Giving up this date as hopelessly wrong, we have still to consider what *data* are furnished by the two preceding dates for ascertaining the time of the commencement of the reign of Rājendra-Chôla I. By No. 32 the 7th July A.D. 1020 fell in the ninth year, and by No. 33 the 25th November A.D. 1033 in the twenty-second year of the king's reign. Accordingly (approximately) the 7th July A.D. 1012 and the 25th November A.D. 1012 must have fallen in the first year; and the reign of Rājendra-Chôla I., according to the two new dates, therefore undoubtedly must have commenced some time between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012.

I have previously (above, Vol. IV. p. 266) stated that the king's reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. That statement necessarily was based solely on the date No. 5 (*ibid.* p. 69), which corresponds to the 23rd October A.D. 1032, and which, according to the actual reading of the date, is of the 31st year of the reign of Rājendra-Chôla I. With the new dates before me, in which the numbers of the regnal years are given in words, I feel sure that the number 31 in the date No. 5 has been put erroneously for 21, and that the 23rd October A.D. 1032 really fell in the 21st year of the king's reign, which would agree with the new result. This result would also tend to shew that in the incorrect date No. 34 the Śaka year (959 expired), at any rate, is given correctly.

B.—RAJADHIRAJA.

35.—On a stone in front of the Mâri temple at Koḷagâla.¹

- 1 Śrī-Rājādhirājadêva[r*]gg=iyāṇḍu [35].²
- 2 āvadu [Sa]kha-va[ri]śam³ 975[ne].
- 3 ya ⁴Vijayôśchaiva-saṃvatsara[da]
- 4 Jêshṭa-māsada sukla-pakshada tra[yô*]-
- 5 daśi Âdityavârad=andû.

¹ Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 114.

² The two figures of the date are damaged, but cannot be read otherwise. Mr. Rice reads *yāṇḍugemṭācādu*. From this erroneous reading he further concludes that Rājādhirāja's regnal years were reckoned in two different ways; see *Ep. Carn.* Vol. IV. p. 13 of the Introduction.

³ Read *Śaka-varsham*.

⁴ This curious form is derived from certain *versus memoriales* (*Madras Journal of Literature and Science* for 1881, p. 276), in which the year Vijaya is introduced by the words *Vijayaś=ch=aiva*. Compare the two similar terms *Pramôdûta* and *Pramôdtcha*; *South-Ind. Inscr.* Vol. I. p. 109, note 2.

“In the [35]th year (*of the reign*) of the glorious Rājādhirājadēva,—on Sunday, the thirteenth *tithi* of the bright fortnight of the month of Jyaishṭha in the Vijaya year (*which was*) the 975th Śaka year.”

The Jovian year Vijaya by the southern luni-solar system was Śaka-Saṁvat 975 as an expired year (=A.D. 1053-54). For that year the date is incorrect; for the 13th *tithi* of the bright half of Jyaishṭha of the given year corresponds to Tuesday, the 1st June A.D. 1053, which was entirely occupied by the *tithi*.¹

The date would be correct for the third (instead of the 13th) *tithi* of the bright half of Jyaishṭha of the given year, which ended 8 h. 13 m. after mean sunrise of Sunday, the 23rd May A.D. 1053.

From what I have stated above, Vol. IV. p. 266, about the commencement of Rājādhirāja's reign, it is clear that any date of the 35th year of that king's reign must fall between (approximately) the 15th March A.D. 1052 and the 2nd December A.D. 1053.

C.—RAJENDRADEVA.

36.—On a stone near the Binakalamma temple at Beḷatūru.²

- 1 Ōm [||*] Svasti śrī-Chōḷa-rājam sakala-vasudheyam koṇḍu Rājēndradēvam
³dust-āri-vrāta-ghātaṁ negaḷe barisam=āṟ=āge mattam Sak-ābdaṁ [!*]
 vis[t]ā-
 2 rak[k*]=om̐bhat-ēḷ-om̐bhatum=ene barisam Hēmaḷambi-prasiddham svastam māsam
 gaḍam Kā[r*]ttikam=asi[ta]-dinam dvādasī Sōmavāram [(||)]

“Hail! When it was six years after the glorious Chōḷa king Rājēndradēva, renowned as the slayer of crowds of wicked enemies, had taken possession of the whole earth,—and again, in detail, in the Śaka year reckoned as nine, seven and nine (*i.e.* 979), in the year known as Hēmaḷambin, on Monday, the twelfth *tithi*, a day of the dark (*fortnight*) of the auspicious month of Kārttika.”

The Jovian year Hēmaḷambin by the southern luni-solar system was Śaka-Saṁvat 979 as an expired year (=A.D. 1057-58); and for that year the date corresponds to Monday, the 27th October A.D. 1057, when the 12th *tithi* of the dark half of the *amānta* Kārttika ended 22 h. 9 m. after mean sunrise.

Below, under No. 38, it will be seen that the words of the date ‘when it was six years after’ *etc.*, simply are intended to convey the sense of ‘in the sixth year of the reign of.’

37.—On a vīrakal at Gujjappanahundi.⁴

- | | | | | |
|----|----------------------------|--------------------|----------------------------|---------------|
| 5 | Vīra-siṁggāsanattu | vīṭr=irind=arulina | kōv=Irājakēsari-padmar=āna | oḍeya |
| 6 | śrī-Rājēndradēvargg=iyāṇḍu | panniraṇḍāvudu | | |
| 7 | | | | |
| 8 | Saka-varisha | | 11 | Pāḷguṇa-mā- |
| 9 | 984 ⁵ | | 12 | sada punṇave- |
| 10 | saṁvatsarada | | 13 | y-andu. |

¹ The date would be incorrect also for the current Śaka year 975.

² Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 18.

³ Read *dusht*-.
⁴ Mr. Rice's *Ep. Carn.* Vol. IV. Hg. 115. The original is much worn and many *aksharas* are indistinct, but the figures of the Śaka date in line 9 are clear. The introduction (ll. 1-4) mentions Rājēndra's elder brother (*vis.* Rājādhirāja), the planting of a pillar of victory at Kollāpuram, and the defeat of Āhavamalla at Koppam.

⁵ Here two or three *aksharas* are lost.

"In the twelfth year (of the reign) of king Râjakêsarivarman¹ alias the lord śrī-Râjêndradêva, who was pleased to be seated on the throne of heroes,—during the full-moon *tithi* of the month of Phâlguna in the . . . year (which was) the Śaka year 984."

This date does not admit of verification. All that I can say about it, is, that if the Śaka year is Śaka-Samvat 984 expired, the date, which is stated to be of the twelfth year of the king's reign, will ordinarily correspond to the 15th February A.D. 1063. From No. 38, below, it will be seen that this day fell really in the eleventh year of the king's reign.

38.—In the Râjagôpâla-Perumâl temple at Maṇimaṅgalam.²

- 13 kô=Ppara[k]êśari[panmar]=âna [u]ḍai[y]âr śrī-
Râjêndradêva[ku] yâṇḍu nâlâva-
14 du [nâ*]l 8[2] || ivv-âṭṭai Si[m*]ha-nâyaru
apara-paksha[t]tu asṭamiyum Viyâḷa-kkīlamiyum
15 perṛa Rôja(hi)ni-nâl.

"On the 8[2]nd day of the fourth year (of the reign) of king Parakêsarivarman alias the lord śrī-Râjêndradêva,—on the day of Rôhiṇi, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year."

Of the years indicated in a general way by the two preceding dates, the one which yields a correct (and a most satisfactory) result for this date, is Śaka-Samvat 977 expired. In that year the month of Simha lasted from the 27th July to the 26th August A.D. 1055; and during that time the 8th *tithi* of the dark half (which was the 8th *tithi* of the dark half of the *amānta nija* Śrâvaṇa) commenced 14 h. 20 m. after mean sunrise of Thursday, the 17th August A.D. 1055, when the *nakshatra* was Rôhiṇi, from sunrise (or, by the equal space system, from about midday) to the end of the day. Although the *tithi* commenced so late in the day, the result is correct, because the *tithi* with which we are concerned is the *Janm-âṣṭamī* or *Krishṇ-âṣṭamī*, a *tithi* which must be joined with that day of which the time of midnight is occupied by it, and which therefore, in the present instance, could have been joined only with the Thursday on which it commenced about four hours before midnight. The occasion was the more auspicious as the *nakshatra* at midnight was Rôhiṇi.³

The equivalent of this date, then, undoubtedly is Thursday, the 17th August A.D. 1055. As this was the 82nd day of the fourth year of the king's reign, the first day of the fourth year was the 28th May A.D. 1055, and Râjêndradêva's reign commenced (approximately) on the 28th May A.D. 1052. The result shews that the equivalent of the date No. 36 (the 27th October A.D. 1057) fell in the sixth year of his reign, while the equivalent suggested for No. 37 (the 15th February A.D. 1063) fell in the eleventh, not in the twelfth year.

For convenience of reference the commencement of the reigns of the seven Chôḷa kings whose dates have been examined in the preceding, may now be given thus:—

- 1.—Râjarâja: between the 25th June and the 25th July A.D. 985.
- 2.—Râjêndra-Chôḷa I.: between the 26th November A.D. 1011, and the 7th July 1012.
- 3.—Râjâdhirâja: between the 15th March and the 3rd December A.D. 1018.
- 4.—Râjêndradêva: (approximately) the 28th May A.D. 1052.
- 5.—Kulôttuṅga-Chôḷa I.: between the 14th March and the 8th October A.D. 1070.
- 6.—Vikrama-Chôḷa: (most probably) the 18th July A.D. 1108.
- 7.—Kulôttuṅga-Chôḷa III.: between the 8th June and the 8th July A.D. 1178.

¹ In all other published inscriptions the king bears the surname Parakêsarivarman.

² *South-Ind. Inscr.* Vol. III. No. 29, pp. 61 and 63.

³ Compare *Ind. Ant.* Vol. XXVI. p. 182, *Śrâvaṇa-krishṇapaksha* VIII.

No. 4.—KONNUR SPURIOUS INSCRIPTION OF AMOGHAVARSHA I.;
SAKA-SAMVAT 782.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

The stone which bears this inscription is built into a wall of the temple of Paramêśvara at **Konnûr**,¹ the 'Khonor' of the map, a large village on the south bank of the Malparbhâ river, 23 miles in a north-easterly direction from Nawalgund, the chief town of the Nawalgund tâluka, Dhârwar district; *Indian Atlas*, sheet No. 41, long. 75° 34' E., lat. 15° 51' N. I edit the inscription from an excellent impression, kindly given to me by Dr. Fleet.²

The inscribed surface of the stone measures about 5' 4½" high by 2' 10" broad. Above the writing, in the arched top with which the stone ends, there are some **sculptures**, viz., in the middle, a shrine holding a sitting Jaina Tîrthamkara, with a chowrie-bearer on either side of him; on the proper left of the shrine, a cow with a sucking calf and, above them, a sword and the sun; and on the right of the shrine, another chowrie-bearer and an elephant, with the new moon above them. The writing is well executed, and for the most part in an excellent state of preservation. The size of the letters is about 7/16". The characters are Kanarese of the eleventh or twelfth century A.D. The language is Sanskrit, excepting a verse in lines 62-64, and the prose passage at the end of the inscription, lines 70-72, which are in Kanarese. The greater part of the text is in verse. In respect of **orthography**, it will suffice to draw attention to the frequent use of the Dravidian *l*, and of the sign of the *upadhmanîya* (also in the word *puḥpa* for *pushpa*, l. 40), and to the occasional employment of the sign of the *jihvâmûliya* (in *dharmmahî=kêvalam*, l. 14, *yahî=kâmchanam*, l. 54, and *kîrttiḥî=kakubhâm*, l. 69).

The inscription divides itself into two parts. Lines 1 to (the word *sarvvaṁ* in) 59 record a grant, professedly made by the Râshtrakûṭa king **Amôghavarsha** [I.] on a date which falls in A.D. 860. Lines 59 (from the word *mithyâbhâva*) to 72, on the other hand, after praises of the Jaina creed and the two sages **Mêghachandra-Traividya** and his son **Vîranandin**, inform us that, at the request of **Huliyamarasa**, the *Mahâprabhu* of **Kolanûra**, and others, Vîranandin had a copper charter, which they had seen, rewritten here as a stone charter. According to this statement, lines 1-59 of the inscription were copied from a copper-plate inscription;³ and from the dates which we possess for Vîranandin and his father Mêghachandra-Traividya, the time when this copy was made, and when the inscription, as we have it, was engraved, may approximately be determined to be the middle of the twelfth century A.D. From an inscription at Śravaṇa-Belgoḷa (Roman text, p. 26, ll. 3-6) we know that Mêghachandra-Traividya died on Thursday, the 2nd December A.D. 1115;⁴ and according to a notice published by Mr. Pathak,⁵ Vîranandin finished the writing of his *Āchâra-sâra* on a date which I find to correspond to Monday, the 25th May A.D. 1153.

The principal part of the inscription (lines 1-59, the alleged copy of a copper-plate inscription) records, that—at a total eclipse of the moon on the full-moon tithi of the month **Āśvayuja**

¹ I am told by Dr. Fleet that a similar name in the Belgaum district is distinctly *Konṇûr*, from the old form *Konḍanûr*, as well as by actual verification of the present spelling. But the name with which we are here concerned is derived from *Kolanûra*, which occurs in this record.

² The inscription is mentioned by Dr. Fleet in his *Dynasties*, second ed., p. 406, note 4.

³ That other stone inscriptions have been copied from copper-plates, there can be no doubt; and the fact is distinctly stated e.g. in the inscriptions in *Jour. Bo. As. Soc.* Vol. IX. p. 281, and *Ind. Ant.* Vol. VIII. p. 20.

⁴ See *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

⁵ See *ibid.* Vol. XIV. p. 14. The date given by Mr. Pathak is 'Śaka 1076, the Śrîmukha *samvatsara*, on Monday the first day of the bright fortnight of Jyâishṭha.' On the corresponding European date given above, the first tithi of the bright half of the second Jyâishṭha commenced 3 h. 50 m. after mean sunrise.

(or Âśvina) in the [Jovian] year Vikrama, Śaka-Saṃvat 782 expired or, as is expressly stated, 83 current (ll. 43 and 44)—king Amôghavarsha [I.], the successor of Jagattuṅga (ll. 15 and 16), residing at his capital of Mānyakhêṭa¹ (l. 34), at the request of his subordinate Baṅkêśa (Baṅkêya) and in recognition of important services rendered by him, granted the village of Taleyûra (l. 38) and some land in other villages (ll. 45-48), for the benefit of a Jaina sanctuary founded by Baṅkêya at Kolanûra, to the sage Dêvêndra,² who had been appointed by Baṅkêya to the charge of the sanctuary, the disciple of Trikālayôgîśa, of the Pustaka *gachchha* of the Dêśîya *gaṇa* of the Mûla *saṃgha* (ll. 35-38). The introductory part of the inscription—after two verses of which one invokes the blessing, at the same time, of the god Vishṇu (Jina) and the first Jaina prophet (Jinêndra), and the other³ the protection of both Vishṇu (Nârâyana) and the king Amôghavarsha himself, here, as in verse 34, called Vira-Nârâyana⁴—in verses 3-11 gives the genealogy of Amôghavarsha. Verses 17-34 contain a eulogistic account of the services rendered by Baṅkêśa (Baṅkêya). And the concluding lines 57-59 record the writer's name, Vatsarāja, and that of, Baṅkêyarāja's chief adviser, the Mahattara Gaṇapati.

It may at once be stated here that the date given above undoubtedly is correct. The Jovian year Vikrama corresponds to Śaka-Saṃvat 782 expired, by both luni-solar systems;⁵ and on the full-moon day of Âśvina of that year, corresponding to the 3rd October A.D. 860, there was a total eclipse of the moon, fully visible in India for more than three hours. But much as the correctness of a date, containing such particulars as are given here, would speak in favour of the genuineness of a record, there is at least one point in the preceding, which raises a doubt whether the stone inscription, even if it was based on a genuine copper-plate charter, is an authentic copy of it in every detail. Excepting the Kaḍaba grant of Prabhûtavarsha (Gôvinda III.) the form of which is altogether peculiar, the earlier Sanskrit copper-plate inscriptions of the Râshṭrakûṭas of the main line, from the Sâmaṅgaḍ plates of Dantidurga to the Nausârî plates of Indrarāja III. of Śaka-Saṃvat 836, all commence with the verse *Sa vô=vyâd=Vêdhasâ dhâma*; and as that verse is found also in Amôghavarsha's own Śirûr inscription, I should have expected the present inscription also to begin with it, and might well fancy that the Jaina copyists substituted for it a verse referring to their own creed.

However this may be, it is certain that the genealogical account in verses 3-11 of this inscription, which we now have to consider, cannot possibly be admitted to be a true copy of a genuine copper-plate charter. To shew this, I place side by side here the line of succession as

¹ According to the Dêlî plates of Śaka-Saṃvat 862 (above, Vol. V. p. 193, l. 18 of the text) Mānyakhêṭa was founded by Amôghavarsha I. The earliest plates in which it is described as the residence of a king, are the Nausârî plates of Indrarāja III. of Śaka-Saṃvat 836 (*Jour. Bo. As. Soc.* Vol. XVIII. pp. 257 and 261).

² This may be the Dêvêndra of Baṅkâpura, mentioned in *Inscr. at Śravaṇa-Belgoḷa*, Roman text, p. 49, l. 8.

³ With this second verse may be compared the third verse of the Nausârî plates mentioned above, which eulogizes the king Indrarāja III. who issued the grants, by comparing him with, and ascribing to him actions which were performed by, the god Vishṇu.

⁴ *I.e.* 'a Nârâyana (or Vishṇu) in the shape of a hero,' or 'a hero who is like Nârâyana (Vishṇu).' Amôghavarsha I. is described as *Vira-Nârâyana* also in the Nausârî plates; and the same epithet is given to Amôghavarsha Kakkarāja II. in the Kardâ plates of that king (*Ind. Ant.* Vol. XII. p. 266, l. 40 of the text). Similar epithets are *Kîrti-Nârâyana*, 'a Nârâyana (or Vishṇu) in fame,' applied to Gôvinda III. in the Śirûr inscription of Amôghavarsha I. (*ibid.* p. 218, l. 5 of the text), and to Indrarāja III. in his Nausârî plates; and *Vikrânta-Nârâyana*, 'a Nârâyana (or Vishṇu) in valour,' applied to Gôvinda IV. in his Sâṅgli plates (*ibid.* p. 251, l. 38 of the text).—In the case of the present inscription, what, in my opinion, must strike one as somewhat suspicious, is, that, in verse 34, the king in his own speech should have been made to represent himself as Vira-Nârâyana.

⁵ Judging by other dates, the proper system for Śaka-Saṃvat 782 is the so-called northern luni-solar system; but by the strict mean-sign system also the day of the date would fall in the year Vikrama, which ended on the 14th October A.D. 860.

furnished by this inscription, and the genealogy of the Râshtrakûta princes from Gôvindarâja I. to Amôghavarsha I., as we know it from their copper-plates.

From this inscription.	From the copper-plates.
1. In the Yâdava lineage, Gôvinda, son of Prichchhakarâja.	Gôvindarâja I. His son Kakkarâja or Karkarâja.
2. Karkara, son of king Indra.	His son Indrarâja.
3. His son Dantidurga.	His son Dantidurga.
4. Śubhatuṅgavallabha-Akâlavarsha.	Śubhatuṅga-Akâlavarsha (Kṛishṇaraja I., son of Kakkarâja).
5. Prabhûtavarsha, son of Dhârâvarsha.	His son Prabhûtavarsha ¹ (Gôvindarâja II.). His younger brother (Dhruvarâja-Nirupama) Dhârâvarsha.
6. His son Prabhûtavarsha-Jagattuṅga.	His son Prabhûtavarsha-Jagattuṅga (Gô- vindarâja III.).
7. Amôghavarsha.	His son Amôghavarsha.

From the above it will be seen that, excepting the strange name Prichchhakarâja² for which I cannot account, the same names, though not always written uniformly, are there on either side. But to the writer of this part of our inscription the mutual relationship of the princes whose names he knew, apparently was a riddle. He therefore either observed a discreet silence or perpetrated such blunders as to make Karkara the son of Indrarâja, whereas he was his father; or to put down Prabhûtavarsha as the son of Dhârâvarsha, to omit Dhârâvarsha altogether from the line of kings, and then to make Prabhûtavarsha-Jagattuṅga the son of Prabhûtavarsha. Moreover, the assignment of these kings to the Yâdava lineage,³ and especially the occurrence of the name Karkara,⁴ instead of Kakkarâja or Karkarâja, seem clearly to indicate that the genealogy was concocted some time after the date which is recorded in this inscription, and has not been copied from a genuine copper-plate charter of Amôghavarsha I.

The person with whom our inscription is chiefly concerned, is Baṅkêśa or, as the name also is written, Baṅkêya, or Baṅkêyarâja, by Amôghavarsha's favour in the enjoyment of, or governing, thirty-thousand villages the most important of which was Vanavâsi (verse 21). As reported by Dr. Fleet,⁵ an unpublished inscription at Nidagundi in the Dhârwar district mentions, as a feudatory of Amôghavarsha I., Baṅkeyarasa, governor of the Banavâsi twelve-thousand, the Belgali three-hundred, the Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred, who apparently is the same personage. According to our inscription, Baṅkêśa *alias* Sella-kêtana was the son of Adhôra (or Âdhôra), proprietor of Kolanûra, and his wife Vijayânkâ, and grandson of Erakôri, of the Mukula family (*kula*; vv. 17-19). The name Baṅkêśa (or Baṅkêya) together with the *biruda* Sellakêtana identify

¹ I take this name from the Kaḍaba plates.

² According to the fragmentary Ellôrâ Daśâratâra cave temple inscription (*Archæol. Surv. of West. India*, Vol. V. p. 87) Gôvindarâja I. was the son of Indrarâja.

³ In line 17 of the Wanî plates of Gôvindarâja III. of Śaka-Saṃvat 730 (*Ind. Ant.* Vol. XI. p. 157) the Yâdava *vaṃśa* is mentioned by way of comparison; but the earliest plates in which the Râshtrakûtas are stated to belong to the *Yadûnâm vaṃśa*, are the Nausârî plates of Śaka-Saṃvat 836.

⁴ The earlier inscriptions have only the names *Kakkarâja* and *Karkarâja*; the name *Kakkala* occurs in the Kardâ plates of Śaka-Saṃvat 894 (*Ind. Ant.* Vol. XII. p. 264), in the Guṇḍûr inscription of Śaka-Saṃvat 896 (*ibid.* p. 271), and in later inscriptions; and *Karkara* I first meet with in the Kaṭhêṃ plates of Śaka-Saṃvat 930 (*ibid.* Vol. XVI. p. 23, l. 41 of the text).

⁵ See *Dynasties*, p. 403. Dr. Fleet has informed me that in the Nidagundi inscription Paṅkêya is described as *Chellakêtana śrîmat Baṅkeyarasa*, but is also called simply *Baṅkêya*. See below.

him with the Chellakêtana, whose son Lôkâditya *alias* Chellapatâka (the younger brother of Chelladhvaja), of the Mukula *kula*, in A.D. 897 was governing the Vanavâsa country at Baṅkapura, so named by his father *after his own name* (Baṅkêśa);¹ and there can therefore be hardly any doubt that the date of our inscription (in A.D. 860) may give us a true date for the time of Baṅkêśa.—The exploits of Baṅkêśa are told in verses 22-31. As leader of the hereditary forces, he at the king's command invaded Gaṅgavâḍi² (the country of the Western Gaṅgas), took the fort of Kêḍala, put to flight the ruler of Talavanapura, and after crossing the river Kâvêrî, conquered the enemy's country. Recalled then by Amôghavarsha on account of disturbances which had broken out at home, and in which, as appears from verse 31, the king's own son was concerned,³ he quickly returned, and succeeded in quelling the insurrection and restoring his master's fortune.—The Talavanapura here mentioned is the well-known capital of the Western Gaṅgas, the modern Talakâḍ on the left bank of the river Kâvêrî;⁴ and Kêḍala may perhaps be the modern 'Kaidala' which, according to the map in Mr. Rice's *Mysore Inscriptions*, is to the north-east of Kaḍaba.

As regards the places mentioned in connection with the actual grant, Koḷanûra has already been stated to be the village of Konnûr, where the inscription is. The village granted, Taleyûra, which was in the Majjantiya-seventy *bhukti*, has not been identified; nor have its boundaries, Beṇḍanûru,⁵ Sâsavevâ[du], Paḍilagerē, and Kilavâḍa. In addition to the main grant, twelve *nivartanas* of land were granted at Koḷanûra itself, and at each of the thirty villages which are enumerated in lines 45-48. Eleven of these may be identified⁶ with modern villages at a reasonable distance from Konnûr, thus:—

- Avaravâ[ḍ]i = 'Owruddee,' 'Aurwâdi,' 6 miles west by north from Konnûr;
 Beṇḍanûru = 'Bennoor,' 1½ miles north of 'Owruddee';
 Sullā = 'Soolah,' 'Sula,' 5 miles east by south from Konnûr;
 Mâvinûru = 'Munnoor,' 8 miles east by south from Konnûr;
 Mattikaṭṭe = 'Mutteekuttee,' 'Matikatti,' 12 miles north by east from Konnûr;
 Nîla[gun]dage = 'Neelgoondee,' 5½ miles north-east from Konnûr;
 Tâlikhêḍa = 'Tullakodda,' 'Tâlakwâd,' 2½ miles north-west from Konnûr;
 B[e]lḷeru = 'Belleeree,' 2½ miles west-north-west from Konnûr;
 Muttalagerē = 'Mootulgeeree,' 'Mutalgeri,' 7½ miles east by north from Konnûr;
 Kâkeyanûru = 'Kakanoor,' 'Kâknur,' 7½ miles north-west from Konnûr;
 Neri[la]ge = 'Neerlehgee,' 'Niralgi,' 9 miles north by west from Konnûr.

¹ See the passage from the Jaina *Uttarapurāṇa*, first published in *Ind. Ant.* Vol. XII. p. 217, and afterwards, more correctly, in Prof. Bhandarkar's *Report* for 1883-84, p. 429; also Prof. Bhandarkar's remarks, *ibid.* p. 430 and pp. 120 and 121. Our inscription shews that in the Sanskrit text *Mukula*, and not *Padmālaya*, must be taken to be the name of Lôkâditya's family.—The *biruda* Chellakêtana (or *Sellakêtana*) Mr. Pathak in *Jour. Bo. As. Soc.* Vol. XVIII. p. 223 has translated by 'cloth-bannered' (see Dr. Fleet's *Dynasties*, p. 403, note 2), but, so far as I can see, the Kanarese word for 'cloth' is *sele* = Sanskrit *chêla*. Bôhtlingk's *Dictionary* gives *sêla* (from the *Kâdambarî*) and *sêlla* in the sense of 'a kind of weapon'; and Kittel's *Dictionary* has *selle* = *salle* = *salya*, 'a dart, a javelin, a spear tipped with iron, a pike' etc., and also *selleha* = *salleha* = *salya*; I think that these are the words with which the first part of the *biruda* should be connected. In support of this view, I would state that I find *sella* as the first part of a proper name in *Sellavidyâdhara* (*Ep. Ind.* Vol. I. p. 54, line 29 of the text), and that in the verse in which the name occurs (where I would alter the corrupt *selullâlita-pâṇind* to *sella-lâlita-pâṇind*) the author too apparently has understood *sella* to denote some kind of weapon ('*Sellavidyâdhara*, whose hand is fondled by the javelin').—Compare also the *biruda* *Sellavidēga* in *Ep. Ind.* Vol. II. p. 219, l. 51.

² The wars with the Gaṅgas are often spoken of in Râshtrakûṭa records. In Sanskrit inscriptions the name of their country is ordinarily written *Gaṅgapâtî*.

³ Regarding Amôghavarsha's wars with rebellious members of his own family, see *e.g.* *Ep. Ind.* Vol. I. p. 53. I am not aware that elsewhere his own son is spoken of in this connection.

⁴ See Dr. Fleet's *Dynasties*, p. 299.

⁵ There is a 'Bennoor,' 2 miles north-west of Konnûr, and another village of the same name will be mentioned below.

⁶ Most of these have been identified for me by Dr. Fleet.

The names of the other nineteen villages are Mudugundi, Kittaivole, Mus[a], Da[dh]ere,¹ Saṅgama, Pirisiṅgi, Behuru,² Âlûgu, [Pârva]nagere, Hosañ[ja]la[lu], I[n]dugalu, Haganûru, Unalâru, Inḍagere, Munivaḷli, Koṭṭa[s]e, Oḍḍiṭṭage, Si[kimabri?], and Giri[pi]ḍalu.

Stating distinctly what I have indicated above, I consider it possible that lines 1-59 of this inscription really were based on a copper-plate charter; at the same time, I feel certain that, if such was the case, the transcribers have taken so great liberties with the original as to deprive this 'copy' of the value of an authentic document.

TEXT.³

- 1 ⁴Śriyaḥ=priyas=samgata-viśvarûpas=sudarśana-chehḥinna-parâvalêpaḥ [*] diśyâd=anantah=prapat-âmarêmdraḥ śriyam mam=âdyaḥ=paramâm Jinêmdraḥ || [*]
⁵Ananta-bhō-
- 2 ga-sthitir=atra pātu vaḥ pratâpasîla-prabhav-ôdayâchalaḥ [*] su-Râ[sh]trakûṭ-ôrjjita-vamśa-pûrvvajas=sa Vira-Nârâyana êva yô vibhuḥ || [2*] Tadiya-bhûp-âya-
- 3 ta-Yâdav-ânvayê kramêṇa vârdhâv=iva ratna-samchayaḥ [*] babhûva Gôvimda-mahîpatir=bhbhu(bbhu)vaḥ prasâdhanô⁶ Prichchhakarâja-nandanaḥ || [3*] Imdr-âvanîpâla-sutêna dhâriṇî prasâritâ
- 4 yêna Prithu-prabhâvinâ [*] mah-aujasâ vairi-tamô nirâkṛitaṁ pratâpa-sîlêna [sa] Karkkara-prabhuh || [4*] Tatô=bhavad=damti-ghaṭ-âbhimarddanô Himâchalâd=ârjjita-sê-
- 5 tu-sîmna(ma)taḥ⁷ [*] khalîkṛit-ôdvṛitta-mahîpa-mamḍalaḥ kuḷ-âgraniḥ⁸ yô bhuvî Dantidurgga-râṭ || [5*] Svayam̐ba(va)rîbhûta-raṇam̐ganê tatas=sa nirvvyapêksham Śubhatum̐ga-vallabhaḥ [*] chaka-
- 6 rsha Châlukya-kuḷa-śriyam̐ balâd=vilôla-pâlîdhvaja-mâla-bhâriṇîm || [6*] Jay-ôchchasiṁhâsana-châmar-ôrjjitas=sit-âtapatrô⁹ pratipaksha-râjya(ja)¹⁰-hâ [*]
Akâlavarsh-ôrjjita-bhû-
- 7 pa-nâmakô babhûva râjarshir=aśêsha-punyataḥ || [7*] ¹¹Tataḥ=Prabhûtavarshô-bhûd=¹²Dhâravarsha-sutaś=śarair=ddhârâvarshâyitaṁ yêna samgrâma-bhuvî bhûbhujâ || [8*] Tasya sutaḥ ||
- 8 Yaj-janma-kâlê dêvêmdrair=âdishtaṁ vṛishabhô bhuvah [*] bhôkt=êti Himavat-sêtu-paryyant-âmbudhimêkhal[â*]m || [9*] Tataḥ=Prabhûtavarshas=san svayam-pûrṇa-manôrathaḥ [*] Jagattum̐gas=Sumê-
- 9 rur=vvâ bhûbhṛitâm=upari sthitaḥ || [10*] Bandhûnâm¹³ bandhurâṇâm=uchita-nija-kuḷê pûrvvajânâm prajânâm jâtânâm Vallabhânâm bhuvana-bharita¹⁴-satkîrtti-mûrtti-sthitânâm [*] trâtum̐ kîrttim̐ sa-lô-

¹ Perhaps the modern 'Dâderkop,' 24 miles south-west from Konnûr.

² Perhaps the 'Beeoor' of the map, 15½ miles west from Konnûr.

³ From Dr. Fleet's impression.

⁴ Metre: Upajâti.

⁵ Metre of verses 2-7: Vamśastha.

⁶ Read °dhanah; this correction may have been made already in the original.

⁷ Before both ablatives the preposition ā should have been used; compare e.g. above, Vol. III. p. 106, line 14 of the text.

⁸ Read °ntr=.

⁹ Read °patraḥ.

¹⁰ This correction may have been made already in the original.

¹¹ Metre of verses 8-10: Ślôka (Anushtubh).

¹² Originally bhûrdhâ was engraved.

¹³ Metre: Sragdharâ.

¹⁴ The word *bharita*, properly 'filled with,' is used wrongly here in the sense of 'filling'; compare *Inscriptions at Sravana-Belgoḷa*, p. 108, l. 1.

- 10 kām kali-kalusham=athô ¹hantam=antô ripûnām śrîmân=simhâsana-sthō
²bhavanavanim=atô=môghavarshaḥ prasâsti || [11*] ³Yasy=âjñâm para-
chakriṇaḥ srajam=iv=âjasraṁ śirôbhir=vvaham-
- 11 ty=â digdānti-ghaṭ-âvalî-mukha-paṭ[ê]h⁴ kîrtti-pratânas=sataḥ [1*] yatra-sthaḥ
sva-kara-pratâpa-mahimâ kasy=âpy=adûra-sthitaḥ⁵ tējaḥ-krânta-samasta-bhûbhṛid=
ina êv=âsau na kasy=ôpari || [12*]
- 12 ⁶Chatus-samudra-paryyamta[m ?] svamudraṁ yat-prasâdhitam [1*] bhagnâ samasta-
bhûpâla-mudrâ Gârûḍa-mudrayâ || [13*] ⁷Râjêmdrâs=tê vaṁdanîyâs=tu pûrvvê
yêshâm dharmma-
- 13 h=pâlanîyô=smad-âdyaiḥ [1*] dhvastâ dusṭâ varttamânâs=sadharmmâḥ prârthya
yê tê bhâvinaḥ=pârthivêmdrâḥ || [14*] Bhuktam kâischid=vikramêṇ=âparêbhyô
dattam ch=ânyais=tyaktam=êv=âparair=yyat [1*]
- 14 k=âsth=ânityê tatra râjyê mahadbhiḥ kîrttyâ(rttyai?) dharmmaḥ=kêvalam pâlanîyaḥ
|| [15*] ⁸Tên=êdam=aniḷa-vidyuch-chamchaḷam=avalôkya jîvitam=asâram [1*]
kshitidâna-paramapunyaḥ=pravarttitô
- 15 dêvadâyô=yam || [16*] Sa êva paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-
Jagattumgadhêva-pâdânudhyâna(ta)-paramabhaṭṭâraka-mahârâj[â]dhirâja-paramêśvara-
śrî-
- 16 prithvîvallabha-śrîmad-Amôghavarsha-śrî-Vallabhanarêmdradêvaḥ sarvvân=êva
yathâsambaddhyamânakân=râshṭravishayapati-grâmakûṭ-âyuktaka-niyuktak-â-
- 17 dhikârîka-mahattar-âdîn=samâdisaty=astu vas=samviditam yathâ || Vikrama-vilâsa-
nilayô **Mukula-kulê** pûrvva-bandhubhir=mmânyaiḥ [1*] **Erakôri-nâmadhêya**-
- 18 h=pravikasitô=bhût=prasûna-samaḥ || [17*] ⁹Âvir-âsît=prabhus=tasmât=prasûnât=phala-
sannibhaḥ [1*] nâmn=Âdhôrah kul-âdhârah **Kolanûr-âdhipas**=svayam || [18*] Su-
- 19 tô=sya **Vijayâmkâyâm**=abhûd=bhuvana-mânitaḥ [1*] prachanḍa-maṇḍal-âtamkô
Barukêśaḥ Sella-kêtanah || [19*] Madîyô vitata-jyôtir=ṇṇi(nni)śitô=sir=iv=âparah
[1*] u-
- 20 nmûlita-dvishad-vṛiksha-mûlô maula-bala-prabhuḥ || [20*] Mat-prasâdêna samlabdha.¹⁰
Vanavâsi-purassarân=grâmân¹¹=trîṁśat-sahasrâṇi bhunakty=avirat-ôdayaḥ || [21*]
- 21 Mahâ-pratâpâd=uchchhêdam¹²=udayachchhan=mad-ichchhayâ [1*] mûlâd=uchchhêttum=
uttumgâm **Gangavâḍi**-vaṭâṭavîm || [22*] Tatr=ântarê=smat-sâmantair=mmâtsaryy-
âhi-
- 22 ta-mânasair=upêkshitô=pi kôp-ôdyat-sâhas-aika-sakhaḥ svayam || [23*] ¹³Dhvasta-
ripu-nîti-mârggô raṇa-vikramam=êka-buddhim=abhiniya [1*] sa madîya-hṛidaya-
samgatam=avandhya-
- 23 kôpatvam=âvahati || [24*] Yêna || Tat=**Kêḍaḷ-âbhidhânam** durggam vapr-ârggaḷ-
âdi-durllamghyam [1*] maula-bal-âdhishṭhitam=api sadyaḥ prôllamghya hêlay=
âgrâhi || [25*] ¹⁴Janapadam=adaḥ¹⁵ kṛitvâ ha-

¹ Originally *hra*^o was engraved ; read *hantum* =.

² Read *bhuvanam*=*idam*=*atô*, or, perhaps, *bhuvanam*=*anamitô*.

³ Metre : Śârdûlavikrîḍita.

⁴ I am unable to explain this properly. Perhaps the word *paṭi* is used here in the sense of *paṭṭa*, 'the frontlet or fillet which is tied to the head of an elephant;' see Kittel's *Kanarese Dictionary*, s.v. *paṭṭa*.

Read *-sthitâs* =.

Metre : Ślôka (Anushtubh). With the first half of the verse compare *Ind. Ant.* Vol. XII. p. 249, l. 11 of the text.

⁷ Metre of verses 14 and 15 : Śâlinî.

⁸ Metre of verses 16 and 17 : Âryâ.

⁹ Metre of verses 18-23 : Ślôka (Anushtubh).

¹⁰ Read *samlabhya*.

¹¹ Read *grâmân* =.

¹² Read *=uchchhêdam* = (?).

¹³ Metre of verses 24 and 25 : Âryâ.

¹⁴ Metre : Hariṇî.

¹⁵ Read *=amum*.

- 24 stê vidhûya virôdhinam Talavanapur-adhîsam kṛtvâ [śruta]m¹ rana-vikramam
[!*] mad-ari-vijayî bharttuḥ ślâghyas=samanvita-saṁgarah samara-samayê vidvit
chakrai-
- 25 r=avakrita-vikramah || [26*] Kâvêrim² guru-pûra-durggamatamâm=ullamghya simha-
[kra]mât=pratyagra-sphurita-pratâpa-dahana-prôdyach-chhikhâ-śrêṇibhiḥ [!*] ni-
- 26 rddahy=aiikapadêna saptapadakân=vidvid-van-ôchchêdinâ yên=âkampi jagat-
prakampana-patôr=vvairâjyam=apy=ârjjitam || [27*] ³Tatr=ântarê mad-amtikam=
antarbbbhê(rbbbhê)dêna jâta-samkshôbbhê [!*]
- 27 pratyâgantavyam=iti⁴ tvay=êti mad-vachanamâtrêna || [28*] Aprâptê⁵
Vallabhêmdrê(drô) mayi jayati yadâ vidvishah syân=tad=âham samnyast-
âsêsha-saṁgô munir=atha
- 28 vidhinâ vidvishâm syâj=jaya-śrîḥ [!*] tatr=âpy=u[ddâ]ma-dhûmadhvaja-vitata-śikhâs=
ûtpatâmi pratâpâd=ity=ârûdha-pratijñah katipaya-divasaih=prâ-
- 29 pad=asmat-samîpam || [29*] ⁶Mâsa-trayasya madhyê yadi bhôjayitum na
śakyatê svâmî [!*] kshîram vijitya śatrûn=⁷tath=âpi vahnim visâmy=êva
|| [30*] ⁸Ity=uktv=âkrama-vikram-ô-
- 30 chchhikha-śikhi-jvâl-âvalîda(dha)-bra(vra)jê dhûma-syâma[li]tê tirôhita-tanau
prâyah=para-prêshitê [!*] yâtê mat-tanayê sthit-ânya-nripatîn=nirjjitya yô
jitvarô bandîkṛitya
- 31 ripûn=nihatya cha tadâ tîrṇa-pratijñô=bhavat || [31*] ⁹Âvishkṛita-kôpa-śikhâ-
nirddagdh-ârîndhanô vin=âpy=anilât [!*] ajvâlîtê(tô)=pi yasya pratâpa-vahnir=
mmuhur=jvalati || [32*]
- 32 Yasya cha kṛipâna-[vâriṇi] rudhir-â[kulitâ] dvishâm mahâ-lakshmîḥ [!*]
majjaty=unmajjati tu sv-âdhipatêḥ kumkum-âkt=êva || [33*] Huvâ¹⁰ yêna
ripum virôdhi-rudhira-prâjy-â-
- 33 jya-dhâr-âhuti-brâ(vrâ)ta-prasphuri[ta]-pratâpa-[daha]nê vidvishta-śântês=śritam [!*]
viprêṇ=êva ran-âdhvarê suvihita-śrî-mamtra-śakty=ârjjitam kalpantasthira-vîra-
sâsanam=idam
- 34 mad=Vira-Nârâyanât || [34*] Têna=aivambhûtêna Ba[mkêy-â]bhidhânêna mad-ishṭa-
bhṛityêna prârthitas=san¹¹ tat-prârthtanayâ Mânyakhêṭa-râjadhânyâm=avasthitêna
mayâ [mâ]-
- 35 tâ-pitrôr=âtmanaś=ch=aihih-âmutrika-punya-yaśô-bhivṛiddhayê Kolanûrê tad-
Bamkêya-nirmâpita-jinâyatana-paripâlana-niyuktâya
- 36 ¹²Śrî-Mûlasamgha-Dêsiyagana-Pustakagachchhataḥ [!*] jâtas=Trikâlayôgîśah kshîr-
âbdhêr=iva kaustubhaḥ || [35*] Tach-châritra-vadhû-putrah śrî-Dêvêmdra-
munîsvaraḥ [!*]
- 37 saiddhântik-âgrâṇîs=tasmai Bamkêyô [yâm=adân=mu?]dâ¹³ || [36*] Tad-vasati-
sambandhi-navakarmm-ôttarabhâvikhaṇḍasphutita-sammârjjan-ôpalêpana-paripâlana-âdi-
dharmmôpa-
- 38 yôgi-karmma-karana-nimittam Majjantiya-sap[t]atigrâma-bhukty-amtarggataḥ¹⁴
Taleyûra-nâma-grâmah tasya ch=âghâtâḥ tat-Kolanûrât=pûrvvataḥ Benidanûru
- 39 dakshinataḥ Sâsavevâ[du] tat-pâschimataḥ Paḍilagere uttarataḥ Kilavâḍah
êvam=ayam chatur-âghâṭan-ôpalakshitaḥ s-ôdraṅgas=sa-pari-

¹ The two *aksharas* in brackets are almost completely effaced.

² Metre: Śârdûlavikṛîḍita.

³ Metre: Âryâ.

⁴ This *iti* is superfluous.

⁵ Metre: Sragdharâ.

⁶ Metre: Âryâ.

⁷ Read *śatrûms*.

⁸ Metre: Śârdûlavikṛîḍita.

⁹ Metre of verses 32 and 33: Âryâ.

¹⁰ Metre: Śârdûlavikṛîḍita.

¹¹ Read *saṁs*.

¹² Metre of verses 35 and 36: Ślôka (Anushtubh).

¹³ The *aksharas* in brackets are almost entirely effaced and therefore doubtful.

¹⁴ Here and in some places below the rules of *saṁdhi* have not been observed.

- 40 karah sa-damda-das-âparâdhas=sambhrit-ôpâtta-pratyayas¹=s-ôtpadyamâna-vishtiti(ka)h
sa-dhânya-hirany-âdêyah dvâdasâ-puṣpavâtaḥ ²pamchâsaduttara-śata-ha-
- 41 [sta]-vistârah=pamchâśata-hasta-pramân-âyâmah grîhânâm-âghâtas=samuditah
³pravêśyas=sarvva-râjakîy[â*]nâm=ahastaprakshêpanîyah â-
- 42 [cha]mdr-ârkk-ârṇava-kshiti-sarit-parvvata-samakâlînah putra-pautr-ânvaya-kramêṇa
pratipâlyah pûrvapradatta-dêvabrahmadâya-rahitô=hya(bhya)-
- 43 [n]tarasi[d*]dhyâ bhûmichchidra-nyâyêna ||⁴ Śakanripa-kâl-âtita-samvatsara-
śatêshu saptasu dvâ(dvya)śity-adhikêshu tadabhyadhika-samanantara-
pravarttamâna-tra-⁵
- 44 yôśîtîtama-Vikrama-samvatsar-ântarggat-Âśvayuja-paurṇamâsyâm sarvvagrâsi-
sômagrahaṇê mahâ-parvvani baḷi-paksha-vaiśvadêv-âgnihôtr-âti-
- 45 thi-santarppanâd⁶=dhâr-ôdak-âtisarggêṇa pratipâditah || Tath=âtr=aiva tat-
Kolânûr[a]⁷ tad-[bh]ukti-madhya-vartty-Avaravâ[d]i- | Bēdanûru- |
Mudugumḍi- | Kittai-vo-
- 46 le- | Sullâ- | Mus[a]- | Da[dh]ere- | Mâvinûru- | Mattikaṭṭe- | Nîla[gum]dage- |
Tâlikhêda- | B[e]lḷeru- | Saṁgama- | Piriśimgi- | Muttalagere- | Kâkeyanûru-⁸ |
Bêhuru- |
- 47 Âlûgu- | [Pârvva]nagereḥ | Hosam[ja]lalu- | I[m]dugalu- | Neri[la]ge- |
Haganûru- | Uhalâru- | Indagere- | Munivalli- | Kotta[s]e- | Oḍḍiṭṭage- |
Si[kimabri ?]- |
- 48 Giri[pi]ḍalu- | nâmadhêyêshv=êtêshu Kolânûr-âta⁹ tad-bhukti-varttishu
tri(tri)mśatsv=api grâmêshv=êkaika-grâmê dvâdasâ nivarttanâni bhûmêḥ
pratipâditâni [||*] Atô=sy=ô-
- 49 chitayâ ¹⁰dêvadâyadâya-sthityâ bhumjâtô bhôjayataḥ kṛishataḥ karshayataḥ
pratidiśâtô vâ na kaischid=aḷ=âpi paripanthanâ kâryyâ tath=â-
- 50 gâmi-bhadra-nripatibhir=asmad-vamśyair=anyair=vvâ sâmanya[m] bhûmi-dâna-phalam=
avêtya vidyul-lôlâny=aiśvaryyâni trinâgra-lagna-jalabindu-chamchalam cha jî-
- 51 vitam=âkalayya svadâya-nirvviśêshô=smad-dâyô=numantavyah pratipâlayitabya(vya)ś=
cha [||*] Yas=tv=ajñâna-timira-paṭal-âvṛita-matir=¹¹âchchhidyamânakam
- 52 ch(v)=ânumôdêta sa pamchabhir=mmahâpâtakais=sôpapâtakais=cha¹² samyuktah
syâd=ity=¹³uktam bhagavatâ vêda-byâ(vyâ)sêna¹⁴ || ¹⁵Shashtir=vvarsha-sahasrâni
svarggê tishṭhati
- 53 bhûmidah [||*] âchchhêtâtâ ch=ânumantâ cha tâny=êva narakê vasêt || [37*]
Vimdhya-âtavîshv=atôyâsu śushka-kôṭara-vâsishu(nah) [||*] kṛishnasarppâ hi
jâyamtê bhûmi-

¹ The term intended apparently is *sabhûtopâtta-pratyâyas*, which occurs in other inscriptions.

² Instead of the sentence commencing here and ending with *samuditah*, a single compound should have been used, qualifying *grâmah*.

³ Here *achâṭabhaṭa*- has been omitted.

⁴ This sign of punctuation should be struck out.

⁵ Read *-tryaśîtîtama-*.

⁶ The passage commencing with *baḷi-* is quite out of place here, the object of the grant having already been stated correctly in lines 37 and 38. In inscriptions where a similar statement is properly made we find *charu* (instead of *paksha*) and *-santarpandṛtham*. For the following *dhâr-ôda*° of this inscription one would have expected *ady=ôda*°.

⁷ Read *°nûrê* (?).

⁸ Originally *Kâmke*° was engraved.

⁹ Read *-âghâṭê* (?).

¹⁰ Read *dêvadâyâ-*.

¹¹ Read *-matir=âchchhindyâd=âchchhî*°.

¹² This *cha* should have been omitted.

¹³ Read *iti || Uktam cha bha*°.

¹⁴ After this the word *Vyâsêna* has been omitted.

¹⁵ Metre of verses 37 and 38 : Ślôka (Anushtubh). Read *Shashtim va*°.

- 54 dānam haranti yê || [38*] ¹Agnêr=apatya[m] prathamam suvarṇnam bhûr=
Vvaishṇavî sūryya-sutās=cha gāvaḥ [*] lōka-trayan=tēna bhavêd=dhi dattam
yah=kāmchanam gām cha mahīm
- 55 cha dadyât || [39*] ²Bahubhir=vvasudhâ bhuktâ râjabhis=Sagar-âdibhiḥ [*] yasya
yasya yadâ bhūmis=tasya tasya tadâ phalam || [40*] Sva-dattām para-dattām
vâ yatnâ-
- 56 d=rakshy[ê]³ narâdhipaḥ [*] mahīm mahīmatām⁴ śrêshṭha dānâch=chhrêyô=
nupālānam || [41*] Iti⁵ kamala-daḥ-âmbubindu-lōlām śriyam=anuchintya
manushya-jīvitam cha [*] ativima-
- 57 la-manôbbhir=âmakair=⁶nna hi purushaiḥ=para-kīrttayô vilôpyâḥ || [42*] Likhitam
ch=aitad=Vâlabha-kâyastha-vamśa-jâtēna dharmmâdhikarāṇa-s[th]ēna bhōgika-
Vatsarâjēna
- 58 Śrīharsha-sūnunâ grāmapa[tta]lâdhikṛita⁷-lêkhakarāṇahasti-Nâgavarmma-Prithvîrâma-
bhṛityēna || ⁸Bamkēyarâja⁹-mukhyô Ganâ(ṇa)pati-nāmâ ma-
59 hatarah=prâjñah [*] râjñas=samīpa-varttî tēn=êdam=anusṭhitam sarvvaṁ || [43*]
✽ ¹⁰Mithyâbhâva-bhav-âtidarppa-para-tad-duśśâsan-ôchchhêdakam prâjñ-âjñâ-vaśa-
varttamâ-
- 60 na-janatâ-sat-saukhyā-sampâdakam [*] nânârûpa-vîśiṣṭa-vastu-parama-syâdvâda-
lakshmî-padam jêjîyâj=Jina-râjaśâsanam=idam svâchâra-sâra-pradam || [44*]
- 61 Siddhântâmṛita-vârdhhi-tâarakapatis=tarkk-âmbuj-âharppatiḥ śabd-ôdyânavan-âmṛit-aika-
saraṇir=yyôgîndra-chûḍâmaniḥ [*] Traividy-âpara-sârthta-
- 62 nâma-vibhavaḥ=prôddhûta-chêtôbhavaḥ¹¹ jîyâd=anyamat-âvanîbhṛid-aśaniḥ śrî-
Mêghachamdrô muniḥ || [45*] Ide¹² hamsî-brindam=îmṭal=bagedapudu
- 63 chakôrî-chayam chamchuvindam kardukal=sârddappud=Îśam jaḍeyol=irisal=end=
irddapam sejjeg=êral=padedappam Kṛishṇan=emb=ant=esedu bisa-lasat-kandalî-kam-
- 64 da-kântam pudidatt=î Mêghachamdra-bra(vra)titilaka-jagadvartti-kîrtti prakâśam
|| [46*] ¹³Vaidagdhya-śrî-vadhûti-patir=akhila-guṇ-âlamkṛitir=Mmêghacham-
- 65 dra-Traividyasy=âtmajâtô Madana-mahibhṛitô bhêdanê vajrapâtaḥ [*] saiddhânta-
byû(vyû)ha-chûḍâmanir=anupaḷa(ma)-chintâmani-
- 66 r=bhbbhû(bbhû)-janânâm yô=bhût=saujanya-rumdra-śriyam=avati mahau Viranandi
mun-îmdrah || [47*] ¹⁴Yas=śabdajñā-nabhasṭhali-dinamaniḥ kâvyajñā-chûḍâma-
- 67 nir=yyas=tarkkasthiti-kaumudî-himakaras=tûryyatray-âbj-âkaraḥ [*] yas=siddhânta-
vichâra-sâra-Dhishanô ratna-trayî-bhûshanah sthê-
- 68 yâd=uddhata-vâdi-bhûbbhṛid-aśaniḥ śrî-Viranandi muniḥ || [48*] Yan-mûrttir=
jjagatām janasya nayanê karppûrapûrâyatê yad-vṛittir=vvidushân=ta-
- 69 tês=śravanayôr=mmânikyabhûshâyâtê [*] yat-kîrttiḥ=kakubhām śriyah kacha-bharê
mallîlatântâyâtê jêjîyâd=bhuvi Viranandi-munipas=sai-
- 70 ddhânta-chakr-âdbipah ||¹⁵ [49*] ✽ Śrî-Koṇḍakundānvay-âmbara-dyumanî vidvajjana-
śirômani samast-ânavadya-vidyâ-vilâsinî-vilâsa-mûrtti śrî-Viranandi-sai[ddhâ]-

¹ Metre: Indravajrâ.² Read =raksha narâdhipa.³ Metre: Pushpitâgrâ.⁴ The second t of the akshara in brackets may have been struck out in the original; read °paṭal°.⁵ Metre: Âryâ.⁶ Metre of verses 40 and 41: Ślōka (Anusṭubh).⁷ Read mahîbhṛitām.⁸ Read âtmantnair=.⁹ Originally °râjya- was engraved.¹⁰ Metre of verses 44 and 45: Śârdûlavikrîḍita.¹¹ Read °bhavô.¹² Metre: Mahâsragdharâ. The same verse, with some slight various readings, is found in *Inscr. at Sravṇa-Belgoḷa*, pp. 25 and 31.¹³ Metre: Sragdharâ. The same verse, with two various readings, occurs *ibid.* p. 32.¹⁴ Metre of verses 48 and 49: Śârdûlavikrîḍita.¹⁵ This verse, incomplete and with a various reading, occurs *ibid.* p. 32.

- 71 ntika-chakravarttigala śrīman-mahāsthānam Koḷanūra mahāprabhu Huliya-
 arasanum mūru-pura-paṇcha-maṭha-sthānagaḷum tāmbra-śāsana[mam]
 72 nōḍi bareyisim=enalk=â śāsanadoḷ=ent=irddud=ant=î śilâ-śāsanamam bareyi[s]idaru [||*]
 Maṅgaḷa mahâ-śrī śrī śrī namô .¹ [||*]

TRANSLATION.²

(Verse 1.) May the beloved of Fortune, with whom all forms are conjoined,³ who with his discus destroys the conceit of adversaries, the infinite being before whom bow down the lords of the immortals, the primeval lord Jina, grant to me supreme bliss!⁴

(V. 2.) May the lord Vira-Nārāyaṇa⁵ protect you here, he who rests on the body of (the serpent) Ananta, (and) is the mountain from which (like luminaries) rise men of valorous conduct, the progenitor of the mighty race of the excellent Rāshtrakūṭas!

(V. 3.) In the long Yādava lineage of the princes of that (race) there was in the course of time, like a collection of jewels in the ocean, king Gōvinda, who subdued the earth, the son of Prichchhakarāja.

(V. 4.) The lord Karkara, the son of king Indra, it was by whom, mighty like Pṛithu, the earth was brought under subjection, (and) by whom, of great strength and full of valour, the enemies were scattered like darkness.

(V. 5.) From him sprang king Dantidurga, who defeated arrays of elephants from the Himālaya to the confines of (Rāma's) mighty bridge, (and) who, a leader of his family, crushed the circle of arrogant princes on the earth.

(V. 6.) After him Śubhatuṅga-vallabha, on the battle-field which became a *svayaṁvara*, fearlessly carried off by force the Chālukya family's Fortune, adorned with a garland of waving *pālidhvaja* flags.⁶

(V. 7.) Grand with his victory, high throne and chowries, possessed of a white umbrella, a destroyer of opponent kings, called the mighty king Akālavarsha, he was a royal saint through his infinite religious merit.

(V. 8.) Then came Prabhūtavarsha, the son of Dhāravarsha, a king who on the field of battle acted with his arrows like a torrent of rain (*dhārā-varsha*).⁷

His⁸ son —

(Vs. 9 and 10.) At the time of whose birth the lords of the gods ordained that, as her master, he should rule the ocean-girded earth as far as the Himālaya and (Rāma's) bridge, afterwards, being (called) Prabhūtavarsha because he fulfilled desires of his own accord, as Jagattuṅga stood over (all) kings as the Sumēru does over the mountains.

¹ From here and up to the end of the line some *akṣaras* (at the utmost six) are effaced.

² Of lines 34-57 of the text which, in the usual style and for the most part in well-known terms, record a grant, I consider it sufficient to give only an abstract of the contents.

³ *I.e.* who assumes all forms, or exists in all forms.

⁴ As translated here, the verse refers to the god Viṣṇu (*Jina*), of whom *Viśvarūpa* (by itself) and *Ananta* also are epithets or names. But it also is intended to invoke the blessing of the first Jaina prophet, *Jinendra*, and on this alternative the word *sudarśana*, above rendered by 'discus,' would mean 'excellent doctrine.'

⁵ *I.e.* the god Viṣṇu. But *Vira-Nārāyaṇa* also is an epithet of the king Amoghavarsha (see below, verse 34) and, with reference to him, the verse also is intended to convey the meaning: 'May the king Vira-Nārāyaṇa protect you here, he the continuance of whose rule is without end, who is the mountain from which rises the conduct of valour, (and) who has excellent ancestors of the mighty race of the Rāshtrakūṭas!'

⁶ See above, Vol. III. p. 107, lines 22 and 34 of the text.

⁷ This play on the word *dhāravarsha* shews that the subject of the verse should be Dhāravarsha, not Prabhūtavarsha, 'the son of Dhāravarsha.'

⁸ According to the context, Prabhūtavarsha's; really, Dhāravarsha's.

(V. 11.) After him, to guard both the world and the fame of his charming relatives— of the ancestors in his righteous family who have become favourites¹ inasmuch as they are good fame, filling the earth, incarnate—and to destroy the wickedness of the Kali age, the glorious **Amôghavarsha**, the annihilator of his enemies, is ruling this earth, seated on the throne.

(V. 12.) The command of this excellent (*king*) other sovereigns perpetually carry on their heads like a garland. The creeping plant of his fame grows up to the fillets on the foreheads of the array of the elephants of the quarters. The mighty valour that dwells in his hand is far away from no one. He being the very sun which with its heat scorches all mountains,² who is the king above whom he does not rise?

(V. 13.) He with his own seal has stamped all (*land*) as far as the four oceans; the seals of all kings he has broken with his Garuḍa seal.

(V. 14.) Honour surely we must the great kings of the past whose acts of religion we are to preserve; destroyed are the wicked kings of the present; solicit³ we must those future rulers who share our sense of religion.

(V. 15.) What imports that fleeting royalty which some have enjoyed by their bravery, some bestowed on others, and others again resigned even? Great men, to secure fame, must cherish religion only.

(V. 16.) Having seen that this life, unstable like wind and lightning, is void of substance, he has devised this gift to the gods, most meritorious on account of a donation of land.

(Line 15.) He, the *Paramabhṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the favourite of fortune and the earth, the glorious **Amôghavarsha**, the glorious *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the glorious **Jagattuṅgadēva**, commands all *Rāshtrapatis*, *Vishayapatis*, *Grāmakūṭas*, *Āyuktakas*, *Niyuktakas*, *Ādhikārikas*, *Mahattaras* and others, as they may be concerned: Be it known to you:—

(V. 17.) In the **Mukula**⁴ family there blossomed like a flower, with ancestors worthy of honour, **Eṛakōri**, a home of the play of bravery.

(V. 18.) From that flower grew, as it were its fruit, a masterful man named **Adhōra**,⁵ the stay of his family, who himself was lord of **Koḷanūra**.

(V. 19.) His son from **Vijayāṅkā** was **Baṅkēśa** (*alias*) **Sella-kēṭana**,⁶ honoured in the world, a fierce fever to districts.

(V. 20.) Like another flashing sharp sword of mine, as commander of the hereditary forces he has uprooted, like trees, my adversaries.

(V. 21.) By my favour he has received and rules the thirty-thousand villages of which **Vanavāsi** is the foremost, never ceasing to prosper.

(V. 22.) At my desire, in his great valour he has striven to extirpate that lofty forest of fig-trees—**Gaṅgavādi**, difficult to be cut down.

(Vs. 23 and 24.) On that occasion, though abandoned by my jealously minded feudatories, by himself, solely aided by the daring which sprang from his anger, setting at nought the enemy's policy, displaying a bravery in war which had one aim only, he made the anger of my heart not barren.

He, by whom—

(V. 25.) That fort named **Kēḍala**, difficult to be scaled on account of its ramparts, bars *etc.*, though held by hereditary forces, was at once ascended and easily taken.

¹ The word *vallabha* is purposely chosen in the original, because it is a common surname of Rāshtrakūṭa kings; compare below, verse 29.

² In the original the word for 'mountains' also means 'kings.'

³ *Vis.* to preserve our acts of piety.

⁵ Or *Adhōra*.

⁴ *Mukula* ordinarily is 'a bud.'

⁶ See above, p. 27 f.



(V. 26.) Having occupied that country, having driven away the hostile lord of Talavanapura, having shewn famous valour in war, defeating my enemies, for his master an object of praise, true to his promise, he at the time of battle did not let his bravery be baffled by the hosts of the enemy.

(V. 27.) With a lion's spring having crossed the Kâvêrî, most difficult to be passed on account of its heavy floods, by the lines of the ever freshly flashing flames of fire of his valour having at once consumed the allied,¹ extirpating the forest of adversaries, he shook the mighty dominion of him even who was able to shake the world.

(Vs. 28 and 29.) On that occasion, when through internal dissension a disturbance had arisen near me, then, at the mere word of me that he should return—having made a vow that if, before his arrival, I, the Vallabha lord, should defeat the enemies, he would as an ascetic completely resign the world, or if by chance the fortune of victory should fall to the enemies, he would enter into the flames of a roaring fire—he arrived near me after a few days.

(Vs. 30 and 31.) Having said that also he certainly would enter into fire if, within three months, by defeating the enemies he could not make his master drink milk²—after my son, whose hosts were consumed by the flames of the blazing fire of his impetuous bravery, blackened by the smoke and thus hidden himself had escaped, perchance sent away by the rest—he completely defeated the princes who remained, and, victorious, made captive and slew the adversaries, and thus fulfilled his promise.

(V. 32.) The fire of his prowess, with the flames of wrath which it emits, consumes the enemies on which it feeds, even without wind; though unlit, it blazes forth again and again.

(V. 33.) Soiled with blood, the Fortune of the enemies dives into the water of his sword; but that of his master emerges from it, anointed as it were with saffron.³

(V. 34.) Like a Brâhman, having sacrificed the enemy at the sacrifice of battle, where the fire of his valour shone the brighter for the many oblations of streams of melted butter—the blood of his opponents, he has secured from me, Vira-Nârâyana,⁴ this edict which to the world's end proclaims him a hero, resulting from his expiatory rite—the destruction of my foes, and acquired by the efficiency of his spell—the restoration of my fortune.

(Line 34.)⁵ At the request of this my dear servant Baṅkêya, I, residing at the capital of Mānyakhêṭa,—seven hundred and eighty-two years having passed since the time of the Śaka king, on the auspicious occasion of a total eclipse of the moon on the full-moon tithi of Âsvayuja in the year Vikrama, the eighty-third current year—have given the village of Taleyûra, in the *bhukti* of the seventy villages of Majjantiya, to him who has been appointed to take care of the Jina sanctuary founded by Baṅkêya at Koḷanûra—*viz.* (vv. 35 and 36) to Dêvêndra, the chief of ascetics (*munîśvara*) to whom Baṅkêya has given the temple, the disciple of Trikaḷayôgîśa, born from the Pustaka *gachchha* of the Dêśîya *gaṇa* of the Mûla *saṃgha*—for any new work connected with the sanctuary, for future repairs, for the cleansing, plastering, maintaining of it, and for other acts of piety. The boundaries of the village are, on the east of the said Koḷanûra,⁶ Beṇḍanûru, on the south, Sâsavevâ[du], on the west of it, Paḍilagere, and on the north, Kîlavâda.⁷

¹ In the original the word is *saptapadaka*, which I cannot find elsewhere. Compare *sâptapadîna*.

² *Viz.* to allay his anger or mental distress. According to the writers on medicine, milk is a remedy not only for bodily disease, but also for mental disorder.

³ Compare *Ind. Ant.* Vol. XII. p. 265, l. 30 of the text.

⁴ Compare above, verse 2.

⁵ From here to line 57 only an abstract of the contents is given.

⁶ Why the words *tat-Koḷanûrât*, 'of the said Koḷanûra,' have been added, it is difficult to explain. If correct, the words would indicate that the village granted was quite close to Koḷanûra.

⁷ Among the usual phrases specifying the conditions of the grant, we have, in lines 40 and 41, the statement that the village contained twelve flower-gardens, and that the total extent of the houses was 150 *hastas* in breadth and 500 *hastas* in length.

(L. 45.) I also have given twelve *nivartanas* of land at Koḷanūra itself, and at each of the following thirty villages within its *bhukti*,¹ viz. Avaravā[d]i, Beṇḍanūru, Mudugunḍi, Kittaivoḷe, Suḷḷa, Mus[a], Ḍa[dh]eṛe, Māvinūru, Mattikaṭṭe, Nīla[gun]dage, Tālikhēḍa, B[e]ḷḷeru, Saṃgama, Pirisiṅgi, Muttalagere, Kākeyanūru, Behuru, Ālūgu, [Pārva]nagere, Hosāṇ[ja]ḷa[lu], I[n]dugalu, Neri[la]ge, Haganūru, Unalāru, Inḍagere, Munivaḷḷi, Koṭṭa[s]e, Oḍḍiṭṭage, Si[kimabri?], and Giri[pi]ḍalu.

Lines 48-57 contain the usual admonition not to obstruct the grantee and to preserve the grant, and quote six benedictive and imprecatory verses (37-42), ascribed to Vyāsa.

(L. 57.) This has been written by the *bhōgika* Vatsarāja, an official in the court of justice, born in the clan of the Vālabha Kāyasthas, the son of Śrīharsha² and servant of Nāgavarman Prithvīrāma, keeper of village records and war-elephant of writers.

(V. 43.) The chief (adviser) of Baṅkēyarāja, the wise Mahattara Gaṇapati, who is near the Rājā's person, has executed all this.

(V. 44.) Ever victorious, like a royal edict,³ be this doctrine of the Jinas, which destroys the false doctrines of people who are filled with an excessive pride arising from ignorance; which brings about the true happiness of all who act in obedience to the commands of the wise; which is the place of glory of the excellent *syādvāda* by which things appear under manifold forms, and grants the quintessence of good conduct!

(V. 45.) Victorious be the holy sage Mēghachandra, who is the moon to the ocean of the nectar of established truths,⁴ the sun to the lotus—reasoning, the one continuous stream of nectar to the garden—speech, the crest-jewel of the lords among contemplative saints; whose lofty second name of Traividya is truly appropriate; who has shaken off the god of love, and is a thunderbolt to the mountains—other creeds!

(V. 46.) Manifestly, the fame, pervading the world, of this Mēghachandra, the foremost of devotees, has shone forth and entered (*here*), glittering like the fibres of the waterlily (*and*) lovely like the bulbous root of the plantain tree, saying (*to itself*), "Lo! the flock of female *hamsas* begin to think of drinking; the collection of female *chakōra* birds approach to peck with their beaks; Īśa gives orders for the decoration of his matted hair; (*and*) Kṛishṇa is eager to choose (*an occupant*) for his couch."⁵

(V. 47.) Viranandin, the chief of sages, owns on earth the glory (*of being*) rich in benevolence, he who is the husband of the young woman—renown of cleverness, the ornament of every kind of excellence, the offspring of Mēghachandra-Traividya, a stroke of lightning to split the mountain Madana,⁶ the crest-jewel of the crowd of those who know

¹ Or, perhaps, 'within that *bhukti*' (of the Majjantiya seventy villages, mentioned before).

² Or 'of the illustrious Harsha.'

³ The word for 'doctrine' in the original is *śāsana* which also means 'an edict;' and the author calls the doctrine of the Jinas a *rāja-śāsana*, or 'royal edict.'

⁴ Compare *Inscr. at Śravaṇa-Belgoḷa*, p. 8, l. 15, *Jinēśvara-mata-kshīrābdhi-tārāpati*; p. 48, l. 4 from bottom, *siddhāntāmṛita-vārdhī-varddhana-vidhu*; p. 49, last line, *Jināgama-sudhārṇava-pūrṇachandra*; and other similar passages.

⁵ For the exact meaning of the several words of this charming verse, which in the original is in Kanarese, I have consulted Dr. Fleet and the Rev. Mr. Kittel. Ordinarily, fame for its brightness is compared, among other objects, with milk, lotus fibres, the moon, and Śrī (the wife of Viṣṇu-Kṛishṇa; compare e.g. *Inscr. at Śravaṇa-Belgoḷa*, Roman text, p. 15, l. 4 ff.). Here, the fame of Mēghachandra is actually identified with all four, and is made to appear in the world, of its own accord, to fulfil the demand for them on the part of respectively the *hamsa* and *chakōra* birds, and the gods Śiva and Kṛishṇa. The words translated by 'for the decoration of' literally mean 'to place in.' Concerning the *hamsas*, I may remind the reader of the well-known line *hamsair=yathā kshīram=iv=āmbumadhyāt*.

⁶ I.e. the god of love.

the established truths, and an unrivalled jewel to yield the desires of the creatures of this world.

(V. 48.) May he abide (*here*), the holy sage **Viranandin**, who is the sun of the firmament—those who know the science of words, the crest-jewel of those conversant with poetry, the moon to the moon-light—the science of reasoning, a pool of the lotuses—the triad of music, song and dance;¹ who is a **Bṛihaspati** for the quintessence of the investigation of established truths; who adorns the three jewels,² and is a thunderbolt to the mountains—conceited disputants!

(V. 49.) Ever victorious be in the world the chief of sages **Viranandin**, the lord of the circle of those who know the established truths; he whose form is like a stream of camphor for the eyes of the creatures of the worlds, whose conduct like a jewel-ornament for the ears of the assemblage of the learned, and whose fame like the shoot of a jasmine creeper for the hair-tresses of the Fortune of the regions!

(Line 70.) ³The universal sovereign of those who know the established truths, the holy **Viranandin**, the sun in the sky of the glorious **Koṇḍakunda**-line, the crest-jewel of the learned, the embodiment of the sport of the courtesans—the several branches of faultless learning,—when **Huliyamarasa**, the *Mahāprabhu* of the sacred great place of **Kolanūra**, and (*the authorities of*) the three towns and the five *maṭhas*,⁴ having seen a copper charter, bade him cause it⁵ to be written,—caused this stone charter to be written in accordance with what was in that (*copper*) charter.

Bliss! Great fortune, fortune, fortune! Adoration to⁶!

No. 5.—CHEBROLU INSCRIPTION OF JAYA ;

SAKA-SAMVAT 1157.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

This inscription is engraved on the four faces of the left one⁷ of two pillars which are in front of the *gōpura* of the **Nâgêśvara** temple at **Chêbrôlu**, in the **Bâpaṭla** tâluka of the **Kistna** district. My account of it is based on an excellent inked estampage, prepared by Mr. H. Krishna Sastri, B.A., and forwarded to me by Dr. Hultzsch.

The inscription contains 168 lines of carefully engraved writing, which, with the exception of a few letters, damaged or broken away at the commencement of lines 3-5 and 131-137, and at the end of lines 85-91, is in an excellent state of preservation. The characters are Telugu;⁸ and the size of the letters is between $\frac{5}{8}$ " and $\frac{3}{4}$ ". Excepting the greater part of line 158

¹ Compare *Inscr. at Śravaṇa-Belgoḷa*, p. 49, l. 4, *gītē vādyē cha nrityā*; p. 52, l. 18, *gīta-vādyā-nritya-sūtradhāreyaṁ*.

² See above, Vol. III, p. 184, note 2, and p. 207, note 3.

³ For the interpretation of the following, which in the original is in Kanarese, I am indebted to Dr. Fleet.

⁴ The exact meaning of this is not apparent. Compare e.g. *Mysore Inscr.* p. 158, l. 11; and *Ind. Ant.* Vol. IV, p. 203, note.

⁵ *Viz.* the stone charter, mentioned immediately afterwards.

⁶ What may have followed is effaced in the original.

⁷ The inscription which is on the pillar on the right has been edited by Dr. Hultzsch, above, Vol. V. p. 142 ff.

⁸ With regard to the alphabet here used, I would only draw attention to the fact that *ḍh* (which occurs in the word *mūḍha* in line 136) is distinguished from *ḍ* by a semi-circle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*. In the **Gaṇapêśvaram** inscription (above, Vol. III, p. 88, Plate, line 110) a similar separate sign for *ḍh* is used, but there the distinguishing semi-circular line is not attached to, but intersects, the left curve of the sign for *ḍ*. An examination of the published photo-litho-graph leads me to suspect that a sign for *ḍh*, similar to the one in the **Gaṇapêśvaram** inscription, is used already

and the whole of line 159, which are in Telugu, the language is Sanskrit; and the text is all in verse, excepting the words 'svasti śrīh' with which the inscription begins, and the Telugu passage already referred to.

This is another inscription of Jāya or Jāyana, the now well-known general of the Kākatīya king Gaṇapati. Verses 1-43 (lines 1-141), which give the genealogies of Gaṇapati and Jāya, need not be published, because, except for some slight various readings, they are identical with the same verses (lines 1-114) of the Gaṇapêśvaram inscription edited and translated by Dr. Hultzsich, above, Vol. III. p. 82 ff. All that it is necessary to state about them specifically, is, that the names *Maṁttena-Guṁḍa*, *Kroyyûru*, and *Baṁḍuladêvî*, which occur in lines 15, 45 and 64 of the Gaṇapêśvaram inscription, in the present inscription (ll. 18, 54 and 78) are spelt *Maṁthena-Guṁḍa*, *Krôyûru*, and *Bhaṁḍuladêvî*.¹

The short remaining part of the inscription, the text of which is given below, in verses 44-47 records that, in the year of the Śaka king (or kings) numbered by the mountains (7), the arrows (5), the earth (1), and the moon (1), i.e. in Śaka-Saṁvat 1157, on the tithi of Girijâ (Pârvatî)² in the bright half of the month Mâdhava (Vaiśākha), on a Saturday, the general Jāya set up at Tâmrapura an image, in the shape of a *liṅga* made of black stone, of the god Chôḍêśvara, so called after Jāya's father (Pinna-Chôḍi); that he built for this god a temple which the people called 'the ornament of Ayya's³ family,' after Jāya himself; that in front of the temple he erected two rows of double-storied houses for sixteen female attendants,⁴ and that for the requirements (*aṅga-raṅga-bhōga*) of the god he gave the village Mrontukûru in Velanânḍu, one of the villages that had been given to him by the king (Gaṇapati). A statement in Telugu (in lines 158 and 159) adds that the land within the four boundaries of the village amounted to 45 *kha* 6 *na*;⁵ and that the land to the west of the Îrêru (river) amounted to 5 *kha* 18 *na*. After this, the inscription has four benedictive and imprecatory verses, nearly identical with the verses at the end of the other Chêbrôlu inscription of Jāya, above, Vol. V. p. 148.

The date of this inscription regularly corresponds, for Śaka-Saṁvat 1157 expired, to Saturday, the 21st April A.D. 1235, when the third *tithi* of the bright half of Vaiśākha (as a *kshaya-tithi*) commenced 0 h. 51 m., and ended 22 h. 7 m., after mean sunrise. Of the localities mentioned, Tâmrapura (as has been stated already by Dr. Hultzsich) is Chêbrôlu itself; and Mrontukûru I take to be the 'Modukur' of the map, about six miles south-east of Chêbrôlu.

END OF THE TEXT.⁶

141	.	.	.	.	.	.	.	7Sô=yam	Jāya-
142	chamûpatir=ggiri-śara-kshmâ-chandra-saṁkhyêṁ ⁸								Śa-

in the Anamkoṇḍ inscription of Rudradêva (*Ind. Ant.* Vol. XI. p. 12, Plate), in the word *parivṛidha* in line 17, although in the photo-lithograph the sign for *ḍha*, at first sight, does not seem here to differ at all from the sign for *ḍa*. Neither of the signs for *ḍh* here described is given in the palæographic Tables hitherto published.

¹ As regards other various readings, I may add that in this new inscription the Dravidian *ḷ* is employed more frequently than in the Gaṇapêśvaram inscription; and that instead of *khadga-mu[kha]sya* in line 106 of the Gaṇapêśvaram inscription we here (in line 131) have *khadga-mukhêna*, and instead of *pratipaksham-êti* (in line 108) the better reading *bahulê [pra]yâti* (in line 133).— With reference to Dr. Hultzsich's translation and notes I would state, at his request, that *nîlôpalḍh* in verse 3 means 'sapphires,' and that the word *btjâkṛita* in verse 13 is accounted for by Pāṇini, V. 4, 58.

² I.e. the third *tithi*; ('*trittiyâ Giriputryâs=tu chaturthî Vighnahâriṇaḥ*'). The third *tithi* of the bright half of Vaiśākha is the well-known *Akshaya-trittiyâ*.

³ See above, Vol. III. p. 83.

⁴ Literally, 'superior courtesans.'

⁵ *Kha* is an abbreviation of *khaṇḍi* (see Dr. Hultzsich, above, Vol. V. p. 149, note 6); *na* may be an abbreviation of *nalvamu*, 'a furlong.'

⁶ From an inked estampage supplied by Dr. Hultzsich. Line 141 is the fourth line on the south face of the pillar.

⁷ Metre of verses 44 and 45: Śârdûlavikṛîḍita.

⁸ Read *-saṁkhyê*.

143	kēndr-ābdē	Mādhava-māsa-sūdtha(ddha)-Girijā-ti-
144	thyām	Śanēr-vvāsarē | śrīmat-Tāmrapurē ¹ mu-
145	dā janaya(yi)tur=nnā(nnā)mn=ātra	Chôdēsvarām pratyā-
146	shthā(shthā)payad=achchha-nīladṛishadā	² nishpamna-līng-ā-
147	kṛitīm ³ || [44*]	Dēvasy=āsyā sa-sātakumbha-kalāsām
148	Kailāsaśail-ōpamām	⁴ vistīrṇ-ōjvala-mamṭapām
149	suruchiraprākāravād-gōpurām |	prāsā-
150	dam niramāpayad=guṇa-nidhiḥ	śrī-Jāya-
151	sēnādhipas=tan-nāmn=aiva	yam=Ayyavamśa-tila-
152	kaṁ brūtē samastō janaḥ || [45*]	⁵ Puratō=sya shōḍa-
153	sānām vara-gaṇikānām	dvi bhūmika-grihā-
154	ṇi | āli-dvayēna	ramyāny=achīkaraj=Jāya-sai-
155	nyēsah || [46*]	⁶ Nṛipa-dattēshu svēshu grāmēshv=asy=āmgara-
156	mga bhōgārttham=ayām |	Jāya-chamūpaḥ prā-
157	dād=Velanāmḍau	Mromtukūru-nāma-grā-
158	maṁ || [47*]	Īy=ūra chatus-sīmamula naḍimi polamu
159	kha 45 na 6 | Īrēti paḍumaṭi polamu kha 5 na 18 ||	
160	⁷ Gām=ēkām ratnikām=ēkām	bhūmēr=apy=ēkam=amgula-
161	m | haran=narakam=āpnōti yāvad-ā-bhūta-samplavam || [48*]	Sva-
162	dattām para-dattām vā yatnād=raksha Yudhishtthi(shthi)ra | ma-	
163	hīm=mahībhṛitām śrēshtha(shthā) dānāch=chrēyō=nupālanam || [49*]	
164	⁸ Sva-sukṛita-paripālanāt=prabhūnām	para-kṛita-pālana-
165	m=ēva lālanīyam | Harir=api Kamalāsanasya	srishtīm sa-
166	tatam=avan ⁹ jagatām=abhūd=upāsyah || [50*]	Idam ¹⁰ rakshi-
167	shyatām rājūnām yaśas=chamḍrikayā saha | chiram	Jāya-
168	chamūpasya dharmma=chamdraḥ pravardhtha(rddha)tē || [51*]	

No. 6.—THREE WESTERN GANGA RECORDS IN THE MYSORE GOVERNMENT MUSEUM AT BANGALORE.

By J. F. FLEET, PH.D., C.I.E.

In Vol. V. of this Journal, pp. 151 to 180, I have contributed an article on the Śravana-Belgoḷa epitaph of Nolambāntaka-Mārasimha II., with a first serious attempt to settle the real history and chronology of the family of the great Gaṅga princes of Mysore, to which he belonged. That article is correct in all its essential features. But, while it was still in proof, it came to my knowledge, from information that became available too late, that certain additions and modifications might be made, and certain corrections ought to be made, in it. The additions did not much matter; they could be attended to on any future occasion. The modifications and corrections were a more important matter; and it was mortifying not to be able to make them. The proofs, however, were in pages, with other articles already in page-proof after them. And it was, therefore, impossible to make the necessary alterations. In these circumstances, I had to leave my article just as it stood. And I now take the first convenient opportunity that I have had, of reverting to the subject of it.

¹ Read *Tāmra*°.

² Read *nishpanna*-.

³ Read *kṛitīm*.

⁴ Read *vistīrṇ-ōjvala*-.

⁵ Metre : Āryā.

⁶ Metre : Āryāgīti.

⁷ Metre of verses 48 and 49 : Ślōka (Anushtubh).

⁸ Metre : Pushpitāgrā.

⁹ R ३ d =avan-.

¹⁰ Metre : Ślōka (Anushtubh).

DODDAHUNDI STONE.



E. F. H. Wiele, photo.

Photo-etching-Survey of India Offices, Calcutta, May 1898.

Before entering, however, on any general remarks, I now put forward revised versions of three Western Gaṅga records, final renderings of which have not as yet been arrived at.

A.—Dodḍahunḍi Inscription of Nītimārga and Satyavākya.

This inscription was brought to notice by Mr. Rice in 1894, when he edited it, with a lithograph, in his *Ep. Carn.* Vol. III., TN. 91. I give my rendering of it from an ink-impression, for which I am indebted to the kindness of Dr. Hultzsch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself.

Dodḍahunḍi is a village somewhere in the Mûgûr hôbli of the Tirumakûḍlu-Narasîpur tâluka of the Mysore district. It should be shewn in sheet No. 60 or 61 of the Indian Atlas; but it is not to be found there.¹ The name means "large hamlet;" and it is probably an appellation of somewhat modern introduction, as the record does not appear to include any name answering to it, and gives the name of the village itself, or else of another village which gave the name to the circle to which this village then belonged, as Guḷḍapâḍi. The inscription is on a stone, apparently about six feet high, which was found lying in a pond at Dodḍahunḍi and is now in the Mysore Government Museum at Bangalore.

The upper part of the front of the stone is occupied by sculptures illustrating the scene that is referred to in the record, namely, the death of a prince who had the appellation of Nītimārga. He is shewn lying on a couch, from the back of which there stand up two royal umbrellas. Near his head there stands his eldest son, Satyavākya, with one similar umbrella behind him. And on the couch there is seated a follower of the prince, named Agarayya, who is represented as supporting across his knees the legs of the dying prince, and as holding with his right hand a dagger which he seems to be drawing out from the left side of the prince.—The writing commences below the sculptures. Lines 1 to 6, on the front of the stone, cover an area about 3' 6" broad by 1' 9" high. Below them there is a blank space, about one foot high, which was evidently left void in order to allow of the stone being set upright in the ground without hiding any part of the record. Lines 7 to 24 are short lines down the side of the stone, covering an area about 9" broad by 3' 5" high, with a similar blank space below them. And a line runs across the stone between lines 15 and 16, to mark a division of the text there. The writing on the front of the stone is in a state of fairly good preservation. The writing down the side of the stone has suffered more damage; and for this reason, and also because it was not very convenient to introduce it in the Plate, this part of the record has not been reproduced.—The characters are Kanarese, boldly formed and well executed. The size of them—(by which I mean, here and always, the height of such letters as *ga*, *cha*, *da*, *pa*, etc., which are properly formed entirely between the limits of, so to speak, the lines of writing, without any projections above or below)—ranges from about 1½" in the *ga* of *Agarayyaṃ*, line 4, to about 2½" in the *n* of *Koṃguṇivarman*, line 1; the penultimate syllable *lgu* of line 6 is about 4¼" high. The characters include final forms of *r* in line 3 and *n* in line 4, and also a final form of *l* or else an *l* with a *virāma* attached to it, in line 3. And they shew the lingual *ḍ*, distinguished from the dental *d* by a marked turning up and over of the right-hand end of the lower part of the letter; it can be recognised very clearly in *ēridode*, line 4. Two of the characters which furnish the best test for undated records of the period to which this record belongs, do not occur here; namely, the *b* and the guttural *ṇ*. In *vakhya*, by mistake for *vākya*, line 6, we have a *kh* of the old square type,² which cannot be placed much after A.D. 860. On the other hand, the *l*, which we have in *Kovaḷāla*, line 2, and also in *kalnāḍu*, line 8, is of the later cursive type, which cannot be placed much before A.D. 800: we have it throughout the grant of Gôvinda III., of

¹ Mûgûr is in sheet No. 61 (1894), in lat. 12° 7', long. 77°.

² I use the word "type" intentionally. Plenty of instances will be forthcoming, in which the old square "type" of the *kh* and other characters is followed, though the actual "forms" present hardly a straight line at all.

A.D. 804¹ (except in *modalol*, line 9, and *līkhītaḥ*, line 19), and perhaps in *vallabha*, line 1 (but not in *ballaha*, line 2, and *lōka*, line 3) of the Paṭṭadakal inscription of his father Dhruva;² but the Talakāḍ inscription of Śrīpurusha-Muttarasa³ shews only the old square type of the *l*. The *j*, which occurs twice, in line 2, is of the old square type, which remained in use during the whole of the ninth century A.D., but, towards the end of it, in conjunction with also the later cursive type. In the *ja* of *rāja*,—the fourth syllable in line 2,—we have an ordinary old square *j*, but of the open form; that is to say, with spaces at the place at which the top part of the letter and the lower part usually join to form an upright, and at which the centre stroke to the right starts from that upright. In the *jā* at the beginning of line 2, we have a peculiar form of the old square type of the *j*, which I would propose to call the “back-to-back” *j*, because one more stroke in the centre of the left-hand (proper right) part of the character would have given us a double *j* back-to-back: here, the exact form of it is closed; in B., the Bêgûr inscription, we shall meet with it in its open form. In other genuine records, we have this back-to-back *j*, in the closed form, in the words *śrīrāja* and *yuvarāja*, line 3, and several other words, in the Kyâtanahalli inscription of Bûtuga I. of the period A.D. 870-71 to about 908,⁴ and in the word *Bijésvarada* in a short inscription at Paṭṭadakal, in the Belgaum district,⁵ which may be referred to the same period or may be placed somewhat later. And we may note that in spurious records we find it all through the Merkara grant, of the Western Gaṅga series,⁶ the lithographs of which shew it in both the open and the closed forms, and which includes also the corresponding form of the guttural *ñ* which we shall meet with in B., the Bêgûr inscription; and we find it, again, in the same class of records, in the Chicacole grant of Dêvêndravarma, of the Eastern Gaṅga series,⁷ in the closed form in *viṣayavata*, line 1, *Vâjasanêya*, line 13, *Nâgarāja*, line 23, and other words, and in the open form in *nīja*, line 7. The forms of the *j* in this Doḍḍahundi record do not guide us much. But the *kh* and the *l* indicate that we may place it in the period A.D. 800 to 860, even if they do not actually compel us to do so. There are, indeed, in the forms of *j* and *ñ* which occur in B., the Bêgûr inscription, plain indications that the development of the alphabet of Western India was slower in Mysore than in the more northern parts. But it does not seem likely that the old square type of *kh* can have lingered on long enough, even there, to justify us in referring this record to A.D. 938 or thereabouts, as we should have to do if, instead of accepting my proposed identification of the princes who are mentioned in it, we identify the Nitimârga, whose death is recorded, with the next admissible prince who had that appellation.—The language is Kanarese, of the archaic type, in prose. The record includes two words, *mane-magattin* in line 4 and *kil-guṇṭhe* in line 5, for which only conjectural meanings can be proposed.⁸ And, as indicated to me by the Revd. Mr. Kittel,⁹ in *śrīmar*, for *śrīmat*, line 3, the composer seems to have formed a plural which is not justifiable.—As regards orthography, the only actual peculiarity is the use of *s* for *ś* in *êsvara*, line 2. But we may note also that we have the short *i* for the long *î* twice, in lines 1 and 5, and the long *î* for the short *i* once, in line 1; this latter feature, however, may be treated as a mistake in writing, quite as much as a mistake or peculiarity in spelling.¹⁰

¹ *Ind. Ant.* Vol. XI. p. 125, and Plate.

² *Ibid.* p. 124, and Plate. A more faithful reproduction of this record will be issued before long.

³ *Ep. Carn.* Vol. III., TN. 1, and Plate.

⁴ *Ep. Carn.* Vol. III., Sr. 147, and Plate.

⁵ *Ind. Ant.* Vol. X. p. 170, and Plate at p. 167.

⁶ *Ind. Ant.* Vol. I. p. 363, and Plate, and *Coorg Inscr.* p. 1, and Plate.

⁷ *Ind. Ant.* Vol. XIII. p. 273, and Plate. On its occurrence in this record, see some remarks by Prof. Kielhorn, above, Vol. V. p. 122, note 4.

⁸ See page 44 below, notes 4 and 6.

⁹ I consulted Mr. Kittel about the meaning of *mane-magattin* and *kil-guṇṭhe* in this record, and about some expressions in the Bêgûr and Âtakûr inscriptions, sending him, of course, my full readings of the texts, and translations. And I am much indebted to him for various suggestions, which I mention in the footnotes.

¹⁰ It is rather a curious thing that, whereas in the oldest records the difference between *i* and *î*, as attached to consonants, is nearly always marked, less and less attention was paid to this detail, in the

The inscription records, in the first place, the death of a Western Gaṅga prince, who is mentioned in it by the appellation of Nitimārga, without his proper name being disclosed. We are told, however, that he left a son who had the appellation of Satyavākya. We know that Satyavākya was the appellation of a prince Rājamalla, for whom we have the date of A.D. 870-71. We know also that Śrīpurusha-Muttarasa, who is to be placed about A.D. 765 to 805, had a son named Raṇavikrama, and that the latter had a son named Rājamalla. And consequently, since the characters place the record justifiably, if not of absolute necessity, in the period A.D. 800 to 860, we naturally identify this Satyavākya with the Rājamalla of A.D. 870-71, and this Nitimārga with Raṇavikrama; and, till we learn anything more definite as to the actual year of Raṇavikrama's death, we place the record roughly about A.D. 840. In the second place, the inscription registers the fact that Satyavākya-(Rājamalla) granted to a follower of his father, named Agarayya, a *kalnāḍu* or allotment of uncultivated land¹ known by the name of Guḷdapāḍi, the components of which were evidently specified in lines 16 to 22.

TEXT.²

- | | | | |
|---|----------------------------------|-----------------------------|--|
| 1 | Om ³ | Svasti | Ni(ni)timārgga-Komguṇi(ni)varmma-dharmmamahārā- |
| 2 | jādhirāja | | Kovalāla-purapar-ēsvara ⁴ Nanda- |
| 3 | giri-nātha | śrīmar(t) | Permmanadigaḷ svarggam ⁵ =ēṇida[m] ⁶ [!* |
| 4 | Ēṇidoḍe | Pemmānadigaḷa | mane-magattin Aga- |
| 5 | rayyam | Ni(ni)timārgga-Permmanadige | kil-guṇṭhey=āda[m] [!* |
| | | Permma- | |
| 6 | naḍigaḷ=agga-putram ⁷ | | Satyavakhya ⁸ -Pem[m]ānadigaḷ=Guḷda- |

Down the side of the stone.

7 [pā]ḍiya[m]

8 kalnāḍu

Kanarese characters, as time went on, until at length the distinction practically disappeared altogether, and it remained for modern invention,—on the part, I believe, of the early Jesuit missionaries,—to devise the mark by which the long *ī* is now distinguished from the short *i*, and also the long *ē* and *ō* from the short *e* and *o*. The ancient alphabet does not seem to have ever marked the difference between the long and the short forms of *e* and *o*; we read the signs as *e* or *ē*, and *o* or *ō*, just as is required. As regards the *i* and *ī*, it is a question, in publishing critical texts, how far it is necessary to complicate the texts by, for instance, shewing the short *i* when it actually occurs in an original by mistake for a long *ī*, and then making a correction in brackets or in a footnote. But probably, while attending to the detail in the case of the earlier records, we may ignore the point in records dating from about A.D. 1000 onwards, and may give the short *i* or the long *ī* as is actually required, irrespective of the exact form in the original.—Dr. Burnell has traced back the present Kanarese method of marking the long *ī*, *ē*, and *ō*, as attached to consonants, to the first half of the sixteenth century A.D. (*South-Ind. Palaeo.* p. 30).

¹ The word *kal-nāḍu* may be translated literally by “stoney tract.” Mr. Rice has pointed out,—quite correctly, I think,—that, as used in inscriptions, “it seems to designate what is now known as Government waste, that is, land that has not been taken up for cultivation or that having been cultivated has been “abandoned” (*Ep. Carn.* Vol. III. Introd. p. 8).

² From the ink-impression.

³ Represented by a plain symbol. So, also, in line 15, where, however, the symbol is turned the other way.

⁴ Read *puravar-ēsvara*.

⁵ We have here a rather pointed instance, to which my attention was specially drawn by Mr. Kittel, of the use of the nominative instead of the accusative, which is mentioned by Kēśirāja in his *Śabdamaṇi-darpaṇa*, sūtra 135. In other records, we often find in this expression the dative, *svarggakke*, instead of the accusative; this usage is mentioned in sūtra 135.

⁶ Read *ēṇidar*, more correctly, in agreement with the honorific plural *Permmanadigaḷ*.

⁷ Mr. Rice's text gives *Pemmanadigaḷa su-putra*. The real reading is quite certain, though the *gga* is somewhat damaged.

⁸ Read *Satyavākya*.

- 9 [ko]ttadu¹ ga(?)
 10 chcha[m] mâdi
 11 parih[â]ra[m] [||*]
 12 Idan=aḷi-
 13 do[m] Vârap[â]-
 14 siyan=aḷi-
 15 do[m] || Ôm ||
 16 Idakke Kamma-
 17 . . . gaya-
 18 lli(?)kummaḷna(?)
 19 ga(?)tagesiko(?)
 20 ttastalu(?)ru)ga-
 21 lavedi(?)ma(?)
 22 ṇḍu(?)ṇṭu)[||*] Idan=a-
 23 lido[m] mâ-pâ-
 24 tagan=a[kkum ||]

TRANSLATION.

Ôm! Hail! The Dharmamahārājādhirāja² Nitimârga-Koṅguṇivarman, the lord of Kovalâla the best of towns,³ the lord of the mountain Nandagiri, the illustrious Permanāḍi, ascended to heaven (i.e. died). When he was ascending,—by right of being a son of the house (?)⁴ of Pemmānāḍi,⁵ Agarayya became, to Nitimârga-Permanāḍi, the attendant who drew out (the weapon that caused his death) (?)⁶ (In recognition of that), Satyavākya-

¹ Read *kottudu*, for which *kottadu* is a vulgarism, as remarked by Mr. Kittel.

² See above, Vol. V. p. 163, note 2.

³ Kovalâla is the modern Kôlâr, the chief town of the Kôlâr district, Mysore. In Kittel's *Kannāḍa-English Dictionary*, the modern name is given with the Drāviḍian *r*,—Kôlâra. It is, however, doubtful whether there is any authority for this.

⁴ *Mane-magattin*. Mr. Rice would translate this by “major-domo” (*Ep. Carn.* Vol. III. Introd p. 4).—taking, I understand, *magattin* as a Tamil form of *mahattin*, which would, however, make it the instrumental singular of *mahattu*, a *tadbhava*-corruption of the Sanskrit *mahat*, ‘great, large, etc.’ To this there are the objections that, being an instrumental case, it cannot be in apposition with the nominative *Agarayya*, and that, as the Chôḷa occupation of Mysore did not commence till about A.D. 1000, there is no apparent reason why the Kanarese language should be in any way influenced by Tamil at the period of the present record; moreover, such a hybrid compound as *mane-mahattu* could hardly be admitted under any circumstances. Mr. Kittel is of opinion that, if we might correct the text into *maggattina*, we might explain it by *magga* as the genitive of *maggu*, ‘subjection, submission,’ and *attina* as another form of *attana*, ‘of that side,’ and might translate “Agarayya of the side of house-subjection, i.e. Agarayya who was in subjection to, or held the position of a dependent in, the house of Pemmānāḍi.” *Magattu* may perhaps be connected in some way with *ogatana*, ‘the management of household affairs.’ But I think, on the whole, that we must find in it some derivative from *maga*, ‘a son.’ And the idea that the expression conveys to me, is, that Agarayya was the son of a concubine of one of the princes of the Western Gaṅga family.—The records appear to give another similar word, which, also, Mr. Rice would translate by “major-domo” (*loc. cit.* p. 7) or “retainer” (p. 34), in the forms of *mane-vagati*, My. 41, 44, and Nj. 153, *mane-yagati*, My. 42, and *mane-magati*, My. 43. In Nj. 158, *mane-vagati* may qualify the woman Nilabbe, quite as readily as her son Râchamma, and therefore may quite possibly mean ‘concubine’ there. In the other cases, however, there does not seem to be any female name that the word could qualify.

⁵ Or “of the Pemmānāḍis.” We have to note the use of the form Pemmānāḍi here, and in line 6, whereas in lines 3 and 5 we have the more customary Permanāḍi.

⁶ *Kil-guṇṭhe*. Mr. Rice's translation proposes “became ? lame under Nitimârgga-Permanāḍi,”—which, however, does not seem very appropriate. *Guṇṭhe*, in which the aspirated *ṭh* is rather peculiar, being so unusual in Kanarese, must, I think, be connected with the Telugu *guṇḍa*, ‘a servant, a warrior, a soldier, an armed attendant,’ which appears in Malayâlam as *kunḍe*, ‘a slave;’ and Mr. Kittel is inclined to agree with me he considers, indeed, the termination *e* to be rather puzzling; but he instances the same termination in *tande*, ‘a father,’ which is said to be a *tadbhava*-corruption of the Sanskrit *tâta*. As regards the first part of the

Pemmânâdi, the eldest son of (Nitimârga)-Permanâdi, gave (to Agarayya) Guldapâdi,¹ (as an allotment of) uncultivated waste land,— having laved (his sword)(?),² — (with) relinquishment (of all taxes). He who destroys this, is (like) one who destroys Vâranâsi! Ôm!

[(L. 16 ff.)—This part of the record evidently gives the names of the villages which made up the allotment. But the reading is very uncertain in some places. And no names can be found in the maps, helping to elucidate the reading and to divide the words. The record ends]:— He who destroys this, shall incur the guilt of the great sins!³

B.—Bêgûr Inscription of Ereyappa.

This inscription was originally brought to notice by Colonel Henry Dixon, H. M.'s 22nd Regiment, Madras Infantry, in his photographic collection, published in 1865, of inscriptions on stone and copper from various places in the Mysore territory; and a print from his negative has been given in my *Pâli, Sanskrit, and Old-Canarese Inscriptions*, No. 247,⁴ issued in 1878. In 1879, Mr. Rice gave a reading of the text, and a translation, in his *Mysore Inscriptions*, p. 209, with a lithograph of the entire stone (*id.* Frontispiece). And a rendering of the record by myself, partly from Col. Dixon's photograph and partly from an inked estampage sent to me by Dr. Hultzsich, was published in 1892, in *Ep. Ind.* Vol. I. p. 346. I give now a more final rendering of it from a better ink-impression, for which I am again indebted to Dr. Hultzsich. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself.

Bêgûr is a village in the Bangalore tâluka of the Bangalore district, Mysore. It is shewn in the Indian Atlas, sheet No. 60, S.E. (1894), in lat. 12° 52', long. 77° 41', about seven miles S.S.E. from Bangalore. It is evidently the ancient Bempûr (Bempûr) or Bempûru of the record; though, why the *mp* or *mp* should have changed into *g*, is not apparent.⁵ And the record shews that it was the chief village of a circle known as the Bempûr twelve. The inscription is on a stone-tablet, measuring about 6' 6" broad by 6' 8" high, which was found at this village, and is now in the Mysore Government Museum at Bangalore.

compound, we have the word *kil*, *kîl*, *kîlu*, 'the state of being low, below, beneath, under, down, base, degraded or mean,' which occurs in such expressions as *kîl-kabbiga*, 'an inferior, base poet,' *kîl-âl*, 'a low man,' and *kîlu-manneya*, 'a petty chieftain;' and in epigraphic records we meet with *kîl-kere* or *kîl-kere*, evidently meaning 'a lower tank' (*Inscr. at Śrav.-Bel.* No. 24), and *kîl-kalnadu*, meaning apparently 'a lower or smaller portion of uncultivated waste' (an inscription at Hirî-Bidanûr, for the text of which I am indebted to Mr. Rice). And Mr. Kittel, taking the whole word in connection with his proposal of *mane-maggattina*, would interpret the text as meaning that "Agarayya, who held a (*mere*) servile position in the house of Pemmânâdi, became a (*real, though*) subordinate servant, or armed attendant, to Nîtimârga-Permanâdi." But we have also the verb *kîl*, *kîl*, *kîlu*, 'to draw or pull out, etc.' And I think that the indication afforded by the sculptures on the stone, suggests for *kîl-guṇṭhe* the meaning that I propose in my translation.

¹ Mr. Rice's translation gives "Permanâdi's good son Satya-vâkya survived to Permmânâdi." This requires us to analyse, at the end of line 6, *Pemmânâdigalge uldam*. And I adopted that analysis, in taking the record to mean that "Agarayya survived to (*render service to*) Satyavâkya" (above, Vol. V. p. 163). But I consider now that such an analysis is wrong. The past tense of *ul*, 'to remain alive, to remain behind,' would be *uldam*, not *uldam*; the line across the stone between lines 15 and 16 of the text, marks that place as the first division in the text; and the *Satyavakhya-Pemmânâdigal* in line 6 must be taken as the agent of the verbal form *koṭṭadu* (for *koṭṭudu*) in line 9.

² In line 9-10, where Mr. Rice's text gives *Kappahalli*, we have in all probability *gachcham madi*. And *gachcham* must stand for *kachcham*, the accusative of *kachchu*, 'washing.' The expression *kâlām kachchu*, *karchu*, *kalchu*, 'to wash, or lave the feet,' is a very well known one, in the case of grants given or entrusted to priests. And we have also the nouns *kâl-gachchu*, 'feet-washing,' and *bâl-gachchu*, 'sword-washing' (see page 52 below, note 4). A prince would lave an attendant's sword,—not his feet.

³ The *pañchamahâpâtaka* or five great sins are, killing a Brâhman, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of those offences.

⁴ The correct name of the village was not then known, and is there given as 'Beygoor,' mistakenly.

⁵ The first component of the name, however, may possibly be another variant of *bêhu*, *bêgu*, 'spying;' in which case, the name would mean "spying-town" or "watch-town."

The chief part of the writing is in six lines, covering an area about 6' 6" broad by 1' 5" high, which run right across the upper part of the stone; and, in a somewhat exceptional manner, each of these six lines is separated from the next by a line cut in the stone from end to end. There are also six short lines running on in continuation down the proper right side, the same number on the proper left side, and the name of a village (treated as line 13) near the centre below line 6. Except in some places along the top of line 1, the inscription is mostly very well preserved; and it is legible throughout, in the ink-impression, without any doubt, except in respect of the village-name in line 13.—The rest of the stone is occupied by sculptures. The principal division of them represents a battle-scene. The troops on the proper right side must be those of the Vîramahendra of the record. They are led by a man on horseback, waving a sword: that he is a person of very high rank, is indicated by umbrellas, one of which is apparently a triple one; and he seems, therefore, to be Vîramahendra himself. Behind him there are two followers on horseback. In front of him, there is a man on foot, blowing a horn of the long straight kind. And, above the latter, there is another horseman. The troops on the proper left side are the Nâgattara army of the record. They are led by a man on an elephant, wielding a spear, who is evidently the hero whose death is recorded in the inscription; and the fierceness of the attack upon him is indicated by the arrows sticking in the forehead of the elephant. He is attended by an archer in the *hauda*, and by a follower on horseback shewn below the elephant. The centre and the foreground shew the fight between the two parties. Above all this, there is another scene, the central figure of which is a man, seated on a low stool, with his feet resting either on a man kneeling on all fours or on a footstool devised in that form. He may possibly be Ereyappa. But the absence of umbrellas is rather against that view; and it seems more likely that we have here another representation of the leader of the Nâgattara army who was killed in the battle. He is attended by two female *chauri*-bearers. Behind the *chauri*-bearer at his back, there stands another woman, who seems to be trying to entice into a cage a bird which is perched on his uplifted left hand. And behind her, again, there is another woman, standing under a flag-staff. Beyond the *chauri*-bearer in front of the central seated figure, there stands another woman. And beyond her there is a man, standing, and holding across his right knee what seems to be either a quiver or the scabbard of a sword: that he, also, is of some rank, is shewn by the head-dress, which figures similarly on the heads of the other three principal figures, and seems to include a kind of plume standing up from the *paṭṭa* or frontlet or fillet of dignity and authority; and he is probably the Iruga of the record, who was appointed to the command of the Nâgattaras in consequence of their original leader being killed in the battle.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about $\frac{7}{8}$ " in the *l* of *vêlḍode*, line 4, to about $2\frac{1}{4}$ " in the *va* of *Tovagûrû*, line 6: the *śrî* of *śrîmad*, line 2, is $3\frac{1}{8}$ " high; and the *śrî* at the end of line 19 is $3\frac{3}{4}$ " high. The characters include a final form of *r* at the end of line 2, and either a final *l*, or else an *l* with a form of the *virâma* attached to it, in *Kûḍal*, line 15. They include the distinct form of the lingual *ḍ*, which can be seen very clearly in *mâḍi* and *Gaṅgavâḍi*, line 3, and in *kalnâḍ*, line 6: but the distinction was not made throughout; for instance, it was not observed in *endode*, line 6. We have, in this record, all the leading test-letters. The *kh*, *b*, and *l* present only the later cursive forms: the *kh* occurs once, in *mêkhaḷâ*, line 1; the *b* may be seen very clearly in *badhdham* and *Beṃpûru*, line 6; and the *l*, in *lakshmi*, line 2, and *pola*, line 15. In *Gaḷamjavâgilû*, line 11-12, we have the later cursive *j*: but the old square type is presented in *jaḷadhî-jaḷa*, line 1: here, in both cases, we have the back-to-back *j*, in its open form, that is to say, with a small space at the top and also at the bottom of the central upright stroke; it is particularly clear in the second instance. The guttural *ṇ* follows the types and forms of the *j*, as, for some reason or other not yet explained, it nearly always does: in *Irugaṅge*, line 5, *maṅgala*, line 6, *Komaraṅgundu*, line 7-8, *Nâgaraṅge*,

BEGUR STONE.



E.F.H. Wiele, photo.

Photo-etching - Survey of India Office, Calcutta, May 1898.

line 18-19, and *maṅgala*, line 19, it is the later cursive *ṇ*, differing from the corresponding *j* in only the absence of the right-hand stroke which, in the *j*, starts and turns up from the centre of the letter; on the other hand, in *Gaṅga*, line 1, *Gaṅgavāḍi*, line 3, and *dēvaṅge*, line 4, we have an *ṇ* of the old square type, answering to the back-to-back *j*, from which it differs, as may be seen best in line 3, essentially in the absence of the centre stroke to the right, and, as found in this particular record, by the projections to the left being turned in to meet the central upright stroke. — The language is Kanarese, of the archaic type, in prose. In line 18, we have a curious word, *śavuchara*, which seems to stand for *sahachara*, 'a companion, a follower.' — In respect of orthography we may notice (1) the use of *ri* for *ṛi* in *ālamkrity*, line 1-2, though the *ri* is given correctly in *śvayamvṛita*, line 2; (2) the use of *dhdh* for *ddh* in *badhdham*, line 6; (3) the use of *b* for *v* in *Bīra*, line 3; (4) the use of *ś* for *s* in *śvayamvṛita*, line 2; and (5) the use of the Drāviḍian *ḷ* in all the Sanskrit words, except, of course, as an initial in *lakshmi*, line 2, and except in *maṅgala*, line 6. The last-mentioned word occurs spelt both ways. In line 19, where it is the ordinary Sanskrit word, used in its customary sense, it is written with the Drāviḍian *ḷ*. In line 6, it is part of a village-name;¹ and there it is written with the ordinary *l*, as seems to be always the case, even in Tamil records, when it is used in that way.

The inscription, which is partly a *vīrgal* or monumental record of a hero who was killed in battle and partly an ordinary *śāsana* or charter, refers itself to the period of the rule of the Western Gaṅga prince Eṛeyappa, i.e. to between about A.D. 908 and 938. It tells us that Eṛeyappa lent to Ayyapadēva, for the purpose of fighting against Viramahēndra, a force which was collected and commanded by the leader of the Nāgattaras. The commander of the force was killed in a battle that was fought at Tumbepāḍi. And Eṛeyappa appointed Iruga to succeed to the leadership of the Nāgattaras, and also, in recognition of the bravery that had been displayed by his predecessor, granted to Iruga the circle of villages that was known as the Bempūr twelve.

As has been pointed out by Mr. Rice² since the time when the contents of this record were first discussed, Ayyapadēva was doubtless a Nōlamba, and is to be identified with the Nōlambādhirāja-Ayyapadēva, "of the Pallava lineage," one of the Nōlambas of the Nōlambavāḍi province on the north of the Gaṅgavāḍi province, who is mentioned in an inscription at Hirī-Bidanūr.³ The identity of Viramahēndra is not so certain. But there is, at any rate, no good reason now for proposing to identify him with the Nōlamba Mahēndrādhirāja who is mentioned, in inscriptions at Baragūr and Hēmāvatī,⁴ as a son of a Nōlambādhirāja who was a brother-in-law of Nītimārga son of the Gaṅga prince Rājamalla. And it seems probable that he was an Eastern Chalukya king. In that dynasty, we meet, not only with Rājamahēndra as a *biruda* both of Amma I. (A.D. 918 to 925) and of Amma II. (A.D. 945 to 970),⁵ but also with Gaṇḍamahēndra as a *biruda* of Chālukya-Bhīma II. (A.D. 934 to 945).⁶ The name Viramahēndra, "a very Mahēndra (Indra) among brave men," is exactly synonymous with Gaṇḍamahēndra, "a very Mahēndra among heroes." The Eastern Chalukyas were constantly at war with the Rāshtrakūṭa kings and the Western Gaṅga princes. The name of "the very terrible Ayyapa" is actually mentioned among the names of certain enemies of Chālukya-Bhīma II.,⁷ whom he is said to have slain. The dates fit in satisfactorily. Thus, in all probability the Viramahēndra of this record is Chālukya-Bhīma II., who, we must then understand, had invaded Mysore and was met by a combined force of Gaṅgas and Nōlambas. And the event has

¹ [At the end of village-names, *maṅgala* seems to be an abbreviation of the frequent, but inconveniently long term *chaturvēdi-maṅgala*, 'a Brāhmaṇ settlement.'—E.H.]

² *Ep. Carn.* Vol. III. Introd. p. 4, note 3.

³ For this record, see, provisionally, *Ep. Carn.* Vol. IV. Introd. p. 10, note 2.

⁴ See *Ep. Carn.* Vol. III. Introd. p. 4, and Vol. IV. Introd. p. 11.

⁵ *Ind. Ant.* Vol. XX. pp. 266, 270.

⁶ *Ibid.* p. 269.

⁷ *Ibid.* p. 270.

to be placed towards the end of the rule of Eṛeyappa, between about A.D. 934 and 938. Against this, it might be urged, in the first place, that the statement in this record, that Eṛeyappa was governing the Gaṅgavâḍi province as an united whole after having deprived all his enemies of their power, is suggestive of an early period in his rule, and, in the second place, that an early period is suggested by also the fact that the record includes an *ñ* and a *j* of the old type, which seems to have entirely disappeared in the Râshtrakûṭa territory by about A.D. 900. But the Âtakûr inscription, C. below, of A.D. 949-50, similarly describes Bûtuga II. as then governing the province after having fought and killed Râchamalla I.,—regardless of the fact that that event occurred about ten years before that date. While, as regards the palæographic point, the record can at any rate not be placed before A.D. 906-907, which date we have for Eṛeyappa's predecessor Bûtuga I. There seems, therefore, no objection, from this point of view, to placing it even some thirty years later. And we thus gather from this record, in respect of palæography, that the development of the alphabet in Mysore was perceptibly slower than in the Râshtrakûṭa territory more to the north.

Of the places mentioned in the record in addition to Bempûr-Bêgûr, we may doubtless safely identify Tumbepâḍi, where the battle was fought, with the modern 'Tumbadi' of the Madras Postal Directory and of the Indian Atlas, sheet No. 60, N.E. (1895), in the Maddagiri tâluka of the Tumkûr district: the place is in lat. 13° 34', long. 77° 17', about fifty-four miles N.N.W.½ W. from Bêgûr; and this identification locates the scene of the battle near enough to the Nolambavâḍi province—(if not actually in it)—to account for Ayyapadêva being concerned in the matter. Iggalûr still exists under the same name, eight miles to the south-east from Bêgûr. Tovagûru is probably the 'D. Togur' of the map, two-and-a-half miles on the south-east of Bêgûr. Pûvina-Pullimaṅgala is doubtless the modern 'Hulimangala,' three-and-a-half miles on the south of Bêgûr.¹ And Kûḍal may be 'Kudlu,' three miles N.E. by E. from Bêgûr.

TEXT.²

- 1 Ôm³ Svasti Samasta-bhuvana-vinûta-Gaṅga-kula-gagana-ni[r*]mmaḷa-târâpati-jaladhi-jala-vipula-valaya-mêkhal[â]-kal[â]p-âlam-
- 2 kri(kṛi)ty-ailâdhipatya-lakshmi-śvayamvṛita-patîtâdvâdy⁴-agaṇita-guṇa-gaṇa-vibhû s h a ṇ a -vibhûshita-vibhûti śrîmad-Eṛeyapp-arasar
- 3 pagevar=ellaman=ni[h*]kshatram-mâḍi Gaṅgavâḍi-tombhattaru-sâsiramuman⁵=êka-chhatra⁶-chchhâyeyol=âluttam-ilḍu Bî(vi)rama-
- 4 hêndranol=kâdal=endu Ayyapadêvaṅge sâmantasahitam Nâgattaranam daṇḍu vêḷdode Tumbepâḍiyol=kâḍi kâlegam=imb=a-
- 5 liḍode âneyol=ânt=iridu sattod=adam kêḷd=Eṛeyapam⁷ mechchi Irugaṅge Nâgattara-vattam-gaṭṭi Bempû-ppanniraḍu-

¹ The old map, sheet 60, of 1828, which I was using in 1892, does not shew 'Hulimangala.' The new map, sheet No. 60, N.E., of 1895, does not shew the 'Woolmungle,' about twenty miles towards the E.N.E. from Bêgûr, which I selected in 1892 from the old map; nor can I find in it the 'Nelloorputnam' and 'Chicka-Nalloor' which, on the authority of the old map, I then put forward as possible representatives of Kûtanidu-Nallûru and Nallûru-Komaraṅgundu, but which now seem, under any circumstances, too distant to belong to the Bempûr twelve.

² From the ink-impression.

³ Represented by a plain symbol.

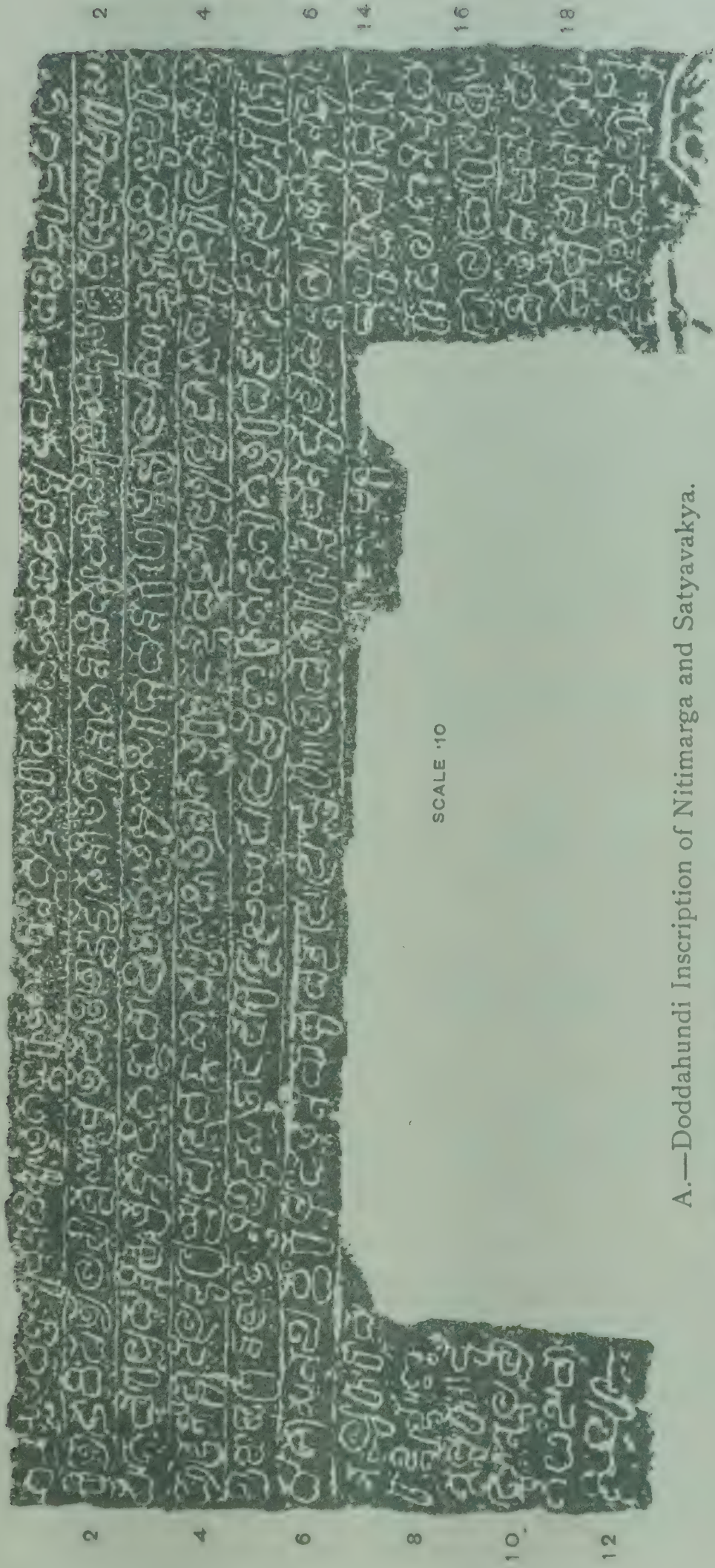
⁴ Read *lakshmi-svayamvṛita-patitv-âdy*. The *tva* of *patitva* is also understood after *târâpati* in line 1.

⁵ Read *sâsiranaman*. The copulative ending is not wanted, as only one province is mentioned.

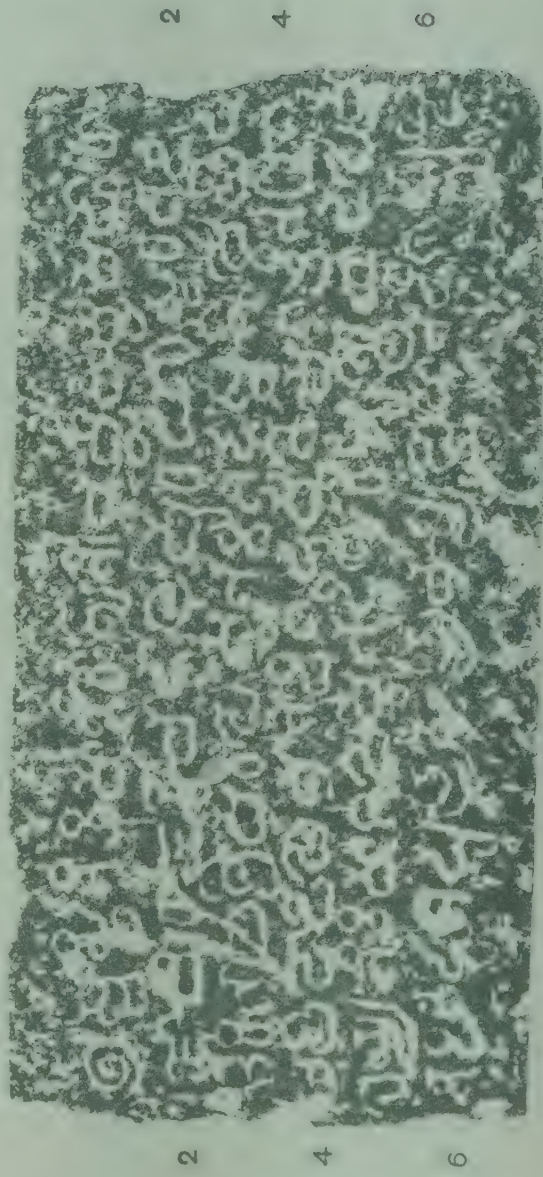
⁶ Read *chchhattra*.

⁷ This name would have been written more correctly with the double *pp* in the fourth syllable, as in line 2. It occurs again with the single *p* in line 17 below, and in line 20 of C., the Âtakûr inscription.

B.—Begur Inscription of Ereyappa.



A.—Doddahundi Inscription of Nitimarga and Satyavakya.



J. F. FLEET.

W. GRIGGS, COLLOTYPE.

FROM IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

6 mam ¹ śāsana-badhdha(ddha)m kalnāḍ=ittan=Av=āvuv=endode ||	Bempûru ||²
Tovagûrû Pûvina-Pullimaṅgala Kûtanidu-Nallûru ||	
7 Nallûru-Koma-	13 Sâra[m]vu(?) ||
8 raṅgundu || I-	14 Elkuppe Paravûru
9 ggalûru || Du-	15 Kûdal | inituma[m]
10 gmonelmalli	16 pola-mêre sahita-
11 Gaḷamjavâ-	17 m=ittan=Ereyapa[m]
12 gilû ||	18 śavucharan=Nâgara-
	19 ṅge ³ [||*] Maṅgala-
	mahâ-śrî ||

TRANSLATION.

Om! Hail! When the illustrious Ereyapparasa,— whose dignity was adorned with the decoration of an uncounted number of good qualities, such as being a spotless moon in the sky which is the family of the Gaṅgas praised throughout the whole world, and such as being the lord, chosen by herself, of the goddess of sovereignty over the earth, who has for an ornament round her waist a zone which is the great circle of the waters of the oceans,— having deprived all his enemies of their power, was governing the Gaṅgavâḍi ninety-six-thousand as an united whole,⁴ he ordered⁵ the Nâgattara, together with (his) tributary chiefs, (to supply) an army to Ayyapadêva for the purpose of fighting against Vîramahendra; and thereupon he (the Nâgattara) fought at Tumbepâḍi, and, when the press of battle became great,⁶ leaned upon the elephant, and was pierced and died.

(L. 5)— Thereupon, having heard that, Ereyapa was pleased, and appointed Iruga to the leadership of the Nâgattaras,⁷ and gave him, secured by a charter, the Bempûr twelve, (as an allotment of) uncultivated waste land.

¹ Read Bempûr-ppannaraḍumam.

² The punctuation in this part of the record seems, at first sight, rather capricious. But it probably marks some subordinate groupings of the villages. And the copulative long *û* in *Tovagûrû* and *Gaḷamjavâgilû* points in the same direction, though, in that case, there ought to have been a more systematic use of copulative endings, all through lines 6 to 15.

³ Read *sahacharan=Nâgattaraṅge*.— As regards the latter word, see the next note but one.— As regards the former word, the *śavucharan* of the original might stand for *śaucharan*, *saucharan*, or even (see Kittel's Dictionary, under *au*) *śamcharan*, or *saṁcharan*. But none of these words gives a suitable meaning, unless we can accept *saucharan*, and, taking it as equivalent to *sucharitan*, render it by 'well-conducted, well-behaved.'

⁴ *Ēka-chchhattra-chchhâyeyol*; lit. "in the shade of one umbrella." See the explanation given above, Vol. V. p. 164, note 6.

⁵ *Vêḷdode* might stand for *bêḷdode*, from *bêḷu*, = *bêḷu*, 'to wish, solicit, ask.' But, as indicated to me by Mr. Kittel, it is, no doubt, better taken here as standing for *pêḷdode*, from *pêḷu*, 'to utter, say, narrate, tell, command, order.'— With the infinitive in *kâdal=endu*, compare *geyyal=endu* and *sâdhisal=endu* (above, Vol. V. p. 223, note 6, and p. 225, note 2).— As regards "the Nâgattara," from a comparison of the text in lines 4, 5, and 18-19, it seems that we have in line 4 the accusative singular, and in line 18-19 the dative singular (with a careless omission of the third syllable, *tta*), of a base *Nâgattara*, as the proper name of a family or clan rather than of an individual.

⁶ *Kâlegam-imb=alidode*; lit. "when the battle space-failed."— I was inclined to take *kâlegam* as the dative singular of a proper name, *Kâle*, and to translate "when space failed to even *Kâle*, i.e. when the press of battle became too great even for him,"—thus finding here the actual name, which otherwise is not mentioned (see the preceding note), of the hero who was killed on this occasion. Mr. Kittel, however, considers that *kâle* is not very probable as the name of a man, and that it is better to take *kâlegam* in the way in which it most naturally presents itself, namely, as the nominative singular of *kâlega*, *kâlaga*, 'fight, battle, war.'

⁷ Lit. "having tied to (the forehead of) Iruga the fillet of authority of the Nâgattaras." *Vattam* is for *paṭṭam*; and *gaṭṭi* for *kaṭṭi*. *Paṭṭam kaṭṭu* or *gaṭṭu*, 'to tie the frontlet or fillet of dignity or authority,' is an expression of constant occurrence in respect of the crowning of kings and princes. In respect of its use in the case of lower appointments, we have instances, analogous to the present one, in the Permaḍi-*paṭṭa* which, the Kôṭûr inscription tells us, the Satyavākya of that record conferred on the son of a *Gâmunda* or village-headman (*Ind. Ant.* Vol. VI. p. 103, No. III., and *Coorg Insers.* p. 6), and in the Mâdivarma-*paṭṭa* which belonged to a certain Mâchiga, a follower of Nôḷambântaka-Mârasimha II. (*Ep. Carn.* Vol. IV., Hg. 110). The last mentioned record

(L. 6)—Those (villages) are as follows:—Bempûru; Tovagûru, Pûvina-Pullimaṅgala, and Kûtanidu-Nallûru; Nallûru-Komaraṅgundu; Iggalûru; Dugmonelmalli and Gaḷaṅjavâgilu; Sâraṁvu (?); Elkuppe, Paravûru, and Kûḍal. This much, with (*a specification of*) the boundaries of the fields, gave Eṛeyapa to his follower, the Nâgattara. May there be auspicious and great good fortune!

C.—Âtakûr inscription of Kṛishṇa III. and Bûtuga II.—A.D. 949-50.

This inscription was first brought to notice by Mr. Rice in 1889, in his *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 19, note 10, and p. 21. A rendering of it by myself, from an inked estampage sent to me by Dr. Hultsch, was issued in 1892, in *Ep. Ind.* Vol. II. p. 167. And a rendering of it by Mr. Rice, with a lithograph, was published in 1894, in his *Ep. Carn.* Vol. III. Md. 41. I give now a more final rendering of it from a better ink-impression, for which I am again indebted to Dr. Hultsch. The collotype is from the ink-impression. The photo-etching is from a photograph of the stone itself; owing to the bad light in which the stone stands, it fails to shew much of the writing, though it presents the sculptures clearly enough.

Âtakûr,—or, perhaps, according to a more recent custom, Âtagûr,—is a village about fifteen miles to the N. E. by E. from Maṇḍya, the head-quarters of the Maṇḍya tâluka of the Mysore district. It is shewn in the Indian Atlas, sheet No. 60, S.E. (1894), as 'Atgur,' in lat. $12^{\circ} 39'$, long. $77^{\circ} 7'$; and it is shewn as 'Atagur' in the map that accompanies the revised edition of Mr. Rice's *Mysore*, Vol. II.: in the old sheet No. 60 (1828), however, it is shewn as 'Atcoor,' which answers to the spelling given in Mr. Rice's *Ep. Carn.* Vol. III., and to what is probably still the more usual form of the name. With the slight difference of *u* for *a* in the second syllable, the record mentions it as Âtukûr. And the record shews also that it was the chief village of a circle known as the Âtukûr twelve. The inscription is on a stone tablet, measuring about 5' 1" broad towards the bottom by about 6' 8" high, which was found set up in front of a temple known as that of the god Challêśaṅga,—the Challêśvara of the record itself,—about a quarter of a mile to the north of the village, and is now in the Mysore Government Museum at Bangalore.

The chief part of the writing consists of nineteen lines, covering an area about 5' 1" broad (in line 19) by 4' 0" high, which run right across the lower part of the stone. But there is a subsidiary record, lines 20 to 24, on the upper part of the stone, in the margins that were left above and on each side of the sculptures belonging to the principal part of the record: lines 20 and 21 run up the proper right margin, along the top, and down the proper left margin; line 22 is a short line on the proper right margin, below the beginning of line 21; and lines 23 and 24 are short lines on the proper left margin, commencing below, respectively, the *na* of *Kannara* and the *ṅge* of *Bûtugaṅge* of line 21. The writing is in a fairly good state of preservation throughout; and the whole of the record can be read with certainty, with the exception of the *akshara* before *Tri[nê]tran*, line 3, and perhaps of the word *âpa[ghâ]ta* in line 7.—The sculptures on the stone cover an area about 3' 2" broad by 1' 6" high. They represent a hound and a boar fighting; and they refer to an incident mentioned in lines 10 and 11 of the record.—The characters are Kanarese, boldly formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about 1" in the *la* of *Chôḷane*, line 16, to about $1\frac{1}{2}$ " in the *ma* of *â manṇan*, line 13: the *mba* of *emba*, line 19, is $2\frac{3}{4}$ " high; and the *ka* of *Sûdrakam*, in the same line, is $2\frac{1}{2}$ " high vertically and 3" on the slant. The

illustrates also its higher application, in giving the date as the seventh year of the tying of the fillet of Satyavākya- (Mârasimha II.). And in this application it was synonymous with *râjyâbhishekaṁ-geyu*, 'to anoint to the sovereignty or rule,' which is the expression used in giving the regnal date of the Biliûr inscription of Satyavākya- (Bûtuga I.) of A.D. 888 (*Ind. Ant.* Vol. VI. p. 102, No. II., and *Coorg Inscrs.* p. 5).—Judging from the head-dresses of the four principal figures in the sculptures on the stone, the *paṭṭa* seems to have included a kind of plume standing straight up above the head, in addition to a fillet passing round the head.

ATAKUR STONE.



E. F. H. Wiele, photo.

Photo-etching Survey of India Offices, Calcutta, May 1898.

characters include final forms, or forms with the *virāma* attached, of *t* in lines 3, 6, and 9, of *l* in line 13, and of *ḷ* in lines 6, 9, 11, and 12. The lingual *ḍ* can be recognised in *nāḍa*, line 10, *viṭṭode* and *oḍa*, line 11, and *eḍeg*, line 15. The palæography does not present anything calling for special comment, as the *kh* does not occur, and the other test-letters, *ñ*, *j*, *b*, and *l*, present, naturally enough, only the later cursive forms.—The language is Kanarese, of the archaic type; and there are verses in lines 15 to 19. In line 11 we have *morāḍi* as a variant of *moraḍi*, 'a hill, a hillock;' and in line 12 we have *aṅgaḷol*, the locative singular of *aṅgaḷ* or *aṅgaḷu* as a variant of *aṅgaḷa*, = *aṅgaṇa*, in the sense of 'an open space, an area.' And we may note the use of *v*, instead of the more customary *m*, in *expatturaṁ*, line 21.—In respect of orthography we may note (1) the use of *ri* for *ṛi* in *nriṇa*, line 1, *prithurī*, line 2, and *Kriṣṇa*, line 3; (2) the use of *b* for *v* in *bijayaṁ*, line 4, and *bīra*, lines 16 and 18; (3) the occasional use of *s* for *ś*, for instance, in *Saka*, line 1, and *Sūdrakaṁ*, lines 9 and 19; and (4) the use of *ś* for *ṣ*, once, in *Sōmyaṁ*, for *Saumyaṁ*, line 1.

The principal part of the inscription is dated, without full details, in the Saumya *saṁvatsara*, Śaka-Saṁvat 872 (current),¹ = A.D. 949-50. And it refers itself to the time of the Rāshtrakūṭa king Kannaradēva-Kriṣṇa III.,² and of the Western Gaṅga prince Satyavākya-Būtuga II.³ It tells us, in the first place, that Kriṣṇa III. had fought and killed the Chōḷa king Rājāditya, otherwise called Mūvaḍi-Chōḷa,⁴ at a place named Takkōḷa, and was going in triumph, or, in other words, was making a state progress through his dominions.⁵

¹ The *saṁvatsara* agrees with the given Śaka year only according to the southern luni-solar system of the cycle,—which, however, is the proper one for the period and the part of the country with which we are concerned,—and only by applying the Śaka year as a current year; see Prof. Kielhorn's references to this date, in *Ind. Ant.* Vol. XXIV. p. 187, No. 79, and Vol. XXV. p. 267, note 5.

² The following *birudas* of Kriṣṇa III. are mentioned in this record,—*Aṅkatrinētra*, *Āneveḍeṅga*, *Vanagajamalla*, and *Kachchega*; see page 53 below, note 7, the Postscript on page 83, and page 55, notes 7, 8, 9.

³ His proper name occurs in line 9, in the *biruda* "the champion of Būtuga," which is applied to Manalera.—The following *birudas* of Būtuga II. himself are mentioned in this record,—*Nanniyagaṅga*, *Jayaduttaraṅga*, *Gaṅgaṅgēya*, and *Gaṅganārāyaṇa*.

⁴ The word *mūvaḍi* means 'three folds, three times,' from *mū*, = *mūru*, 'three,' and *maḍi*, 'bending, folding, doubling; fold, times.' Another form of it is *mummaḍi*. In the Tamil records, the *biruda* appears sometimes as *Mummaḍi-Chōḷa*, and sometimes as *Mummaḍi-Chōḷa*: and Dr. Hultzsch has rendered it by "the Chōḷa king (who wears) three crowns, viz. those of the Chōḷa, Pāṇḍya and Chēra kingdoms" (e.g., *South-Ind. Inscr.* Vol. III. p. 29), finding an indication that that is its purport in a verse at the end of the Raṅganātha inscription which describes Sundara-Pāṇḍyadēva as building "three golden domes, by which (the temple of) Śrīraṅga glitters as he (the king) by the (three) crowns worn at (his) coronation" (above, Vol. III. p. 17); and so also Mr. V. Venkayya (*Ind. Ant.* Vol. XXII. p. 65, and see p. 60, note 14), where he quotes facts which would indicate, or at least justify, the existence of a similar *biruda* among the Pāṇḍyas, on the same view. There is a Tamil word *mudi*, meaning 'a crown.' Nevertheless, my opinion is that *Mummaḍi-Chōḷa* is simply a variant of *Mummaḍi-Chōḷa*, and that in either form the *biruda* means literally "a three-times Chōḷa." And I think, now, that the expressions *Immaḍi-Noḷambādhirāja*, *Mummaḍi-Chōḷa*, and *Nūmmaḍi-Taḷa* mean, not "the second Noḷambādhirāja, the third Chōḷa, the hundredth Taḷa," but "the Noḷambādhirāja who was twice as great and powerful, or twice as famous, as any Noḷambādhirāja who ever preceded him," and so on. An inscription of A.D. 1168 at Baḷagāmi (*P. S. O.-C. Inscr.* No. 185, and see *Mysore Inscr.* p. 111) describes the temple of Dakṣiṇa-Kēdārēśvara as (line 30 f.)—*Vārāṇāsigaṁv-irmmaḍi Kēdārakkam nūmmaḍi Śrīparvatakkam śsirmmaḍi*,—"twice (as sacred) as even Vārāṇāsi, a hundred times (more sacred) than even Kēdāra, a thousand times (more sacred) than even Śrīparvata." So, also, *Rēvakanimmaḍi* (see page 71 below, note 5) probably stands for *Immaḍi-Rēvaka* and means "a Rēvaka twice as beautiful or accomplished as any preceding Rēvaka."

⁵ *Bijayaṁ-geyyutt-īḍu*. From Kittel's Dictionary, it would appear that the word *bijaya*, as used in this combination, is treated by the Native grammarians as another form of *bija*, *biya*, and as coming from the Sanskrit *vi*, *vyay*, 'to go, to move, to go apart or in different directions,' and that *bijayaṁ-gey* and *biyaṁ-gey* are explained by them as meaning simply 'to walk, to go, to come.' But, as used in the inscriptions, the expression has plainly a more extended meaning than that; namely, it implies the idea of 'going in state, going in triumph.' It is evidently a shorter form of *dig-vijayaṁ-gey*, for an instance of which see above, Vol. V. p. 223, note 6. And, in view of that longer form, I think that the word *bijaya* is to be more correctly treated as simply a *tadbhava*

It then mentions Bûtuga II. as governing,— the Gaṅgavâdi ninety-six-thousand province being understood. It then introduces a follower of Bûtuga II. named Maṇalera,¹ who belonged to the Sagaravamaśa or race of the Sagaras and had the hereditary title of “lord of Valabhî the best of towns,” and whose prowess in battle is described in the verses in lines 15 to 19. Bûtuga II., it tells us, being pleased with the prowess displayed by Maṇalera, gave him his favourite hound Kâli. The hound was pitted against a great boar at the village of Belatûr, in the Keḷale district.² And the hound and the boar killed each other. And, in commemoration of that, the stone was set up in front of the temple of the god Challêśvara at Âtukûr, and a grant of land was made to the temple.

The subsidiary record round the top of the stone belongs also to the time of Bûtuga II., who, it says, was governing the ninety-six-thousand province after killing Râchamalla, the son of Eṛeyappa. It discloses the fact that it was Bûtuga II. himself who actually killed the Chôla king Râjâditya, whom, it says, without mincing matters, he slew treacherously. And in return for this service, it tells us, Kṛishṇa III. gave to Bûtuga II. the Banavâsi twelve-thousand province, and the districts known as the Belvola three-hundred, the Purigeṛe three-hundred, the Kisukâḍ seventy, and the Bâgenâḍ seventy.³ It further tells us that, in recognition of the valour displayed in battle by Maṇalera, Bûtuga II. gave to Maṇalera the circle of villages known as the Âtukûr twelve and also a village named Kâdiyûr or Kâḍiyûr in the Belvola district. This last grant is called in the record a *bâlgachchu* or “sword-washing” grant, meaning, no doubt, that it was accompanied by the ceremony of laving Maṇalera’s sword.⁴

of the Sanskrit *vijaya*, ‘victory,’ and that *biḷa* and *biya* are to be treated as corruptions of it. I would render the full expression *dig-vijayam-gey*, not by “to conquer the regions, to make the subjugation of various countries in all directions, to make universal conquest,” but by “to go in triumph, to make a state progress, through the dominions.”—[In modern Tamil, *vijayan=jey*, if applied to princes and high officials, means “to visit” a locality.— E. H.]

¹ The same Maṇalera is probably mentioned again in the Kûlagere inscription of Nîtimârḡa-(Eṛeyappa) of A.D. 909-910 (*Ep. Carn.* Vol. III., Ml. 30; the text in Roman characters gives Maṇaleyâra, and the text in Kanarese characters gives Maṇaluyâra). An earlier person of the same name seems to be mentioned in the Taggalûru inscription of Śrîpuruṣa-(Muttarasa) (*id.* Vol. IV., Gu. 87; the texts here both give Maṇaleyara). And an Irnaḍi-Vîra-Maṇalera appears to be mentioned in an inscription of uncertain date at Hebbâl (*id.* Vol. III., Md. 45; here, the Roman text gives Maṇalera, and the Kanarese text gives Maṇâlera).— The Sagaravamaśa is mentioned again in the Jinnahallî inscription of the time of Noḷambântaka-Mârasimha II. (*id.* Vol. IV., Hg. 110) — The title *Valabhîpuravarêśvara*, “lord of Valabhî the best of towns,” occurs again in a fragmentary inscription of uncertain date at Muttatti (*id.* Vol. III., 1N. 102).

² In a similar manner to the present record, an inscription of the sixteenth century A.D. at Têkal or Tyâkal in Mysore (*P. S. O. C. Inscr.* No. 228, and see *Mysore Inscr.* p. 208) mentions a fight between a hound and a tiger, and the fight is represented on the stone. The name of the hound in that case is perhaps given as Sampage; but the word may possibly mean only a *champaka*-tree.

³ The necessity for granting the Belvola, Purigeṛe, Kisukâḍ, and Bâgenâḍ districts to Bûtuga II. on this occasion, is not altogether apparent; because we know from the Hebbâl inscription that they had already been given to him by Amôghavarsha-Vaddiga, the father of Kṛishṇa III., as the dowry of Rêvakanimmaḍi (see above, Vol. IV. p. 354). But it would seem that Bûtuga II. must have been deprived of them,—together, probably with the rightful succession to the leadership of the Western Gaṅgas,— by Eṛeyappa and Râchamalla.

⁴ *Bâlgachchu* is from *bâl*, *bâlû*, ‘a knife, a sword,’ and *kachchu*, *karchu*, *kalchu*, ‘washing; to wash.’— The expression, in line 22-23, is *bâlgachchu-goṭṭam*, “he gave (as) a *bâlgachchu*.” Originally,— the word *bâlgachchu* not being then known,— I read *bâlga[m]* [*me*] *chchu-goṭṭam*, which, as Reeve and Sanderson’s Canarese Dictionary does not shew the difference between *bâl*, ‘sword,’ and *bâl*, ‘living, life, subsisting, livelihood, etc.,’ I rendered by “gave, in token of approbation, for subsistence.” But, in giving that reading and rendering, I had to remark that I could not find the syllable *me* in the original, and that it seemed to have been omitted altogether. By a curious coincidence, Mr. Rice’s text gives the reading as *bâlge mechchu goṭṭa*; and his translation renders this by “gave for his sword:” and not only so, but his lithograph actually introduces the required syllable *me*, as if it really stood in the original,— making room for it chiefly by cramping the *age* of the *Bûtugange* of line 21. The syllable *me*, however, does not stand, and never did stand, in the original at all. And it is not wanted, from any point of view. The true reading, *bâlgachchu-goṭṭam*, is quite unmistakable, and is, now, quite intelligible. The

As regards the places, in addition to *Âtukûr-Âtakûr*, mentioned in this record,—*Takkôla*, where the battle was fought between *Kṛishṇa III.* and *Râjâditya*, still exists, under the same name, in the *Wâlâjâpêṭ tâluka* of the North Arcot district, Madras; the Indian Atlas, sheet No. 78, N.E. (1893), shews it as '*Takkolam*,' six miles S.E. from *Arkôṇam* junction, in lat. $13^{\circ} 1'$, long. $79^{\circ} 48'$, on the *Corteliaur* river.¹ *Beḷatûr*, where the bound was matched against the boar, still exists under the same name, five miles W. S. W. $\frac{1}{2}$ S. from *Âtakûr*. *Kâdiyûr* or *Kâḍiyûr*, of the *Beḷvola* district, ought to be somewhere near *Hûli* in *Beḷgaum*, or *Anṇigere* in *Dhârwar*, or *Kukkanûr* in the *Nizam's Dominions*; but the maps do not seem to include any name answering to it. The *Banavase* province, and the *Beḷvola*, *Purigere*, and *Kisukâḍ* districts, are already very well known. The *Bâgenâḍ* seventy was,—as I shewed when I originally edited this record,—the country round *Bâgalkôṭ*, the ancient *Bâgaḍage* and *Bâgaḍige*, the head-quarters of the *Bâgalkôṭ tâluka* of the *Bijâpur* district.

TEXT.²

- 1 Svasti³ Sa(śa)ka-nri(nṛi)pa-kâl-âtita-sa[m]vatsara-sa(śa)taṅgaḷ-eṇṭu-nûr=
[e]lpatt-[e]raḍaneya Śô(sau)myam=emba
2 sa[m]vatsaram pravarttise⁴ [!*] Svasti Amôghavarisha⁵dêva-śrîprithuvî⁶
vallabha-paramêśvara-parama-
3 bhaṭṭ[â]raka-pâdapaṅkaja-bhramaran=a[nka]⁷-Tri[nê]tran=âne-veḍeṅgam vana-gaja-
mallam kachhegam Kri(kṛi)shṇarâjam śrîmat

expression *kâlām kachchu*, *karchu*, or *kaḷchu*, 'to lave the feet (at the time of making a donation),' is well known from many records. And for the noun *bâl-gachchu*, 'sword-washing,' we have the analogy of the noun *kâl-garchu*, 'foot-washing,' in lines 40 and 47 of an inscription of A.D. 1112 at *Baḷagâmi* (*P. S. O.-C. Inscr.* No. 172, and see *Mysore Inscr.* p. 85).

¹ The word *takkôla* means 'the tree *Pimenta acris*,' and 'a particular fragrant drug.' The *Madras Postal Directory* gives also a '*Takkol*' about a hundred miles more to the north, in the *Siddhavattam tâluka* of the *Cuddapah* district. But we need not hesitate about accepting *Takkolam* in the North Arcot district, as decided by *Dr. Hultzsch* (see above, Vol. V. p. 167, note 1). It is the more important place of the two; it contains, among other records, an inscription of *Kṛishṇa III.*; and it is only about thirteen miles distant, to the north, from *Conjeeveram*, which city, together with *Tanjore*, was reduced by *Kṛishṇa III.*—doubtless during the same campaign in which the *Chôla* king was killed at *Takkôla*.

² From the ink-impression.

³ This record does not seem to begin with the customary *Ôm* before the *Svasti*. We have the *Ôm* at the end of lines 14 and 19, represented by symbols respectively plain and slightly ornate. And we perhaps have it at certain other places; see the next note.

⁴ After this word, and after *Kannaradêva*[m], line 4, and after *ilḍu*, line 4, and after *śrî*, line 24, and before the *svasti* at the beginning of lines 5, 7, and 20, there are certain marks which are perhaps intended for symbols representing the word *Ôm*, which would be appropriate enough at each place, except after *Kannaradêva*[m] in line 4. But it cannot be said for certain that they actually are such symbols.

⁵ Read *varsha*. *Varisha* is a well established *tadbhava* of *varsha*. But it is hardly admissible in such a combination as the one that we have here.

⁶ Read *prithivî*. Here, again, in *prithuvî* we have a well established *tadbhava*, which, however, is hardly admissible in such a combination.

⁷ My original reading,—*n[ri]pa-Tri[nê]tran*, "a very *Triṇêtra* among kings,"—cannot be upheld. The *Tri[nê]tran* is practically certain. But I cannot satisfy myself as to what the word before it is. We should expect either *Raṭṭa*,—giving the meaning of "a very *Triṇêtra* among the *Raṭṭas*,"—on the analogy of *Sagaratrinêtra* in lines 8 and 17 below and of *Chôlatrinêtra* (*South-Ind. Inscr.* Vol. I. p. 139), or some word meaning 'king,' on the analogy of *Nṛipatitriṇêtra* as a *biruda* of *Gôvinda IV.* (*Ind. Ant.* Vol. XII. p. 251, text line 38), *Râjatriṇêtra* as a *biruda* of *Kakka II.* (*ibid.* p. 266, text line 41), and *Maṇḍalikatrinêtra* as a *biruda* of *Noḷambântaka-Mârasimha II.* (above, Vol. V. p. 177, text line 91); and we might, of course, read *bhramara*[m], and take the *n* as the initial of some such word. I cannot, however, think of any such word, which the doubtful *akshara* will suit. The spurious *Gaṇjâm* grant (*Ep. Carn.* Vol. IV., Sr. 160) gives *Lôkatrinêtra*, "a very *Triṇêtra* among mankind," as an alleged *biruda* of *Mârasînga-Eṇṇayappa*, the alleged son of *Śivamâra II.*; but *lôka*, again, is not admissible here. Provisionally, I accept the reading which is given in *Mr. Rice's* text, and is of course shewn in his lithograph, namely, *anka-Triṇêtran*, "a very *Triṇêtra* in fight or war;" because I find that a *Baḷagâmi* inscription of A.D. 1181 (*P. S. O.-C. Inscr.* No. 192, and see *Mysore Inscr.* p. 117)

- 4 Kannaradêva[m] Mûvaḍi¹-Chôla-Râjâdityana mēle [ba]ndu Takkôladol=kâdi
kendu bijayam-geyyutt-ilḍu² [l*]
- 5 Svasti³ Satyavākya-Koṅṇivarmma-dharm[m]amahârâjâdhirâja[m] Kôḷâla-
puravar-êśvaram Nandagiri-nâtham
- 6 śrîmat Permmânaḍigaḷ nanniya-Gaṅga[m] jaya[d=u]ttaraṅgam Gaṅga-
G[âṅgê]ya[m] Gaṅga-Nârâyāṇan=âtan=âḷu[tt-i]l[d]u⁴
- 7 Svasti⁵ sakaḷa-lôka-paritâp-âpa[ghâ]ta-[pra]bhâv-âvatâri[ta]-Gaṅg[â*]-pravâh-ôdâra-
Sagara-vamśa[m*] Va-
- 8 ḷabhi(bhî)-puravar-êśvaran=udâra-Bhagîrathan=iṛiva-bedēgam Sag[ara]-Triṇêtram
seṇase-mûg-arivoṃ
- 9 kadan-aika-Su(śû)drakam Bûtugan=aṅkakâram śrîmat Maṇal[e]raṅg[e]⁶
anuvaredol mechchi bêḍi-kolḷ=endo-
- 10 de dayeya mere-volḷ=emba Kâḷiyam daye-geyy=endu koṇḍan=Â nâya[m]
Kelâle-nâḍa Belâtûra paḍu-
- 11 vaṇa deseya moṛaḍiyol piri[dum pa]ndige viṭṭode pandiyum nâyum=
oda-sattuv=adarkke-
- 12 y=Âtukûrol Challêśvarada munde kallaṇ=naḍisi piriya keṇeya kelage maḷti-
kâl=aṅgaḷol=ir-kkaṇḍuga-
- 13 maṇṇa[m] koṭṭar=Â maṇṇan=okkal nâḍan=âḷvoṃ⁷=ûran=âḷvor=i maṇṇan=
alidon=â nâya geyda pâpamam koṇḍo-
- 14 n=â sthânaman=âḷva goravan=â kallaṃ pûjisad=uṇṭar=appode n[â]ya geyda
pâpamam koṇḍa[m] [l*] Ôm⁸ [l*]
- 15 Urad⁹=idir-ânta Chôla-chaturaṅga-balaṅgalan=aṭṭi muṭṭi taḷt=iṛiv=eḍeg=orvvar=
appoḍam=idi[r]chchuva
- 16 gaṇḍaran=âmpev=endu poṭṭaliṣuva¹⁰ bîraram neṇeye kâṇeme Chôlane¹¹
sakkiy=âge taḷt=iṛidudan=âme ka-
- 17 ṇḍev=ene mechchador=âr=Ssagara-Triṇêtranam || Narapati bennoḷ=ilḍon=idir-
ântudu vairi-samûham=illi
- 18 machcharisuvâr=ellarum seraguv=âḷdapor=inn=iren=endu siṅgad=ant-ire Hari
bîra-Lakshmi nerav=âg-ire Chô-
- 19 ḷa[na]-kôṭey=emba sindhurada śir-âgramam biriye p[o]yidaṃ¹² kadan-
aika-Su(śû)drakam [l*] Ôm [l*]

describes the *Daṇḍandîyaka* Kêsimayya, in line 28, as *kadana-Triṇêtra*, "a very Triṇêtra in destruction, killing, slaughter, or war." But the *akshara* before the *tri* does not seem identical with the *aka* of *paṅkaja* in the same line and elsewhere, but appears rather to include an *m*; and also the compound itself, *aṅka-Triṇêtra*, seems, somehow, not a satisfactory one.—Regarding this *biruda*, now see the Postscript on page 83 below.

¹ Mr. Rice's text gives *alḷôvade*, which is rendered in the translation by "without fear,"—being imagined, I suppose, to be a compound of *alḷu* (which, however, should be *alḷu*), 'fear,' and *ôvade*, the negative participle of *ôvu*, 'to take care of, to guard, protect, cherish.'—The real reading, *Mûvaḍi*, is quite certain. For some marks which stand before this word, and after *Kannaradêvam*, see note 4 on page 53 above.

² Regarding the marks after this word, see note 4 on page 53 above.

³ Regarding the marks before this word, see note 4 on page 53 above.

⁴ The *l* and the *u* are quite recognisable in the ink-impression, though not in the collotype.

⁵ Regarding the marks before this word, see note 4 on page 53 above.

⁶ Originally, I read *Maṇalarata[ṅg=σ]nuvaredol*. Mr. Rice's text gives *Mandlarange anuvaredol*. The real name, Maṇalera, is quite distinct, in the present ink-impression, in line 21 below.

⁷ Read *âlvoṃ*.

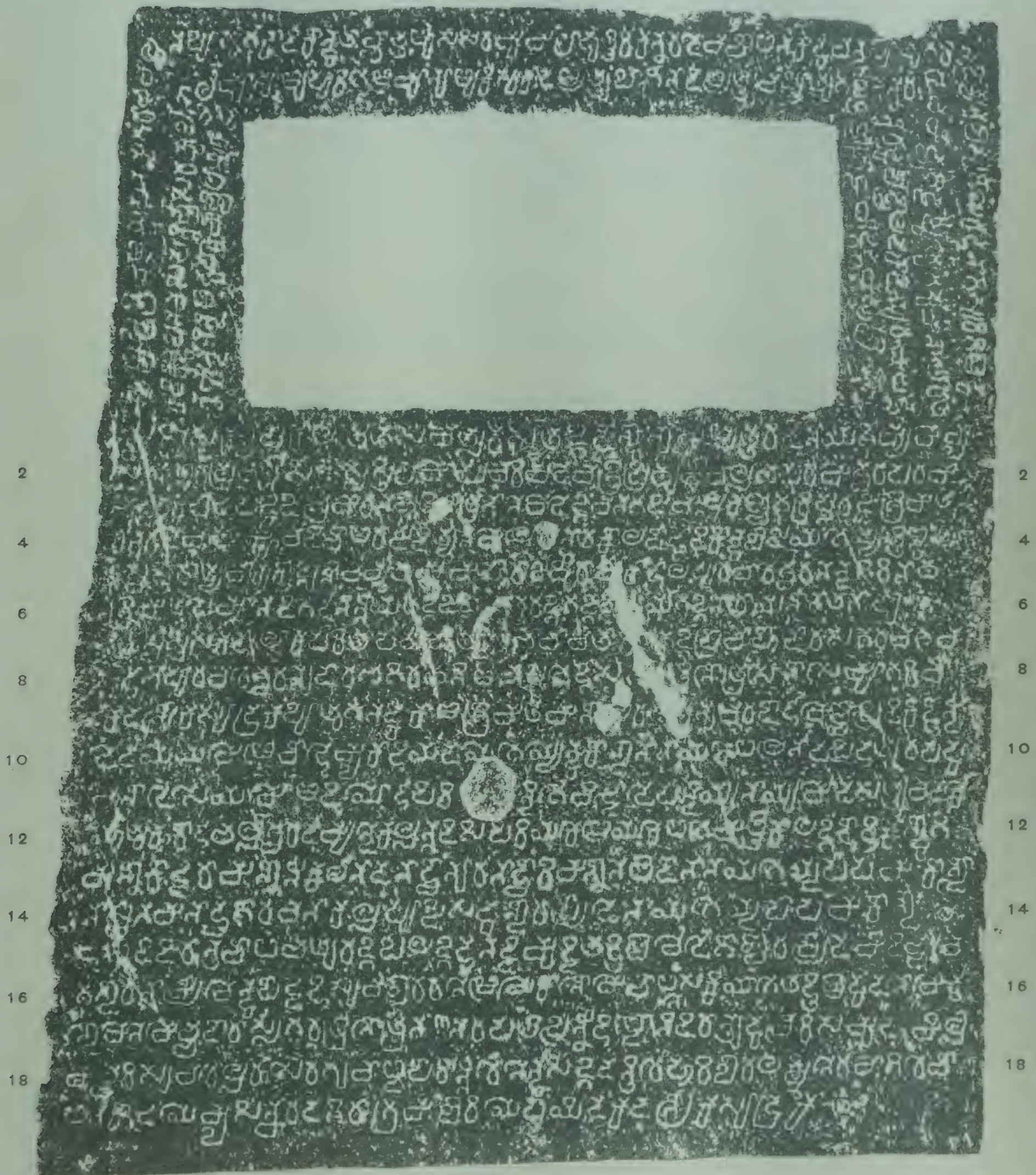
⁸ Represented by a plain symbol.

⁹ Metre, Champakamâlâ; and in the following verse.

¹⁰ Read *pochcharisuva*, as suggested to me by Mr. Kittel. The *poṭṭaliṣuva* of the original not only violates the *prâsa* or alliteration of the second syllable of the *pâda*, by giving *ḷ* instead of *r*, but also presents a word for which no authority can be found.

¹¹ The *ne* was at first omitted, and then was inserted below the line.

¹² The metre is faulty here; we have *— — —*, instead of *— — —*.



The Subsidiary Record at the Top of the Stone.

- 20 Svasti Śrī-Eṣeyapana magam Rāchamallanam Bûtugam kâdi kondu
tombhattaru-sâsiramumam¹ âlutt-ire [I*] Kannaradêvam Chôlanam
kâduv-andu Bûtugam Râjâdityanam bisu-geye kallaṇ=âgi surig=iṛidu
21 kâdi kondu Banavase-pannirchchâsiramum Belvola-mûnûṛum Purigere
mûnnûṛum² Kisukâḍ-erpa(lpa)ttum Bâgenâḍ-erpa(lpa)ttuvam Bûtugaṅge
Kannaradêvam mechchu-goṭṭam [I*] Bûtuganum³ Maṇaleram ta-
22 nna munde nind=iṛidudarkke mechchi Âtuk[û]r-ppa-
23 nneraḍum Belvolada Kâdiyûrumam⁴ bâl-ga-
24 chchu-goṭṭam [I*] Maṅgaḷa-mabâ-śrî⁵ [I*]

TRANSLATION.

Hail! While the samvatsara named Saumya, the eight hundred and seventy-second (in) the centuries of years that have gone by from the time of the Śaka king, was current:—

(Line 2)—Hail! When Kṛishṇarâja (III.), the glorious Kannaradêva,—a very bee on the water-lilies that were the feet of the favourite of fortune and of the earth, the *Paramêśvara*, the *Paramabhaṭṭâraka*, Amôghavarshadêva-(Vaddiga); a very Trinêtra (Śiva) in battle;⁶ a marvel with elephants;⁷ a wrestler against forest-elephants;⁸ he who wears the girdle (of prowess),⁹—having attacked the Mûvaḍi-Chôḷa¹⁰ Râjâditya, and having fought and killed him at Takkôla, was going in triumph:¹¹—

(L. 5)—Hail! The *Dharmamahârâjâdhirâja* Satyavâkya-Koṅguṇivarman, the lord of Kôḷâla the best of towns, the lord of the mountain Nandagiri, the glorious Permânaḍi, the

¹ Read *sâsiramam*, or *sâsiramam*; compare page 48 above, note 5.

² Read *mûnnûṛum*.

³ Read *Bûtugam*; the copulative ending is not required.

⁴ I read originally *Kôṭeyûrumam*. The present ink-impression, however, shews clearly *Kâdiyûrumam*, as given in Mr. Rice's text,—or, of course, optionally *Kâdiyûrumam*.

⁵ Regarding the marks after this word, see note 4 on page 53 above.

⁶ See note 7 on page 53 above, and the Postscript on page 83 below.

⁷ Ânevedeṅga. This *biruda* occurs in also line 1 of the Soratûr inscription of Kṛishṇa III. of A.D. 851 (*Ind. Ant.* Vol. XII. p. 257).—I have previously translated it by “a very marvel of refuge,” and “a marvel in giving support (or, in resistance),” taking *âne* as the infinitive, in *e*, of *anu*, to which Reeve and Sanderson's Dictionary gives the active meanings of ‘to stay, prop, support; to oppose, resist.’ I now, however, follow Mr. Rice's translation; partly because Mr. Kittel considers that more suitable, since in his opinion *ânalke* would have been used if the meaning had been such as I then thought, and partly because I have elsewhere met with the *biruda* Turagavedeṅga, which can only be rendered by “a marvel with horses.”

⁸ Vanagajamalla. This *biruda* of Kṛishṇa III. is used in line 8 of the Śravaṇa-Belgoḷa epitaph of Noḷambântaka-Mârasimha II. (above, Vol. V. p. 176). In a slightly different form,—Madagajamalla, “a wrestler against rutting elephants,”—it occurs in also line 2 of the Soratûr inscription (see the preceding note).—For the recognition of Gaṇḍamârtanḍa as a formal *biruda*, and as denoting Kṛishṇa III., in line 9 of the Śravaṇa-Belgoḷa epitaph, I was indebted to Mr. V. Venkayya, who detected it from the passage in line 56 ff. of the Karbâḍ grant of A.D. 958 (above, Vol. IV. p. 285), which describes Kṛishṇa III. as founding temples of Kâlâpriyêśvara, Gaṇḍamârtanḍêśvara, and Kṛishṇêśvara. I was not able to introduce an acknowledgment of this into the proofs of my paper on the Śravaṇa-Belgoḷa epitaph.

⁹ Kachhega. Finding *kachche* given in Reeve and Sanderson's Dictionary in the sense of ‘quarrel, dispute, fighting,’ I have previously rendered this *biruda* by “a (real) fighter (or disputant),” and a somewhat similar *biruda*, Kachcheya-Gaṅga, by “the quarrelsome or fighting Gaṅga” (above, Vol. III. p. 183, note 4). Mr. Rice's translation renders it by “warlike.” I owe the present rendering of it to Mr. Kittel, who, in support of it, has referred me to *bra-gachche*, ‘a *kachche* fit for warriors or brave men.’ *Kachche* is a *tadbhava* of *kaksha*, ‘a girdle, a string or zone for fastening a cloth round the waist.’ Kachcheya-Gaṅga may be rendered by “the girdled Gaṅga.”

¹⁰ See page 51 above, note 4.

¹¹ See page 51 above, note 5.

truthful Gaṅga, the lintel of victory, the Gâṅgêya among the Gaṅgas, the Nârâyana among the Gaṅgas,— he, when governing,—

(L. 7)— Hail !,— being pleased in battle with the illustrious Maṇalera,— who is of the noble race of the Sagaras, which by its power brought down the stream of the river Gaṅgâ in order to ward off the affliction of all mankind ; (*who has the hereditary title of*) lord of Vaḷabhi the best of towns ; who is a very Bhagiratha among noble men ; who is a marvel among those who pierce ; who is a very Triṇêtra among the Sagaras ; who cuts off noses when he is angry ; who is the sole Śûdraka in war ; who is the champion¹ of Bûtuga (II.),— said “ Make thy request ! ” Thereupon, he said— “ Be gracious enough to give me thy favourite² (hound) Kâli, which is called the one that bays loudly ; ”³ and he obtained it.

(L. 10)— On their loosing that hound at a mighty boar on the hill in the western quarter of the village of Belatûr of the Keḷale district, the boar and the hound killed each other.⁴ And, to (*commemorate*) that, they set up (*this*) stone in front of the temple of the god Challêśvara⁵ at Âtukûr ; and they gave land (*yielding*) two kaṇḍugas (*of grain*) in the open space of the channel, called the channel of the *maḷti*-trees, below the large tank.

(L. 13)— Any cultivator who destroys that land, and any governor of the district or any governors of the village who destroy this land, shall incur the guilt of the sin committed by that hound !⁶ If the *Gorava* who manages the estate⁷ should fail to do worship to that stone, he shall incur the guilt of the sin committed by the hound ! Ôm !

(L. 15)— At the place, where,— having followed and come up with the four-fold forces⁸ of the Chôḷa, which stood to confront us without wavering,— we were to come to close quarters and pierce them, we certainly saw not any (*others among our*) valiant men who strode forward⁹ saying “ We will meet the heroes that oppose us ; ” but we did see how,— the Chôḷa himself being the witness,— he (Maṇalera) came to close quarters and pierced : who, then, could fail to be pleased with him, the Triṇêtra among the Sagaras ? The king was at his back ; a multitude of enemies faced him in front ; and all those here (*on our side*), who jealously sought to excel him, met with disaster :¹⁰ then, saying “ I can stand back no longer,” he, the sole Śûdraka in war, with the help of the god Hari (Vishṇu) and the brave Lakshmî struck, like a lion, the forehead of the elephant that was called the fortress of the Chôḷa, so that it burst open. Ôm !

¹ In *aṅkakâra*, we take *aṅka* in the sense of ‘ fight, war.’ *Kâra* is said to be a *tadbhava* of the Sanskrit *kâra*, ‘ making, doing, causing ; a maker, a doer.’— Kittel’s Dictionary gives to *aṅkakâra* the meanings of ‘ an influential or a chief servant ; a leading hero.’ But, in such combinations as the present one, the rendering ‘ champion,’ which I fixed some time ago, seems more appropriate ; especially as I find the following in the *Madras Manual of the Administration*, Vol. III. p. 34, under the word *ankam*:— “ Challenge. In Malabar, a duel, “ formerly frequent among the Nayar race. These combats arose from private feuds. A preparation and “ training for twelve years preceded the actual fight in order to qualify the combatants in the use of their weapons. “ They were not necessarily the principals in the quarrel, generally their champions. These undertook to defend the “ cause they had taken up till they were killed. Source of revenue to the local rajah, each combatant paying for “ the privilege of fighting [maryauday].”— The last sentence, however, seems rather dubious ; so, also, the twelve years’ training.

² *Dayeya* ; *lit.* “ of (*thy*) favour or affection.”

³ *Mere-volḷu* ; *lit.* “ the ostentatious barker,” from *mere*, ‘ shine, lustre ; ostentation,’ and *bolḷu*, = *bagaḷu*, *baguḷu*, *bogaḷu*, *boguḷu*, ‘ barking ; crying out.’

⁴ *Oḍa-sattuvu* ; *lit.* “ died together.”

⁵ The genitive is used of *Challêśvara* as a neuter, to indicate the temple. There are many other instances of this in the ancient records.

⁶ This seems rather a severe reflection upon the hound, after it had behaved so courageously. It must be justified on the understanding that all killing is sinful, no matter what the circumstances may be.

⁷ *Sthâna* ; the temple and the property, including the present grant, belonging to it.

⁸ *Chaturanga-bala* is “ an entire or complete army, comprising elephants, chariots, cavalry, and infantry.”

⁹ *Pochcharisuva* ; *lit.* “ who were (breaking forth), starting into view, becoming evident or manifest, appearing ; shining.”

¹⁰ *Seragur=âḷdapor* ; *lit.* “ sank into calamity, evil, mischief.”

The Subsidiary Record at the Top of the Stone.

(L. 20)—Hail! While Bûtuga (II.), having fought and killed Râchamalla, the son of the illustrious Ereyapa, was governing the ninety-six thousand:—

(L. 20)—At the time when Kannaradêva was fighting against the Chôla, Bûtuga (II.), while embracing¹ Râjâditya, treacherously² stabbed him with a dagger, and thus fought and killed him; and Kannaradêva gave to Bûtuga, in token of approbation, the Banavase twelve-thousand, the Belvola three-hundred, the Purigere three-hundred, the Kisukâd seventy, and the Bâgenâd seventy.

(L. 21)—Being pleased with the manner in which Manalera stood out in front of him and pierced (*his foes*), Bûtuga gave (*to him*), as a *bâlgachchu*-grant,³ the Âtukûr twelve and the village of Kâdiyûr⁴ of (the) Belvola (district). May there be auspicious and great good fortune!

* * * * *

Further Remarks on the Western Gaṅgas of Talakâd.

I have spoken, on page 40 above, of certain additions, modifications, and corrections, which I should have liked to be able to make in my article in Vol. V. above, pp. 151 to 180, before it was published, but which, for the reason given, it was impracticable to introduce into it. I enter on that subject now. And, to accompany my remarks, I give, on page 59 below, a revised table of the Western Gaṅgas of Talakâd,⁵ including the necessary alterations up to date.

In the way of additions, it is only necessary, at present, to state that an inscription at Kûragallu⁶ gives us the name of Paramabbe (or Saramabbe) as the wife of Bûtuga I., and that an inscription at Elkûru⁷ gives us a Gaṅga prince subsequent to Râchamalla II.: the record does not disclose his proper name; but he was a Nitimârga, with the *birudas* of Jayadaṅkakâra, "the champion of victory,"⁸ and probably Komaraveḍeṅga, "a marvel among princes;"⁹ and the record furnishes for him the date of the Vikârin *saṁvatsara*, Śaka-Saṁvat 921 (expired), = A.D. 999-1000, without any specification of the month.¹⁰

¹ *Bisu-geye*. We have to find here the opportunity for stabbing Râjâditya treacherously. Mr. Rice's translation gives "making Râjâditya angry;" but there is no point in such a rendering. I originally translated "while they were taking the air together," on the authority of Reeve and Sanderson's Dictionary giving *bisuge* in the sense of 'going abroad, taking an airing;' but it seems that *bisuge* does not really occur in that meaning. Mr. Kittel says that he has no hesitation in translating "when he made close connection (*with him*), i.e., probably, when he embraced him,"—connecting the first part of the compound with, I suppose, *bisu*, 3, 'to unite firmly, to solder; to join, to be united,' and this at once suggests a suitable meaning, namely, that pretended overtures of peace were made, and that Râjâditya was stabbed at a meeting that took place between him and Bûtuga.

² *Kaḷḷan=āgi*; *lit.* "having become a thief; as a thief."

³ See page 52 above, and note 4.

⁴ Or Kâdiyûr.

⁵ The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavâdi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

⁶ *Ep. Carn.* Vol. IV., Hs. 92; and see page 69 below, note 1.

⁷ *Ibid.*, Ch. 10.

⁸ This *biruda* is rather exceptional and peculiar; because *aṅkakâra* is usually, and most naturally, preceded by a proper name, and *jayada*, or any word of that sort, is usually followed by *uttaramga*. But we have an analogy for it, in the case of Tapadaṅkakâra, "the champion of penance or asceticism," which occurs as a *biruda* or epithet of a Śaiva priest named Varêśvara in line 38 of a Baḷagâmi inscription of A.D. 1096 (my *P. S. O.-C. Inscr.* No. 166; and see Mr. Rice's *Mysore Inscr.* p. 172, where, however, it is rendered, together with the following word *amalaṁ*, by "with a body purified by penance"). See also the Postscript on page 83 below.

⁹ This *biruda* is given as Komaraveḍeṅga in the text in Roman characters, but as Kôviraveḍaṅga in the text in Kanarese characters. Kôviraveḍaṅga is unintelligible. Komaraveḍeṅga is likely to be correct; in the spurious Sûdi grant, it is attributed to the alleged Eregânga, who is placed next after Bûtuga I. (above, Vol. V. p. 183).

¹⁰ An inscription at Bêlûru, in the Maṇḍya tâluka, Mysore district (Mr. Rice's *Ep. Carn.* Vol. III., Md. 78), purports to give us a still later Gaṅga prince,—a Gaṅga-Permanâdi, who, it says, was governing the Karnâta in

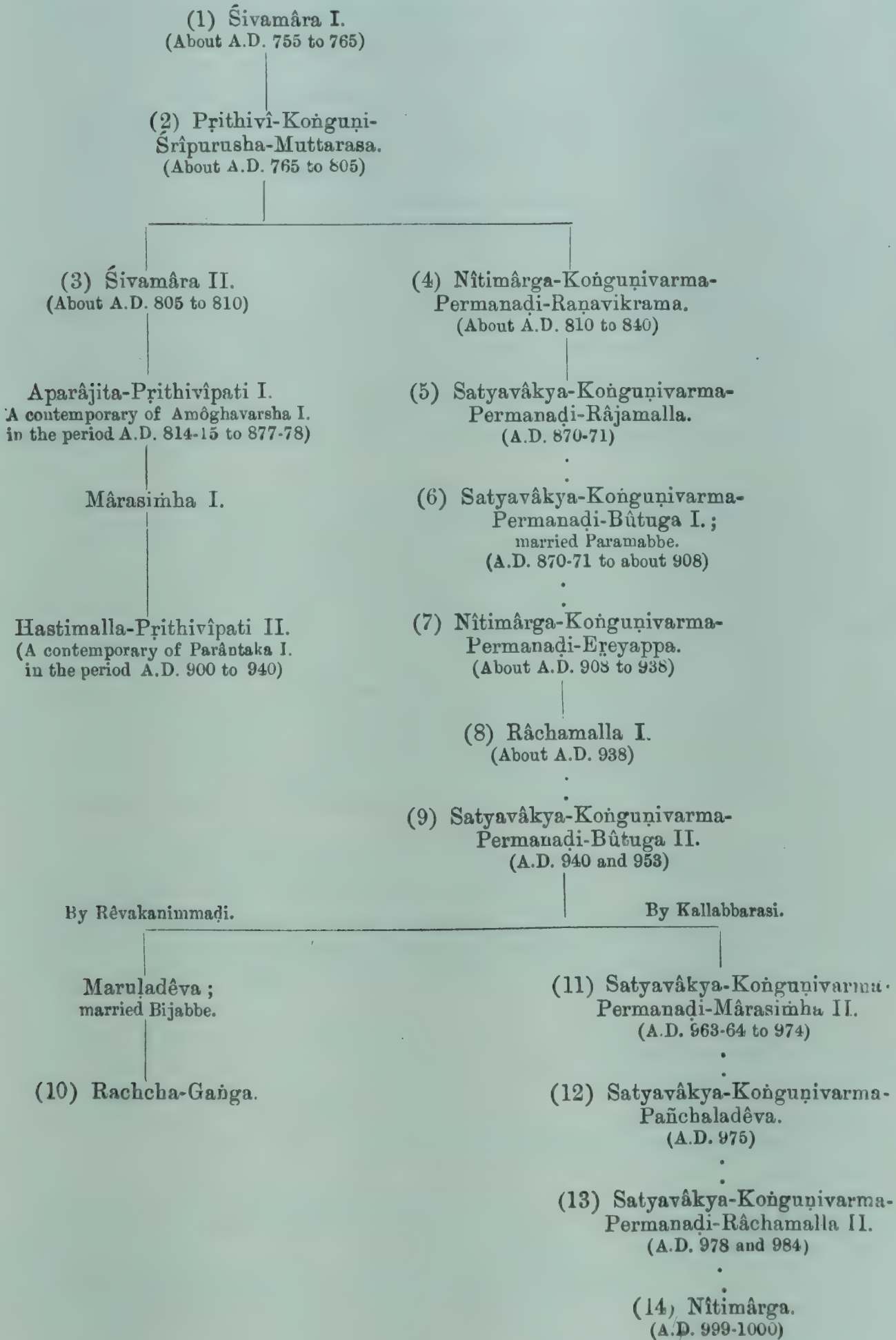
In respect of modifications and corrections, I have first to say that everything in my article that was based, directly or indirectly, on the spurious Suradhênupura grant, must be expunged. This document appears to have been first brought to notice by Mr. Rice in 1894, in his *Ep. Carn.* Vol. III. Introd. p. 3, where it was put forward as furnishing a date in the Sarvajit *saṃvatsara*, corresponding to Śaka-Saṃvat 729 (expired), = A.D. 807-808, falling in the third year of Śivamâra II., and as fixing the commencement of his rule in A.D. 804. It is, however, not even an ancient forgery. In February, 1899, I received from Mr. Rice, with a copy of the text, a statement of facts which shew that it has been fabricated within the last thirty years or so, and with just the same object as that with which the ancient spurious grants were fabricated, namely, to establish an actual right or an asserted claim to property. And, with Mr. Rice's permission, I quote, in full explanation of the matter, what he wrote to me about this document, in his letter dated the 19th January, 1899, as follows :—"The Suradhênupura plates are of no use. The story of them is this. They are in the usual form of the Vijayanagara grants, engraved in the same Nâgarî characters generally employed in such grants, signed as usual in big Kannada characters *śrî-Virûpâksha*, and the seal on the ring is a boar. But on reading I found that, though the first words were *śrî-Gaṇêśâya namaḥ*, it went on to nearly the end of the second side with the epithets and genealogy of the Gaṅgas, as contained in the various plates that have been discovered. This was certainly puzzling, as at the time the grant was entered in my list no one except myself and the old Munshi who helped me with the Mercara and Nâgamangala plates was acquainted with this string of epithets and names. On inquiry, however, I found that this Munshi (then dead) was one of the principal shareholders in the village, which was shortly expecting the Inâm inquiry. This explained everything, as he was a man with a screw loose, though a good scholar, and would often have misled me if I had not found out that he was not to be trusted. It seems evident that the village had a Vijayanagara grant and that he must have got two plates engraved with the knowledge he had acquired, and substituted them, having the whole put on a ring together. Still, I thought that he had really perhaps had access to a Gaṅga grant, from which he had taken the particulars and date. But I am now convinced that the whole thing was a hoax. The date is an impossible one, and the changes in the names of kings (*Bhûri Vikrama*, *Nava Chokka*, *Purushôttama*) are concoctions of his own, as well as the final *Narasimha-dharma-varma* (note the order) which he gives as another name of Śivamâra." In the face of this explanation, it is not necessary to pay any further attention to this document, or to make any further comments on it, beyond remarking that what this Munshi did is precisely what was done right and left in Mysore about seven centuries ago, and somewhat later in a neighbouring part of the country, where, Mr. G. R. Subramiah Pantulu has told us,¹ forged grants of the Vijayanagara series are probably nearly as plentiful as the genuine grants, which are themselves extremely numerous; and the liberties that he took with some of the names that were available to him, illustrate exactly the liberties that the persons who fabricated ancient forgeries would take, sometimes in misrepresenting real names and sometimes in inventing imaginary names, in putting together pedigrees to serve their purposes.²

the month Phâlguna, falling in A.D. 1023 (if we accept the Śaka date), Śaka-Saṃvat 944 (expired). But, with this Śaka year it wrongly couples the *Durmukhin saṃvatsara*, which would be either A.D. 996-97 or A.D. 1056-57. And, with so great a discrepancy,—to say nothing of the fact that the details of the date are not correct, either for the given Śaka year (current or expired), or for A.D. 996-97 or 1056-57,—it is impossible to attach any value to the date or to the record itself. Moreover, the expression "governing the Karṇâṭa" is foreign to the phraseology of the Gaṅga records, and suggests a much later period.

¹ *Ind. Ant.* Vol. XXVII. p. 277.

² It may be added, incidentally, that Mr. Rice speaks of the matter rather kindly, in calling the document simply a hoax. If any attempt was actually made to produce it before the Inâm Commission, a criminal offence was committed, for which, on exposition of the real nature of the document, a substantial sentence of rigorous imprisonment would have been passed.

The Western Gaṅgas of Talakād.



The other corrections affect that part of the succession that lies between Satyavākya-Rājamalla, the grandson of Śrīpurusha-Muttarasa, and Satyavākya-Bûtuga II., the father of Nolambântaka-Mârasimha II.; that is to say, the period between A.D. 870-71 and A.D. 940, which latter is the earliest fixed date for Bûtuga II.

To understand the matter fully and settle this period finally, we must first consider exactly the way in which Mr. Rice has dealt with this period, and the steps by which he has led up to it. We will start with Śivamâra I., the founder of that branch of the Western Gaṅga stock with which we are dealing; for, we must at any rate go back to Śrīpurusha-Muttarasa, and so, while we are about it, we may as well run through the whole list of authentic names. It is not necessary to waste any time on the alleged names before Śivamâra I.; because they are all fictitious.

Mr. Rice has taken the spurious grants, and the dates put forward by them, as his guide, and has adapted the genuine records to them. And, from the two sources taken together in this way, he has arrived at the following succession and dates,¹ starting with Śivamâra I., to whom he has assigned the period "A.D. 679 to 713 +."² Here, the initial date is based on the spurious Hallegere grant,³ which purports to give a date in the month Jyêshṭha, Śaka-Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamâra I.

Differing from the Sûḍi grant, the spurious records from Mysore itself describe Śrīpurusha-Muttarasa as the grandson of Śivamâra I., and omit to mention his father's name. With this unnamed son of Śivamâra I., Mr. Rice apparently proposed to identify a certain Mârasimha, who was at that time supposed to be indicated as a son of Śivamâra I. by the Udayêndiram grant of Hastimalla-Prithivîpati II.; at any rate, he has proposed to place the Mârasimha of the Udayêndiram grant, whom he has specified as "the predecessor of Śrīpurusha,"⁴ next after Śivamâra I., and he has assigned to him the period from some date after A.D. 713 "to A.D. 726,"⁵—the final date being fixed by the initial date which he has accepted for the next in succession. But the existence of this Mârasimha is based on nothing but the imperfect original rendering of the Udayêndiram grant.⁶ The revised rendering of that record⁷ has shewn us that the Mârasimha there mentioned must be placed at least a century after A.D. 726. And the Vallimalai inscription⁸ has shewn us that Śrīpurusha-Muttarasa was in reality the son of Śivamâra I.

Next after this Mârasimha, Mr. Rice has placed Śrīpurusha-Muttarasa. To him, he originally assigned the period "A.D. 727 to 777,"⁹—the initial date being taken from the assertion in the spurious Dêvarhalli grant¹⁰—(formerly known as the Nâgamangala grant)—that the fiftieth year of Śrīpurusha-Muttarasa was Śaka-Samvat 698 expired, = A.D. 776-77. The final date was afterwards extended to "A.D. 804,"¹¹ which was supposed to be the initial date

¹ See, chiefly, *Ep. Carn.* Vol. III. Introd. pp. 2 to 6, the Table on pp. 7, 8, and the Classified List of the Inscriptions after p. 36, and Vol. IV. Introd. pp. 5, 8 to 12, and the Classified List after p. 38; also, for a few points, *Coorg Inscrs.* Introd. pp. 3 to 5.

² *Ep. Carn.* Vol. III. Introd. p. 7.

³ *Ep. Carn.* Vol. III., Md. 113, with a lithograph.

⁴ *Ep. Carn.* Vol. III. Introd. p. 3.

⁵ *Ep. Carn.* Vol. III. Introd. p. 7.

⁶ By Mr. Foulkes, in the *Manual of the Salem District*, Vol. II. p. 369.

⁷ By Dr. Hultzsch, *South-Ind. Inscrs.* Vol. II. p. 375.

⁸ Above, Vol. IV. p. 140, A.

⁹ *Coorg Inscrs.* Introd. p. 4.

¹⁰ *Ep. Carn.* Vol. IV., Ng. 85, with a lithograph.—For a facsimile of two sides of this grant, see above, Vol. IV. p. 164, in my article on the spurious Sûḍi grant.

¹¹ *Ep. Carn.* Vol. III. Introd. p. 7.—The natural inference is that the spurious Suradhênapura document was brought to Mr. Rice's notice after 1886 (the date of the publication of his *Coorg Inscrs.*) and before 1894 (the date of the publication of his *Ep. Carn.* Vol. III.). In order to deal with the spurious grants in the final manner in which they should some day be disposed of, we ought to know the exact order, and the years, in which each of them came to notice. Our information on this point is at present very scanty.

established for the next in succession by the spurious Suradhênupura document. And it must be taken to be now cut down to A.D. 797, or earlier, by the subsequent assignment of this date to the next in succession.

Next after Śrīpurusha-Muttarasa, Mr. Rice has placed his son, or alleged son, Śivamâra II. He originally put him at some indefinite time between A.D. 813 and 869,¹ placing him after the Châkirâja for whom the Kaḍaba grant² purports to put forward a date in A.D. 813. He then allotted to him the date of "A.D. 804," as his initial date,—leaving the final date uncertain,—from the spurious Suradhênupura document.³ And he has now apparently carried him back to A.D. 797, if not earlier,⁴ from the spurious Manne grant, which mentions Lôkatrinêtra-Mârasimha as a son of Śivamâra II., describes him as administering the whole of the Gaṅga province as Yuvarâja, and gives a date in the month Âshâḍha, Śaka-Samvat 719 (expired), falling in A.D. 797. Mr. Rice's suggestion⁵ is that Śivamâra II. was perhaps then a prisoner in the hands of the Râshtrakûṭas, and that that is why this Mârasimha is described as Yuvarâja in command of the whole Gaṅga country. With the additional name of Ereyappa,—Lôkatrinêtra-Mârasinga-Ereyappa,—this person is mentioned, again as Yuvarâja, in also another spurious grant, from Gañjâm in the Seringapatam tâluka;⁶ this record does not put forward any date.

Next after Śivamâra II., Mr. Rice has placed his alleged younger brother Vijayâditya, with any date up "to A.D. 869,"⁷—this final date being necessitated by the initial date which he has proposed for the next ruler.

Next after Vijayâditya, he has placed Vijayâditya's alleged son Satyavâkya-Râjamalla, with the proposed period "A.D. 869 to ? 893."⁸ Here, the initial date is based⁹ on the Biliûr inscription,¹⁰ which specifies the month Phâlguna, Śaka-Samvat 809 (expired), falling in A.D. 888, as being in the eighteenth year of a Satyavâkya, whose proper name, however, it does not disclose; and the final date is the initial date proposed for the next in succession. And to this Satyavâkya-Râjamalla he has referred, in addition to the Biliûr record of A.D. 888, the inscription at Husukûru,¹¹ which mentions the ruling prince both as Satyavâkya and as Râjamalla, and gives for him the date of Śaka-Samvat 792 (expired), = A.D. 870-71, without any details of the month, etc. This Husukûru inscription mentions also Bûtarasa-(Bûtuga I.), who, it tells us, was then governing the Kôṅgaṇnâḍ and Pûnâḍ provinces as Yuvarâja. And Bûtarasa is mentioned again in a fragmentary inscription at Chik-Kâṭi,¹² which also refers itself to the rule of a Satyavâkya, naturally identified by Mr. Rice with Râjamalla.

Next after Satyavâkya-Râjamalla, Mr. Rice in 1894 placed a Nîtimârga, whose proper name he did not then indicate, with the proposed period "A.D. ? 893 to ? 915,"¹³ to whom we shall revert directly. Since then, however, he has introduced the name of Raṇavikramayya,—an alleged son of Râjamalla the alleged son of Vijayâditya,—with the proposed date of "about A.D. 890," and with the suggestion that this Raṇavikramayya may be the Bûtarasa-(Bûtuga I.) of the Husukûru and Chik-Kâṭi inscriptions, or may be someone else.¹⁴ The name of this

¹ *Coorg Inscrs.* Introd. p. 4.

² Above, Vol. IV. p. 332.

³ *Ep. Carn.* Vol. III. Introd. pp. 3, 7.

⁴ *Ep. Carn.* Vol. IV. Introd. p. 9.—This Manne grant has not been published yet. But I am able to quote it from photographs which Mr. Rice was kind enough to send me.

⁵ *Loc. cit.* in note 4.

⁶ *Ep. Carn.* Vol. IV., Sr. 160.

⁷ *Ep. Carn.* Vol. III. Introd. p. 7.

⁸ *Ep. Carn.* Vol. III. Introd. p. 8.

⁹ See *Coorg Inscrs.* Introd. p. 4.

¹⁰ *Ind. Ant.* Vol. VI. p. 102, No. 2 (Mr. Kittel's rendering), with a lithograph, and *Coorg Inscrs.* p. 5 (Mr. Rice's rendering).

¹¹ *Ep. Carn.* Vol. III., Nj. 75.—I am dealing now, as on the previous occasion, with only the really important and useful records,—mostly those which include personal names or dates, or which can by any other means be applied in a specific manner.

¹² *Ep. Carn.* Vol. IV., Gu. 94.

¹³ *Ep. Carn.* Vol. III. Introd. p. 8.

¹⁴ *Ep. Carn.* Vol. IV. Introd. p. 11, and the Classified List after p. 38.

Raṇavikramayya is taken from the Gaḷigêkere grant.¹ This is another obviously spurious record. It does not include any date, Śaka or regnal; and, so, the proposed date of "about A.D. 890" is purely conjectural.

We revert to Mr. Rice's Nîtimârga, with the proposed period "A.D. ? 893 to ? 915." Here, the initial date is based on an inscription at Honnâyakānhaḷli, which was understood to give "reason to suppose his reign began in Śaka 815 (A.D. 893);"² and the final date is based on an inscription at Iggali,³ which, however, is dated in the twenty-second year, not of a Nîtimârga, but of a Satyavâkya, and therefore does not apply to the case at all. The suggestion has been thrown out, that this Nîtimârga may be either Raṇavikramayya or Bûtaraśa-(Bûtuga I.), or both of them.⁴ And to this Nîtimârga Mr. Rice has referred, in addition to the Iggali inscription (in reality, a record of a Satyavâkya), an inscription at Gaṭṭavâḍi⁵ (again, in reality, a record of a Satyavâkya, and not of a Nîtimârga), dated in the fifth regnal year, erroneously supposed, in consequence of confusing the appellations, to be A.D. 898,—another inscription at the same place,⁶ a record of really a Nîtimârga, and dated in his fifth year, and therefore referred to A.D. 898,—and an inscription at Kûlagere,⁷ also a record of really a Nîtimârga, dated Śaka-Saṃvat 831 (expired), = A.D. 909-910, without any details of the month, *etc.*, and without any mention of the regnal year.

Next after this Nîtimârga Mr. Rice has placed a Satyavâkya, whom he has identified with Eṇeyappa;⁸ and to him he has assigned an inscription at Malligere,⁹ which refers itself to the rule of a Satyavâkya, without disclosing his proper name, and gives for him the date of Śaka-Saṃvat 828 (expired), = A.D. 906-907, without any details of the month, *etc.*, or of the regnal year. For this Satyavâkya-Eṇeyappa, he has proposed various other dates ranging from "about A.D. 900" to "about A.D. 925."¹⁰ These are based on records which do not include any Śaka dates, and, mostly, not even regnal dates; so that the proposed dates A.D. are purely conjectural. And we need notice only one of those records here. It is an inscription at Jinnahallī,¹¹ which refers itself to the seventh year of a Satyavâkya, whose proper name it does not disclose: Mr. Rice has identified this Satyavâkya with Eṇeyappa, and has consequently placed this record "A.D. ? 900:" but the record mentions this Satyavâkya by also the *biruda* of Guttiyagaṅga; Guttiyagaṅga was Satyavâkya-Noḷambântaka-Mârasimha II.;¹² and the true date of this record is, therefore, A.D. 969-70.

Next after Eṇeyappa, we have the name of his son Râchamalla I., who was killed by Bûtuga II. in or before A.D. 940. In respect of Râchamalla, Mr. Rice has said¹³ that "we must apparently understand that on the death of Eṇeyappa, Râchamalla and Bûtuga were rival claimants to the throne, and that the former did not actually reign, or if he did, only for a short time." The only record, as yet brought to notice, referable actually to the life-time of this Râchamalla, is an inscription at Hiranandi.¹⁴ It does not contain any date, Śaka or regnal. But Mr. Rice has proposed to place it "about A.D. 930." And he has suggested¹⁵ that, by this record, "we seem to be let into the plot by which Bûtuga endeavoured to get Râchamalla into his power. He sent an officer to invite him to come to Manne, the royal residence, that they might make a division of the country and the treasury. But Bûtuga, as we know, was not to be trusted. His envoy was therefore met by five feudal chiefs and the headmen with the

¹ *Ep. Carn.* Vol. IV., Yd. 60, with a lithograph.

² *Ep. Carn.* Vol. III. Introd. p. 4.

³ *Ep. Carn.* Vol. III., Nj. 139; for the attribution of this record to Nîtimârga, see Introd. p. 4, as well as the Classified List after p. 36.

⁴ *Ep. Carn.* Vol. IV. Introd. p. 11.

⁵ *Ep. Carn.* Vol. III., Nj. 97.

⁶ *Ibid.* Nj. 98.

⁷ *Ep. Carn.* Vol. III., Ml. 30.

⁸ *Ep. Carn.* Vol. III. Introd. p. 4, and Vol. IV. Introd. p. 11.

⁹ *Ep. Carn.* Vol. IV., Kp. 38.

¹⁰ *Ibid.* the Classified List.

¹¹ *Ibid.* Hg. 110.

¹² See above, Vol. V. pp. 168, 180.

¹³ *Ep. Carn.* Vol. III. Introd. p. 5.

¹⁴ *Ep. Carn.* Vol. IV., Hg. 116.

¹⁵ *Ibid.* Introd. p. 12; see also the translation of the record.

“blunt answer — We do not wish any other than Râchamalla to rule over the kingdom of “Bayal-nâd.” This, however, hardly does justice to the original, which is in much more plain and forcible terms; and I will give my own rendering of it further on.

And finally, next after Râchamalla I. Mr. Rice has placed **Satyavâkya-Bûtuga II.**, with, apparently, the period from about A.D. 930 to A.D. 963. The initial date follows from his opinion that the Hiranandi inscription, which he has placed “about A.D. 930,” “brings us “to the death of Eṛeyappa and the beginning of Bûtuga’s reign;”¹ and the final date is the initial date of Nolambântaka-Mârasimha II., whom he has placed immediately after Bûtuga II.²

In these arrangements, Mr. Rice has found himself more than once confronted with a difficulty in the shape of **overlapping dates**; and, in particular, he has found³ that the period A.D. 893 to 915, which he has “provisionally” assigned to Nîtimârga, “seems to trench upon “the date Śaka 828 (A.D. 906) given in Kp. 38,”— (the Malligere inscription)— “for his son, “whose distinctive name was Eṛeyappa.” He has proposed to remove any difficulty of this kind by the suggestion⁴ that “from instances like this”— (namely, an inscription at Kyâtanahalli,⁵ which has been supposed to mention Eṛeyappa as *Yuvarâja*, and has been placed “about A.D. 916”),— “and similar ones among the Hoysala and other dynasties, it is evident that the heir— “apparent to the throne, when of age, was often associated with the king in the government, “and represented as himself performing all the functions of royalty. It is necessary to bear this “in mind in order to account for the frequent overlapping of dates in the reckoning of the “end of the father’s reign and the beginning of his son’s.” We need not, however, consider what may or may not have been the custom among any other families. The overlapping of dates results only from pushing on Satyavâkya-Râjamalla to too late a period, and from wrongly identifying Eṛeyappa as a Satyavâkya instead of a Nîtimârga. If the Gaṅga records are handled properly, there is no instance, as yet, of any overlapping dates at all; and we have no reason to expect to meet with any such dates.

I take the matter differently, and follow the genuine records. I have, indeed, allowed myself, in my previous article, to enter into certain speculations based on the possibility that, as the spurious grants unquestionably include most of the real historic names mixed up with the fictitious names of their own invention, they may also have preserved a few other germs of historical and chronological truth, more or less correct, or more or less distorted and in anachronistic sequence. But it seems very questionable, whether it is safe to allow them even so much credit as that. It appears more likely that we ought to set them aside as simply epigraphic curiosities, in respect of which we may consider hereafter, if it is thought worth while, how much or how little of the true history was known to the persons who fabricated them, but which we must not use in attempting to construct any of the true history. And on the present occasion, at any rate, I shall not make any use of them, except in connection with the name of Śivamâra II.

The first four generations of the family are enumerated in the Vallimalai inscription,⁶ which tells us that the son of Śivamâra (I.) was Śrîpurusha-(Muttarasa), Śrîpurusha’s son was Raṇavikrama, and Raṇavikrama’s son was Râjamalla. This record is not dated; and it, therefore, does not help in that way. Its great value consists in its disposing finally of the imaginary generation which the spurious grants from Mysore would set up between Śivamâra I. and Śrîpurusha-Muttarasa, and in its giving us the true name of the person, Raṇavikrama, whom the spurious grants call Vijayâditya, or in whose place, ignoring him altogether, they substitute a Vijayâditya.

¹ *Ep. Carn.* Vol. IV. Introd. p. 12.

² *Ep. Carn.* Vol. III. Introd. p. 8.

³ *Ep. Carn.* Vol. IV. Introd. p. 11.

⁴ *Ep. Carn.* Vol. III. Introd. p. 4.

⁵ *Ep. Ind.* Vol. III., Sr. 147; and see page 68 below, note 6.

⁶ Above, Vol. IV. p. 140, A.

Of Śivamāra I. we have not, as yet, any genuine record affording a clue to a specific date for him. But historical considerations require us to place him about A.D. 760. And the palæographic indications of certain genuine records which are fairly attributable to him, are fully in accordance with that view. I have proposed for him the period about A.D. 755 to 765. I may hereafter place him a very few years earlier or later. But, for the present, the period that I have proposed is a sufficiently close approximation to the truth.

Of Śrīpurusha-Muttarasa, again, we have not, as yet, any genuine record affording a clue to a specific date for him. On palæographic and historical grounds, I have allotted to him the period about A.D. 765 to 805. It may be necessary hereafter to place him ten years or so earlier, or even later; and also to allow him a somewhat longer period, because there seems to be a record at Mēlāgāni or at Bissēnhaḷi,¹ overlooked by me, which quotes his forty-second year. But here again, for the present, the proposed period is close enough to the truth.

Next after Śrīpurusha-Muttarasa, I have placed Śivamāra II., with the period about A.D. 805 to 810. How far this entry can be upheld, must be a matter for future consideration, for the following reasons. In the first place, we have no genuine records fairly referable to him as a ruling prince. In the second place, we have no absolute statement anywhere, save in the spurious grants, that Śrīpurusha-Muttarasa had a son named Śivamāra. In the third place, in selecting A.D. 805 as his initial date, I allowed myself to be guided by the Suradhēnupura forgery,—(not having any reason to suspect that it was so very modern and feeble a fraud),—on the chance that that document, though spurious, preserved a genuine date which, not only was not an impossible one,² but was a very possible one, and one that would fit in exactly with the fact that the paramount sovereign, the Rāshtrakūṭa king Gōvinda III., was actually in the Kanarese country, on the Tuṅgabhadra, and apparently in Mysore itself, in A.D. 804,³ which

¹ See *Coorg Inscr.* Introd. p. 4.

² It became "impossible" only on the discovery of the spurious Maṇṇa grant, purporting to be dated A.D. 797, which would establish in connection with Śivamāra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura forgery.

³ See the record of that year, mentioned in my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 379. Mr. Rice (*Mysore*, revised edition, Vol. I. p. 325) has identified the Rāmēśvara tīrtha,—where, the record says, Gōvinda III. was then encamped,—with an island in the Tuṅgabhadra, five miles south of Honnāli in the Shimoga district, Mysore.—I take this opportunity of referring to passages in my *Dyn. Kan. Distrs.* pp. 396, 403, where I have suggested that a certain place,—in respect of which the "lord of Veṅgi," i.e. the Eastern Chalukya king Vijayāditya II., is said to have assisted Gōvinda III. in fortifying it, by constructing an outer wall round it,—was Mānyakhēta, the modern Mālkhēḍ in the Nizām's Dominions, and that, subsequently, Amōghavarsha I. completed the fortification of the city and made it the capital of his dynasty. The place is referred to in verse 19 of the Rādhāpur grant of A.D. 807 (*Ind. Ant.* Vol. VI. p. 71). The preceding verse tells us that Gōvinda III. had, in the course of previous events, marched with his army to the banks of the Tuṅgabhadra, and there "had drawn to himself the wealth of the Pallavas," or, in other words, had levied tribute or fines from them; and, with the help of the record from the Kanarese country (*Ind. Ant.* Vol. XI. p. 125), we may place that about the beginning of A.D. 804. And the use of the word *yatra*, "where," in verse 19, locates the place, round which the *vāhy-ālī-vṛiti* or "external circumvallation" was built for him by "the lord of Veṅgi," on, or somewhere in the neighbourhood of, the Tuṅgabhadra. The reference may be only to a fortification of some large encampment actually on the Tuṅgabhadra; and, in that case, we may locate that encampment, because of the mention of the Pallavas and the lord of Veṅgi, as far to the east as possible,—somewhere in the neighbourhood of the confluence of the Tuṅgabhadra and the Kṛishṇā. But Mālkhēḍ is only some eighty-five or ninety miles away, on the north, from the Tuṅgabhadra. It probably already existed, as a place of some importance. The usefulness of it, if fortified, with a view to resisting attacks from the east, would be evident. And it is very likely that Gōvinda III. then decided on making it the capital, and caused the external fortifications of it to be built for him by the king of Veṅgi. In that case, the passage in verse 12 of the Dēolī grant of A.D. 940 (above, Vol. V. p. 193, text lines 18, 19),—which Dr. Bhandarkar has interpreted as shewing that Mālkhēḍ was founded by Amōghavarsha I.,—may be translated so as to mean that Amōghavarsha I. merely further embellished a city which had been selected as the capital, and had been fortified, by Gōvinda III.; just as, among the Western Chalukyas, Pulakēśin I. acquired Bādāmi (page 8 above, verse 7), but his son and successor Kīrtivarman I., in whose time, we know, the large Vaishṇava cave at least was made there, is called "the first maker or creator" of it, i.e. the person who began to adorn the city with temples and other buildings (above, Vol. III. p. 52, and see *Dyn. Kan. Distrs.* p. 345).

would give him the convenient opportunity of doing what the spurious Maṇṇe grant asserts that he did, namely, of joining in the coronation of Śivamāra II. And in the fourth place, it is not unlikely that we shall find, hereafter, that the Gaṅga prince who was imprisoned by Dhruva, was released from long captivity and sent back to his own country by Gôvinda III., and then after no long time was imprisoned again by the latter king, was, not Śivamāra II., but Śrīpurusha-Muttarasa,—the fresh act of pride and opposition, which led to the second captivity, being the assumption by him of the paramount titles some time after his twenty-ninth year; and, if so, Śivamāra II. would have to be placed somewhat later than the period that I have proposed for him. On the other hand, some evidence in support of the existence of a Śivamāra who may be taken as a son of Śrīpurusha-Muttarasa, is furnished by an inscription at Sivarpaṭṇa,¹ which mentions a Śivamāra who was governing the village of Kadabûr, Kaḍabûr, or possibly Kadambûr or Kaḍambûr, under Śrīpurusha-Muttarasa and in perhaps his twenty-ninth year,—(this record, however, does not assert any relationship),—and by a spurious inscription, or a record into which a spurious date has been introduced in putting it on the stone, at Kalbhâvi in the Belgaum District,² which mentions a Gaṅga prince named Saigoṭṭa-Śivamāra, and preserves also the name of Kambharasa, as another variant of the name of the Raṇâvalôka-Kambayya of one of the Śravaṇa-Belgoḷa records³ and other documents, who was contemporaneous with Gôvinda III. And also, though for the line of descent from Śivamāra II. we are as yet dependent on only the Udayêndiram grant of the Gaṅga-Bâṇa prince Hastimalla-Prithivîpati II., of A.D. 915 or thereabouts,⁴—a record the value of which has still to be examined critically,—still, items of information, tending to corroborate that line of descent, are beginning to come to light: a Tamil inscription at Tiruvallam mentions a Śivamahârâja-Perumâṇaḍigaḷ and his son Pratipati-Araiyaṛ,⁵ whom Dr. Hultzsch has very reasonably proposed to identify with the Śivamāra and his son Prithivîpati I. who are mentioned in the grant of A.D. 915; and the Hirî-Bidanûr inscription⁶ mentions, as a contemporary of Vîra-Nolamba son of Ayyapadêva,—(who would come about A.D. 940 to 950),—a certain Nanniya-Gaṅga son of a Gaṅga prince Piḷḍuvipati (which name also is evidently a form of Prithivîpati, as pointed out by Mr. Rice), and the synchronisms justify us in finding in this Piḷḍuvipati the Hastimalla-Prithivîpati II. of A.D. 909 and 915. Accordingly, this entry also,—Śivamāra II., about A.D. 805 to 810,—may be allowed to stand for the present as it is.

The son, or another son, of Śrīpurusha-Muttarasa was Raṇavikramâ; and Raṇavikrama's son was Râjamalla. We learn this from the Vaḷḷimalai inscription,⁷ which may have omitted to mention Śivamāra II., either because there was really no such person, or because he did not rule, or because it sought to give only the actual lineal descent from father to son. Râjamalla may be safely identified with the ruling prince who is mentioned in the Husukûru inscription⁸ by the proper name of Râjamalla, as well as the appellation of Satyavâkya, and with the date of Śaka-Saṃvat 792 (expired), = A.D. 870-71, without any details of the month, *etc.* He can be carried on, without objection, to that date. But he cannot be placed any later, if only for the reason that the Biliûr inscription shews that a rule—of a Satyavâkya (proper name

¹ See above, Vol. V. p. 161, and p. 155, note 7.

² *Ind. Ant.* Vol. XVIII. p. 309. It is obvious, now, that in line 26 we should read *Kambharasar*, instead of the *Kamcharasar* then given by me. The passage is somewhat damaged; and, when that is the case, it is always easy to introduce confusion between the Kanarese *ch* and *bh* of the period of that record.

³ Mr. Rice's *Inscr. at Śrav.-Bel.* No. 24; and see *Dyn. Kan. Distrs.* p. 397, note 1.

⁴ *South-Ind. Inscr.* Vol. II. p. 375. I find reason to think that in this grant, as it stands, we have, not a record that was actually written in that year, but a reproduction of some such record, made at an appreciably later time, into which some additions were introduced. This would account for the appearance in this record,—in rather a fragmentary shape,—of the fictitious Western Gaṅga pedigree, of which there is no hint at all in the other record of Prithivîpati II., the Sholinghur inscription of A.D. 909 (above, Vol. IV. p. 221).

⁵ *South-Ind. Inscr.* Vol. III. p. 98.

⁷ Above, Vol. IV. p. 140, A.

⁸ *Ep. Carn.* Vol. IV. Introd. p. 10, and note 2.

⁶ *Ep. Carn.* Vol. III., Nj. 75.

not disclosed in it)—began in that same year, and, if we were to identify Satyavākya-Rājamalla, as Mr. Rice has done, with that Satyavākya, thus making the year A.D. 870-71 his initial date, then we should have to allow a rule of sixty years by his father Raṇavikrama,¹ which is not admissible after so long a rule as that of Śrīpurusha-Muttarasa immediately before or almost so. And there is also another reason. Mr. Rice has brought to notice² inscriptions at Baragūr and Hēmāvati which mention an intermarriage of the Gaṅgas and the Nolambas during this period. The Baragūr inscriptions tell us that Satyavākya-Rājamalla had a son Nītimārga, whose younger sister Jāyabbe³ was married to Nolambādhirāja son of Pallavādhirāja, and that Nolambādhirāja and Jāyabbe had a son Mahēndrādhirāja, who was ruling (the Nolambavāḍi province) at the time when these records were written. One of these Baragūr inscriptions is dated Ś.-S. 800 (expired), = A.D. 878-79. This date is obviously the date of Mahēndrādhirāja. And it follows that Satyavākya-Rājamalla must have come very appreciably before A.D. 878-79, for him to have a grandson who was then ruling (the Nolambavāḍi province), even if he was only an infant ruling it nominally. The date of A.D. 370-71, which is coupled with the name of Satyavākya-Rājamalla in the Husukūru inscription, can, therefore, be only taken as his final date. And, pending the discovery of dated records which may fix anything more definite, we may divide the preceding interval into the periods of A.D. 810 to 840 for Raṇavikrama and A.D. 840 to 870-71 for Satyavākya-Rājamalla. I identify Satyavākya-Rājamalla with the Satyavākya—(proper name not disclosed)—of the Doddahundi inscription,⁴ and, consequently, his father Raṇavikrama with the Nītimārga—(proper name not disclosed)—who is named in that same record as the father of that Satyavākya. No chronological question is involved in this; because that record does not contain any date, Śaka or regnal. But the record can only be placed in the period A.D. 800 (or thereabouts) to 860; and it falls quite naturally into its proper place anywhere about A.D. 840. In connection with the records of Satyavākya-Rājamalla, we need only note further the fact that the Husukūru inscription mentions, as his *Yuvarāja* or chosen successor, Būtarasa, who, it tells us, was then governing the Koṅgaḷnāḍ and Pūnāḍ provinces. The Koṅgaḷnāḍ was an *enḥāsira* or eight-thousand province,—see, for instance, an inscription at Kūragallu,⁵ which mentions it as such,—i.e. a province that included, according to fact or tradition or conventional acceptance, eight thousand cities, towns, and villages.⁶ And the Pūnāḍ or Punnāḍ was an *aruśāsira* or six-thousand province; see, for instance, an inscription at Dēbūr.⁷ The two provinces were

¹ Unless, of course, we place Śrīpurusha-Muttarasa appreciably later than even the period that I have proposed for him. In favour of doing that, it might be urged that there is the Saragūru grant (*Ep. Carn.* Vol. IV., Hg. 4, with a lithograph), purporting to be of his time, the characters of which prove one or other of two things,—either that the grant is spurious, or that it must be placed much nearer A.D. 870 than 805. But I do not think that Śrīpurusha-Muttarasa can be carried on any later than A.D. 814-15 at the utmost.

² *Ep. Carn.* Vol. III. Introd. p. 4, and Vol. IV. Introd. p. 11. I am quoting the Baragūr inscriptions from readings for which I am indebted to Mr. Rice.

³ Or perhaps Jālabbe, or something else; the final reading of the name seems to have not been fixed yet.

⁴ See page 43 above.

⁵ *Ep. Carn.* Vol. IV., Hs. 92.

⁶ On the question of these numerical components of the names of territorial divisions, see *Dyn. Kan. Distrs.* p. 298, and note 2, and *Ind. Ant.* Vol. XXIX. p. 277, note 18.

⁷ *Ep. Carn.* Vol. III., Nj. 26.—The Pūnāḍ province figures, unfortunately, as a ten-thousand province throughout Mr. Rice's writings and maps (see, notably, *Ep. Carn.* Vol. IV. Introd. p. 4, and the maps in *Mysore*, Vol. I. pp. 300, 314). But it is correctly mentioned as a six thousand in even line 18 of the spurious Merkāra grant, on which is based the erroneous assertion that it was a ten-thousand. The mistake is traceable back to Dr. Burnell, who wrote when the science of epigraphy was in its infancy, and who arrived at the conclusion that the *akshara* before the word *sahasra*, 'thousand,' in the passage in question, is a slight variation of the cave numerical symbol for 'ten' (*South-Ind. Palæo.* p. 67). I pointed out, some years ago (*Ind. Ant.* Vol. XVIII. p. 363), that, according to the lithograph in *Ind. Ant.* Vol. I. p. 362 (see also *Coorg Insers.* p. 4),—which undoubtedly represents the original much more correctly than does the representation of the *akshara* given in Dr. Burnell's book,—the *akshara* is distinctly the syllable *chhā*. I did not venture then to decide what it might mean. But, with the Dēbūr inscription as our guide, we know now that it is a Prakṛit word meaning 'six,' and that the passage speaks of "the village

evidently contiguous. The Pûnâḍ province has been identified by Mr. Rice with the southern part of the Mysore district, below the Lakshmantîrtha and the Kâvêrî.¹ The Kûragallu inscription seems to tacitly place in the Koṅgaḷnâḍ province Kûragallu itself, which is in the Hunṣûr tâluka of the Mysore district ; and, if it does so, then that province was immediately on the north-west of Pûnâḍ.

We come now to the period between A.D. 870-71 and 940, which is the leading subject of the present inquiry. We have to deal with a Satyavâkya and a Nîtimârga, whose proper names are, perhaps, not so obviously fixed, as they might have been, by any records as yet brought to notice, and with an Eṛeyappa, for whom, under that name, the records do not as yet furnish any specific date. And here I have, as a preliminary, to draw attention to two important corrections.

In the first place, for the initial date of Nîtimarga-Eṛeyappa, I adopted A.D. 893-94, which Mr. Rice deduced,² from the Honnâyakanhalli inscription, as the initial date of the Nîtimârga of this period. But he has now withdrawn that date. He has told us³ that he thought there was a clue in the Honnâyakanhalli inscription to Śaka-Saṃvat 815 (expired), = A.D. 893-94, but that this does not now seem to be the case. And we are thus free from any necessity of placing the commencement of a rule in A.D. 893-94.

In the second place, the date of an inscription at Râmpura⁴ has been misread. This record is rightly referred by Mr. Rice to the period with which we are dealing. And it really is a record of a Satyavâkya, whose proper name is not disclosed in it. Whereas, however, the published version represents it as dated in his fourth year, I find, from an ink-impression that has reached me, that it is really dated in his thirty-fourth year.⁵ And there is nothing in this to surprise us ; for, not only have we an inscription at Iggali dated in his twenty-second year,⁶ but also Mr. Rice has told us⁷ that there is an inscription at Sâtanûr dated in his twenty-ninth year, and the Malligere inscription, noticed just below, gives a Śaka date for him three years later still.

Next after Satyavâkya-Râjamalla, then, we have to locate a Satyavâkya and a Nîtimârga. And the order in which they came, namely the Satyavâkya first and then the

named Badaṇeguppe in the Eḍenâḍu seventy of the Pûnâḍu *chhâsahasra* or six-thousand." The passage is mostly in very bad Sanskrit ; but it contains also the Prâkṛit form *saptari*, for *saptati*, 'seventy.' The *chhâ* that is used in it for 'six,' figures also in Marâṭhî, in *chhattîs*, 'thirty-six,' and *chhappann*, 'fifty-six,' in both of which words the following consonant is doubled, instead of lengthening the *a* of *chha*. We have *chha* for 'six' in Pâli also, with the short *a* sometimes lengthened in composition, for instance *chhâ-rattam*, 'a period of six nights' (see Childers' Pâli Dictionary). And the spurious Bangalore grant which purports to be dated A.D. 445, gives us the long *â* even with a doubling of the following consonant, in the word *chhâṇṇavati*, 'ninety-six' (*Ind. Ant.* Vol. VIII. p. 95, text line 2-3 from the top, and Plate).

¹ See the maps in his *Mysore*, Vol. I. pp. 300, 314, and, more clearly on this point, in his *Mysore Inscr.* Introd. p. 84.

² *Ep. Carn.* Vol. III. Introd. p. 4.

³ *Ep. Carn.* Vol. IV. Introd. p. 11, note 4.

⁴ *Ep. Carn.* Vol. III., Sr. 148, with a lithograph.—The published text gives *Satyavâkya-Permmāṇaḍi-rzḷ dḷutta nâḷkaneya varshada*, rendered in the translation by "the fourth year of the reign of Satyavâkya-Permanāḍi." And the lithograph shews what is virtually the same thing, namely *Satyavâkya-Permmāṇaḍigala dḷutta nâḷkaneya varshada*. This, however, in the lithograph, is only the result of manipulation, either of an impression or in the course of lithography. The ink-impression shews distinctly that the real reading of the original is *Satyavâkya-Permmāṇaḍigala mû[va]tta-nâḷkaneya varshada*, "of the thirty-fourth year of Satyavâkya-Permanāḍi." The *akshara va* is damaged and illegible, at the end of line 2. In the preceding *akshara*, the stroke on the right (proper left) side of the *m* is also damaged, and perhaps the stroke that makes the difference between a subscript *u* and *û* ; or, quite possibly, *u* was written by mistake for *û* ; or, even the form *muovatta* may have been used, instead of *mûvatta*, which, however, is not so likely. But it is absolutely certain that this record is dated in the thirty-fourth year of a Satyavâkya.

⁵ See, fully, in the preceding note.

⁶ See page 68 below.

⁷ *Ep. Carn.* Vol. IV. Introd. p. 11. I assume that this is really a record of a Satyavâkya, as implied.

Nitimarga, is proved by the Śaka dates given in the Biliûr, Malligere, and Kûlagere inscriptions. The Biliûr inscription¹ gives us the **Satyavâkya**— (proper name not disclosed),— with a date in the month Phâlguna, Śaka-Samvat 809 (expired), falling in A.D. 888, in his eighteenth year. The Malligere inscription² gives us, again, the **Satyavâkya**— (proper name not disclosed),— with the date of Ś.-S. 828 (expired), = A.D. 906-907, without any details of the month, *etc.*, and without any specification of the regnal year. And the Kûlagere inscription³ gives us the **Nitimarga**— (proper name not disclosed),— with the date of Ś.-S. 831 (expired), = A.D. 909-910, without any details of the month, *etc.*, and without any specification of the regnal year.

We may safely identify the **Satyavâkya** with the **Bûtarasa** who is mentioned in the Husukûru inscription, of A.D. 870-71, as then governing the Kôṅgaṇnâd and Pûnâd provinces as **Yuvarâja** under Râjamalla. There is every reason to believe that, being the **Yuvarâja** or chosen successor of Râjamalla, Bûtarasa was also his actual successor; and there is, at any rate, no hint anywhere, as yet, that he died without succeeding. And we shall probably find hereafter that he was the eldest son of Râjamalla. Making this identification,— then, for the period of Bûtarasa's own rule, we have, in the first place the Biliûr inscription,⁴ which mentions him simply as **Satyavâkya**, and which gives a Śaka date with details falling in February or March, A.D. 888, in his eighteenth year, and thus fixes the commencement of his rule in A.D. 870 or 871. We may place next the Iggali inscription,⁵ dated, without any details of the month, *etc.*, in his twenty-second year, = A.D. 891-92: this record mentions a certain **Râcheya-Gaṅga**, who, it tells us, then died fighting against the **Noḷamma** or **Noḷamba**; and it introduces the first certain mention of **Eṇeyappa**, whom it describes as convened with **Satyavâkya**-(Bûtarasa) when the grant registered in it was settled. To somewhere about the same time, because it mentions **Eṇeyappa** in exactly the same way, we may refer the Kyâtanahalli inscription:⁶ this record is not dated in any way; and it is noteworthy chiefly because it shews that certain epithets applied to **Eṇeyappa** in the Bêgûr inscription and supposed⁷ to belong exclusively to him, had been already used by his predecessor: it specifically applies those epithets to the **Satyavâkya-Permânadi** whom it mentions, not as **Eṇeyappa**, but along with **Eṇeyappa**, from whom it most distinctly separates him. The Râmpura inscription,⁸ dated in the month Mârgasîra of his thirty-fourth year, belongs to A.D. 903 or 904 according to the actual commencement of his rule. And the Malligere inscription,⁹ dated Śaka-Samvat 828 (expired), without any details of the regnal year, month, *etc.*, carries him on to A.D. 906-907. There are also two other records of his time, requiring to be noticed here.

¹ *Ind. Ant.* Vol. VI. p. 102, No. 2, with a lithograph (Mr. Kittel's rendering), and *Coorg. Inscr.* p. 5 (Mr. Rice's rendering).

² *Ep. Carn.* Vol. IV., Kp. 38.

³ *Ep. Carn.* Vol. III., Ml. 30.

⁴ See note 1 above.

⁵ *Ep. Carn.* Vol. III., Nj. 139.

⁶ *Ibid.*, Sr. 147.— It seems to be the treatment of this record that led Mr. Rice into wrongly stamping **Eṇeyappa** as a **Satyavâkya**, through the translation of it giving "**Satyavâkya** . . . **Permanadi**, **Eṇeyapparasa**," instead of "**Satyavâkya** . . . **Permânadi** and **Eṇeyapparasa**." The translator ignored the copulative endings in *Permmânadigaḷum Eṇeyapparasarum=iḷdu*, line 11. The two persons are distinctly separated by those copulative endings.—The following word, *iḷdu*, does not mean "halting," as rendered in the translation here, and in the case of Nj. 139 and 192 in the same volume, and of Hg. 103 in Vol. IV. It is equivalent to the more specific *oḍan=iḷdu* of Hg. 103, which means "being together, being in the company of each other, being convened."— It may also be noted that the Kyâtanahalli inscription, Sr. 147, has been wrongly interpreted as describing **Eṇeyappa** as "**Yuvarâja** of the entire **Śrîrâjya**." The words occur as part of one of the adjectives qualifying the saints **Bhadrabâhu** and **Chandragupta**. And they can only mean something like "[reverenced] by all **Yuvarâjas** of the **Śrîrâjya**."

⁷ *Ep. Carn.* Vol. IV. Introd. p. 11.

⁸ *Ep. Carn.* Vol. III., Sr. 148; as regards the date, see page 67 above, note 4.

⁹ *Ep. Carn.* Vol. IV., Kp. 38.

One is an inscription at Kûragallu :¹ it mentions him, as the ruling prince, under the appellation of Permanadi; but it goes on to give his name in the form of Bûtuga; and it further mentions his wife Paramabbe (or Saramabbe) as "governing" the village of Kurgal, and Ereyappa as "governing" the Kongalnâḍ eight-thousand. And the other is an inscription at Kaṭṭemanuganahalli,² which mentions Nîtimârga-Ereyapparasa as "governing" the Nugunâḍ and Navalenâḍ provinces or districts, of which the former appears to be the country on the banks of the Nugu or Nûgu river, a tributary of the Kabbani, in the Heggaḍadêvankôte and Nañjangûḍ tâlukas of the Mysore district. These two records do not contain any dates, Śaka or regnal. But they may be placed somewhere towards the end of the rule of Bûtuga I., because of the advance that they shew in the status of Ereyappa, as compared with the Iggali and Kyâtanahalli records.³ Next, then, after Satyavâkya-Râjamalla, we have Satyavâkya-Bûtarasa-Bûtuga I., with fixed dates ranging from A.D. 870-71 to 906-907.⁴

Next after Satyavâkya-Bûtuga I. came the Nîtimârga, whom we may unhesitatingly identify with the Ereyappa of the Iggali, Kyâtanahalli, and Kûragallu records, and the Nîtimârga-Ereyappa of the Kaṭṭemanuganahalli record, of the time of his predecessor. As regards the period of his own rule, we have as yet no record that actually gives a Śaka date for him under the name of Ereyappa; but the Kûlagere inscription⁵ gives for him, under the appellation of Nîtimârga, the date of Śaka-Samvat 831 (expired), = A.D. 909-910, without any details of the month, *etc.*, and without any specification of the regnal year; and we may provisionally fix his initial date in A.D. 908. The relationship of Ereyappa to Bûtuga I., and the circumstances under which he succeeded, have not been ascertained yet. We shall probably

¹ *Ep. Carn.* Vol. IV., Hs. 92.—The name of his wife is given as Paramabbe in the text in Roman characters, and as Saramabbe in the Kanarese text. Both the texts give "Ireyappa;" but this is, no doubt, a mistake for "Ereyappa."—Mr. Rice (*ibid.* Introd. p. 12, and the Classified List of Inscriptions) has referred this record to the period of the rule of Ereyappa, and appears to treat Paramabbe (or Saramabbe) as a wife of Bûtuga II. But it is only in his predecessor's time that Ereyappa could be "governing" simply a province; and it is impossible to find here, correctly, any reference to Bûtuga II., who came after Ereyappa.

² *Ep. Carn.* Vol. IV., Hg. 103.—This record is, in my opinion, sufficient in itself to shew that Ereyappa was a Nîtimârga, not a Satyavâkya; it mentions him as Nîtimârga in line 1 in the first set of epithets, and as Erepperasa (according to the published texts) in line 5 in the second set of epithets. The published translation, indeed, has separated the appellation Nîtimârga from the name Ereyappa, and has made them two distinct persons, by introducing the words "was ruling the kingdom of the world" in line 3, after the word *Permmânadigaḷi*; and the result of this would be that the ruling prince was a Nîtimârga, and that Ereyappa was a governor under him. But that addition to the text is neither necessary nor justifiable. The second *Svasti*, in line 3, introduces only a second set of epithets. The ruling prince is mentioned only as Permânadi, in line 10, which tells us that he and Ereyappa were convened together when the grant registered in this record was made.

³ The Malligere inscription, after introducing the ruling prince as Satyavâkya-Permânadi, perhaps goes on to introduce someone else, to whom it applies the epithets that are applied in the Kyâtanahalli inscription to Satyavâkya-(Bûtuga I.) and in the Bêgûr inscription to Ereyappa; and, if so, that other person must be Ereyappa, by that time entrusted with still greater powers and invested with still higher dignities. But the rest of the record is described as out of sight or illegible.

⁴ I did not on the previous occasion, and I do not now, overlook the point that this arrangement places a Satyavâkya next in succession after a Satyavâkya, whereas it might perhaps be urged that we should expect a Nîtimârga to follow a Satyavâkya, a Satyavâkya to follow a Nîtimârga, and so on. But the Śaka dates prove conclusively that this was not the case at this point. And we have plainly three Satyavâkyas in succession later on in the case of Mârasimha II., Pañchaladêva, and Râchamalla II. We do not know at present exactly how the appellations Satyavâkya and Nîtimârga were determined. But, if a conjecture may be hazarded, it is that Satyavâkya was the customary appellation of the eldest son. We do not know that Mârasimha II. was not the eldest son of Bûtuga II.: it seems probable, in fact, that he was so, because it is unlikely that he should abdicate after ruling for only ten or eleven years, unless he was considerably advanced in years when he began to rule; and the fact that his half-brother Maruḷadêva was the son of a king's daughter, would easily account for the succession going first to Maruḷadêva's son Rachcha-Gaṅga. The Satyavâkya of the Doddahundi inscription, *i.e.* Râjamalla, is distinctly specified (see page 45 above) as the eldest son of the Nîtimârga, *i.e.* Raṇavikrama, of that record. And Nîtimârga-Raṇavikrama was a younger son, if we accept the existence of Śivamâra II.

⁵ *Ep. Carn.* Vol. III., Ml. 30.

find, however, that he was a younger son of Bûtuga I. And, from the fact that none of the records, that have as yet come to light, speak of him as the *Yuvarāja* or chosen successor of Bûtuga I.,¹ and from certain other indications, it seems likely that he took advantage of the executive authority entrusted to him by Bûtuga I., and diverted the succession from the direct and proper line. There are hints to this effect, in the description of his son Râchamalla I. as a poisonous tree which was uprooted, and of Bûtuga II. as a pure tree which was planted in its place, by Kṛishṇa III.,² and in the fact that Kṛishṇa III. gave again to Bûtuga II. the Belvola, Purigere, Kisukâd, and Bâgenâd districts,³ which had previously been given to him, as the dowry of his wife Rêvakanimmaḍi, by Amôghavarsha-Vaddiga. And there is also the statement in the Bêgûr inscription, that Ereyappa governed the Gaṅgavâḍi province as an united whole, after depriving all his enemies of their power.⁴ The exact application of this latter statement, indeed, is not yet certain: on the one hand, taken in connection with the mention of hostilities with the Nolambas in A.D. 891-92, in the time of Bûtuga I.,⁵ and with the existence of an intrusive Nolamba record of A.D. 895-96 at Tâyalûr in the Maṇḍya tâluka,⁶ it may mean that Ereyappa was successful against some determined effort of the Nolambas to overthrow the Gaṅga power altogether; and on the other hand, as the Bêgûr inscription shews that he was, at that time, on very friendly terms with the Nolamba Ayyapadêva, the fact may be that the enemies whom he overthrew were his own relations, and that he was assisted in doing that by the Nolambas. Still, however this may be, we shall probably find hereafter that Bûtuga II. was the eldest son of the Râcheya-Gaṅga whose death in A.D. 891-92, in battle against the Nolamma or Nolamba, is mentioned in the Iggali inscription, and that Râcheya-Gaṅga was the eldest son of Bûtuga I., and that it was the death of Râcheya-Gaṅga in A.D. 891-92 that enabled Ereyappa to secure the succession,—to the exclusion of Bûtuga II., who was eventually placed in possession of his rights by Kṛishṇa III. To the period of the rule of Ereyappa himself belongs the Bêgûr inscription,⁷ which mentions him as Ereyappa, and describes him as lending a force to Ayyapadêva, for the purpose of fighting against a certain Vîramahêndra who seems to be the Eastern Chalukya king Bhîma II. This record has to be placed near the end of his rule. To an earlier period in his time belongs an inscription at Gaṭṭavâḍi,⁸ which mentions him as the ruling prince under the appellation of Nîtimârga, and is dated, without any details of the Śaka year, month, *etc.*, in his fifth year, corresponding probably to A.D. 912-13. There is, apparently, an inscription at Marûr in the Hassan district,⁹ dated in his nineteenth year, which would carry him on to about A.D. 926-27. As we shall see shortly, he must have ruled for not less than twenty-five years, up to some date after A.D. 933. And we may provisionally fix the end of his rule in A.D. 938.

Nîtimârga-Ereyappa left a son named Râchamalla I. And it was by killing Râchamalla that Bûtuga II. obtained the succession. We know this from the Âtakûr inscription.¹⁰ That the event occurred in or before A.D. 940, is shewn by the Râshtrakûṭa grant from Dêolî, dated in that year, which mentions the fact and implies that Bûtuga II. received material assistance from the Râshtrakûṭa king Kṛishṇa III., who was his brother-in-law; for, it says, Kṛishṇa III. "planted in Gaṅgapâtî, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous

¹ Regarding an instance in which he has been supposed to be thus described, see page 68 above, note 6.

² See below.

³ See page 57 above.

⁴ Page 49 above.

⁵ Page 68 above.

⁶ *Ep. Carn.* Vol. III., Md. 13; and see above, Vol. V. p. 165.

⁷ Page 49 above.

⁸ *Ep. Carn.* Vol. III., Nj. 98.—This record mentions a certain Mâragamunḍa, and a person whose name is given in the published texts as Taparekere-Basavayya. The other Gaṭṭavâḍi inscription (Nj. 97), of the fifth year of a Satyavâkya (proper name not disclosed), mentions evidently the same two persons, the first of them as Mâragavunḍa, and the second of them as Tâyûra-Parekere-Basavayya according to the published texts. This brings these two records into immediate sequence. And Nj. 97 is, therefore, to be referred either to Satyavâkya-Bûtuga I., or to Satyavâkya-Bûtuga II.

⁹ See *Ep. Carn.* Vol. IV. Introd. p. 12.

¹⁰ Page 57 above.

tree Rachhyāmalla.”¹ And the event must also be placed some few years after A.D. 933, because we have a date in that year for Gôvinda IV., and the reign of Amôghavarsha-Vaddiga intervened after that and before the reign of Kṛishṇa III. That Râchamalla did actually succeed his father, is distinctly implied by the Dêlî grant. And we have now a record which is to be referred to the period of his rule, and which probably discloses the actual outbreak of hostilities between him and Bûtuga I. It is the Hiranandi inscription,² which tells us that—“When Ereyappa ascended to heaven, Bhuvanâditya came and said that Kiriya-Râchamalla had given, at Mannebetṭa or Mannibîḍu (?), half the country and the treasury; whereupon, the five *Sâmantas*³ and the *Pergades* and the governor (?) of the Bayalnâḍ country said—We will not allow any other than Râchamalla to rule; then they fought at Mâgunḍi (or perhaps at Bhuvanâyṭana-Mâgunḍi) and the four sons of Nindiya-Korantiyarasa fought and died,” etc. It is, thus, plain that Râchamalla I. did actually succeed to the leadership of the Gaṅgas. And it seems that he deliberately gave half the principality to Bûtuga II., and thus paved the way to his own overthrow. At the same time, it appears tolerably certain that he ruled for only a short time. And we may probably place the death of Ereyappa, the accession of Râchamalla I., and the killing of the latter by Bûtuga II., all in A.D. 938.

In this way, Râchamalla I. was succeeded by Satyavākya-Bûtuga II., at some time between A.D. 933 and 940, and probably in A.D. 938, or very closely thereabouts. As has been intimated above, we shall probably find hereafter that Bûtuga II. was a grandson of Bûtuga I., and a son of the Râcheya-Gaṅga who died in A.D. 891-92. And we have, at present, nothing else to add to the account of him given on the previous occasion, except that certain inscriptions at Anṇigere and Gâwarawâḍ in the Dhârwar district, and at Hûli in Belgaum, shew that the exact name of the elder sister of Kṛishṇa III., who was one of his wives, was Rêvakanimmaḍi,⁴ and that we have now a later date for him in A.D. 953.⁵

On the present occasion, we are not concerned with the general history of the Gaṅgas after A.D. 940. But it may be conveniently noted here, in connection with Pañchaladêva, that the war between him and the Western Châlukya Âhavamalla-Taila II., in the course of which Pañchaladêva was overthrown and killed, is referred to by the Kanarese poet Ranna,⁶

¹ Above, Vol. IV. p. 289, and Vol. V. p. 191.

² *Ep. Carn.* Vol. IV., Hg. 116; and see page 62 above.—I take the text, of course, as given by Mr. Rice. But there are points in it that call for comment. The text in Roman characters speaks of “Koṅgaṇi-Kiriya-Râchamalla;” but the text in Kanarese characters omits the Koṅgaṇi, and suggests, instead, some illegible *biruda* of the usual kind ending in *vedēṅga*. For the *Manne-betṭadol* of the Roman text, the Kanarese text has *Manni-bîḍidol*,—presumably for *Manni-bîḍinol*. There is nothing in either text, implying an invitation to go to Mannebetṭa or Mannibîḍu. *Koṭṭân* means “he gave, he has (already) given,” not “he will give or would give.” *Bayal-nâḍanu* is certainly not the accusative singular of *Bayal-nâḍ*, governed by *râjyamam geyal*: if it is the real reading at all, it is the nominative singular masculine of a base *Bayal-nâḍa*, with the copulative ending *um*, and it must denote some leading official, probably the *Nâlgâmunda* of the Bayalnâḍ country; we have the same word in the locative, and in the ordinary nominative without the copulative ending, in the Kaṭṭemanuganahalli inscription (Hg. 103), which tells us, not that on the day that “there was a fight in Bayal-nâḍ, when Bayal-nâḍ coming, attacked Kottamaṅgala,” but that “on the day, or at the time, when there was a quarrel with or war against the *Bayalnâḍa*, the *Bayalnâḍa* came,” etc. The *tyâm* of the Roman text and *iyâm* of the Kanarese text must be a mistake for *tyem*; and *tyem* means, not “we do not wish,” but “we will not give, we will not allow.”

³ The five *Sâmantas* were probably the subordinate commanders of five bodies of local troops; compare the reference to the *Sâmantas* of the Nâgattara in the Bêgûr inscription (page 49 above). The same expression, *ay-sâmantarum*, “and the five *Sâmantas*,”—occurs in an inscription at Mûḍahalli, *Ep. Carn.* Vol. III., Nj. 130.

⁴ Accordingly, a certain correction proposed for line 5 of the Hebbâl inscription (see above, Vol. IV. p. 352, note 3) is not necessary.—The name Rêvakanimmaḍi is, I suppose, practically another form of Immaḍi-Rêvaka; and, if so, it probably means “a Rêvaka who was twice as beautiful or accomplished as any preceding Rêvaka” (see page 51 above, note 4).

⁵ See the Postscript, page 83 below.

⁶ See Mr. Rice’s *Karnâṭakabaddânûśâsanam*. Introd. p. 28 ff, where Âhavamalla is wrongly identified with Iṭiyabedāṅga-Satyâśraya, and Pañchâla is evidently a mistake for Pañchala.

who mentions, in his *Ajitatīrthakarapurāṇa* or *Ajitatīrthēśvaracharita* (finished A.D. 993-94), a defeat inflicted on the army of Pañchala by a general of Taila II. named Nāgadēva.

* * * * *

There is a great deal more to be said, both about the genuine history of the Gaṅgas, and about the spurious records. Both these subjects are of extreme interest to me, partly because the history of the Gaṅgas of Mysore is greatly intermingled, for a certain period, with the history of the Kanarese districts of the Bombay Presidency, which has always been my special line of inquiry; and partly because the ancient history of India, as a whole, deserves, and unfortunately still in many respects remains, to be worked out critically and on sound bases, with an elimination of all the fables that have been imported into it from the spurious records of Mysore, from similar records in other parts of the country, and from various chronicles and lists of kings, some of them of early date and some of them quite modern, which have been credited with an authenticity and value which they do not really possess at all. But certain preliminary studies must be completed, before either of these subjects can be handled finally.

In connection with the genuine history of the Gaṅgas of Mysore, we must, among other things, determine more closely the date of the overthrow of the original Pallava dynasty of Kāñchī, and of the supplantation of it by a branch of the Gaṅgas in the person of, probably, Vijaya-Narasimhavarman.¹ We must clear up certain points in the relations of the Rāshtrakūṭa kings Dhruva and Gōvinda III. with the princes of Mysore. And we must examine more fully certain traditions of the later Gaṅga dynasty of Kalinga, on the east coast of Southern India, which have a distinct connection with Mysore. These topics will be dealt with shortly. And, for the present, it is sufficient to throw out the following few hints as to what will be established.

We can now recognise clearly one genuine early Gaṅga prince anterior to Śivamāra I. He is the Satyāśraya-Dhruvarāja-Indravarman of the Goa grant,² which shews him as a viceroy in charge of four provinces under the Western Chalukya kings Kīrtivarman I., Maṅgalēśa, and Pulakēśin II., under an appointment running from A.D. 591-92. He was plainly a close relation, and probably a brother, of Durlabhadēvī of the Batpūra family, the wife of Pulakēśin I. He was an ancestor, and probably the grandfather, of Rājasimha-Indravarman I., the first king of the earlier Gaṅga dynasty of Kalinga, who adopted the era of A.D. 591-92 as the official reckoning in his dominions. And the name of "the original great Bappūra race," to which he is allotted by the Goa grant, must be derived from a secondary appellation of some great city in Mysore,—very likely of Kōlār itself.

We have perhaps another Gaṅga name, earlier than that of Śivamāra I., and belonging to the period A.D. 680 to 696, in the case of the official named Kāndarba, who was the administrative officer when the grant was made which is recorded in the Balagāmi inscription of the Western Chalukya king Vinayāditya and the Sēndraka prince Pogilli.³ The emblem at the top of that record is an elephant; the elephant was not the crest of the Western Chalukyas; nor is it likely that it was the crest of the Sēndrakas;⁴ but it was the crest

¹ See above, Vol. V. pp. 157, 160.

² See the notice of this record in *Dyn. Kan. Distrs.* p. 355; and cancel my suggestion (*id.* p. 349, and in the Table at p. 336; also, in the Table in Vol. III. above, p. 2) that this person may have been a son of Maṅgalēśa.

³ *Ind. Ant.* Vol. XIX. p. 142. For the emblem at the top of the stone, see the photograph in Col. Dixon's collection, No. 98, reproduced in my *P. S. O.-C. Insers.* No. 152.

⁴ It seems highly probable that the name Sēndraka is the origin of the later name Sinda. The Sinda princes are known for the period A.D. 990-91 to 1179, and chiefly in connection with the country round Pattadakal and Bāgalkōṭ in the Bijāpur district and Yelburga in the Nizām's Dominions (*Dyn. Kan. Distrs.* p. 572 ff.). But there was also a branch of them in the neighbourhood of the territory held in earlier times by the Sēndrakas (*id.* p. 577);

of the Western Gaṅgas, and it is found above their records at Biliûr, Peggu-ûr, Kyâtanahalli, and Tâyalûr.¹

It is probable that Vijaya-Narasimhavarman represented the main line of the Gaṅgas; and he was very likely a lineal descendant of Satyâśraya-Dhruvarâja-Indravarman.

And it is becoming tolerably certain that Śivamâra I. and his descendants did not belong to the main line, but were the hereditary princes of the Koṅgaḷnâḍ eight-thousand province. This would explain why Śivamâra I. and Śrîpurusha-Muttarasa called themselves "the Koṅgaṇi king," and why their descendants assumed the appellation Koṅganivarman, Koṅgaṇivarman, Koṅginivarman, or Koṅgūlîvarman, from which there was evolved, by the persons who fabricated the spurious grants, the name of the fictitious "Koṅganivarman, the first Gaṅga,"² as the imaginary founder of the line.

As regards the spurious grants,—only ten, including the Sûḍi grant, were known when I wrote about them in Vol. III. of this Journal, p. 159 ff.; I dealt there with only some of the features in respect of which they have to be criticised; I could not examine any of the details, except the date, of the Hosûr grant, purporting to be dated A.D. 762, because I was not aware that the text of it, with a lithograph, had been published in Mr. Rice's article on "the Gaṅga kings" in the *Madras Journ. Lit. and Science*, 1878, p. 138 ff.; and, similarly for want of a lithograph or impressions, I was not able to examine any of the details of the Bangalore Museum grant, which purports to have been issued in the third year of Durvinîta. Since then, some more spurious copper-plate grants of the same series have been published.³ And there are others already known, the publication of which is awaited. In the final examination of them, one interesting line of inquiry will be to collate the texts, examine all the peculiarities of vocabulary and diction, discover the locality in which these curious documents, or at least the majority of them, were fabricated, and trace the order in which they were concocted, and so, perhaps, the steps by which the fictitious pedigree was built up. In connection with all this, it will be desirable to see what real equivalents can be found for the false dates recorded in some of them, and in certain other records of the same nature connected with them: on this point, my present view is that, while some of the false dates are no doubt altogether imaginary, others of them may have been arrived at by calculations more or less correct, and others, again, give the true details of the dates on which the records were fabricated, or of dates, close to those dates, taken from almanacs accessible to the forgers, falsified in respect of the years by striking off an even number of cycles of the sixty-year system, or by similar means, in order to present a semblance of antiquity; and it is an

that branch had the crest of a tiger and a deer; and one of the branches at Bâgalkôṭ had the tiger-crest. The Sindas claimed to belong to the Nâga race. And a statement referable to the eleventh century A.D., and to be accepted for what it may be worth, would allot the Sândrakas themselves—(whom it mentions as Sândras)—to the lineage of the Bhujagêndras or serpent kings (*id.* p. 292).

¹ See the lithographs in *Ind. Ant.* Vol. VI. p. 101, *Coorg Inscr.* p. 7, and *Ep. Carn.* Vol. III., Sr. 147 and Md. 14.—In pointing out (above, Vol. V. p. 165, note 4) an objection to treating the Tâyalûr record (Md. 14) as "an intrusive Pallava inscription," I omitted to notice the fact that the emblem of the elephant proves conclusively that it is not such.

² This exact expression occurs in an inscription at Kûḍḷâpura, *Ep. Carn.* Vol. III., Nj. 110, which purports to be of A.D. 1148. It is extremely doubtful whether it is even a genuine record of that period. But, if we assume that it is genuine as far as it goes, then, of course, in putting forward Śaka-Saṃvat 25 expired, = A.D. 103-104, as the date of "Koṅganivarman, the first Gaṅga," it simply puts forward, in good faith, a false statement successfully palmed off on the officials of the period with a view to setting up a previous grant of the village. Historically, as regards the Gaṅgas, the record is worthless; except in perhaps shewing that, by A.D. 1148, the date of A.D. 103-104 had come to be connected with the imaginary Koṅganivarman.

³ *Ep. Carn.* Vol. III., Md. 113, the Hallegere grant, purporting to be dated A.D. 713, and Nj. 122, the Tagadûru grant, purporting to be dated A.D. 267, and Vol. IV., Yd. 60, the Galigêkere grant, Sr. 160, the Gañjâm grant, and probably (see page 66 above, note 1) Hg. 4, the Saragûru grant; all of them with lithographs.



interesting fact that some of the dates do work out for precisely the period, the eleventh century A.D., which, as will be shewn, best provided all the historical conditions that necessitated the production of forged title-deeds to regain the possession of genuine endowments which had been confiscated and of which the original title-deeds had been lost, and made it possible to produce forged title-deeds to secure endowments the claims to which were false. And, before dealing with the matter finally, we shall have to consider which of the spurious records may really be accepted as ancient forgeries, worth examination, and which of them,—notably, for instance, the extraordinary Harihar grant,¹ which presents an attempt at two, if not three, alphabets, including some of the most modern Nāgarī or Bālbôdh forms,—may have to be rejected as modern forgeries, like the Suradhênupura document, and consequently to be dismissed as not worth any further thought. All this will take time. And in this line there is no particular objection to delay : partly in order to include in the final examination as many of these documents as can be brought together ; and partly because, in view of what we learn from the Suradhênupura forgery can be attempted even in the present day, there is no particular object in compiling too quickly a manual of hints which would enable a modern forger to concoct a document that might prove not so easy to deal with as the ancient forgeries.

In connection with both lines of inquiry, there are two questions of more immediate urgency. One is the duration and extent of the Chôla occupation of Mysore, and of some of the neighbouring parts of the Western Châlukya territories, during the eleventh century A.D., which, in consequence of the destruction of temples and the confiscation of endowments, created the chief reason for the production of the forgeries of the Western Gaṅga series ; and, in connection with this, I shall edit in full an interesting record at Gâwarawâd in the Dhârwar district,² with extracts from others connected with it. The other is the development of the alphabet of the Kanarese country during the ninth century A.D. : this will be of use, not only towards exposing fully the palæographic blunders of the ancient forgers, but also for arranging the proper order of genuine undated records not containing information that enables us to refer them to their exact places ; and it will be illustrated, in the first instance, by a series of Râshtrakûṭa records, collotypes of which have already been prepared.

* * * * *

The two preliminary studies, indicated just above, will be published without much delay. Meanwhile, I am under the necessity of using such further space, as can be spared to me on the present occasion, chiefly in noticing, as briefly as possible, some remarks by Mr. Rice which are contained in his *Ep. Carn.* Vol. IV. Introd. pp. 6 to 8, and are by way of being a criticism of my exposé of the spurious grants in Vol. III. of this Journal, pp. 159 to 175.

We need not spend any time over Mr. Rice's opening assertion that "facts have proved too strong, and Dr. Fleet has been compelled to admit the existence of the kings from "Śivamâra, in the 8th century, downwards, and perhaps Mushkara, two generations earlier." The assertion has been made carelessly, and without sufficient reflection. I have never made the alleged admissions. And nothing has ever yet been brought to light, that would justify me in making any such admissions.

Nor need we spend any time over the bad orthography of the grants,—over Viśva-karman, the alleged writer (not engraver) of some of the grants which purport to be centuries apart in date,—over the identity of the witnesses in two of the grants which purport to be separated by an interval of two hundred and eighteen years,—over a conjectural

¹ *Ind. Ant.* Vol. VII. p. 173, with a lithograph.

² Noticed in *Dyn. Kan. Distrs.* p. 441, note 3. I find that this record contains much more information than I thought from a cursory examination, made when I was writing my *Dynasties* in the leisure moments of official life, of the transcriptions of it and the Anpigeri inscription in Sir Walter Elliot's collection.

alteration made by Mr. Rice, in the text of the twelfth verse of the Udayêndiram grant of the Gaṅga-Bâṇa prince Hastimalla-Prithivîpati II., which we now know to be, not only a rather violent liberty, but one that is altogether unsustainable,—and over the dubious title *Râja* or *Vṛiddharâja*. In each case, the facts are as I stated them. Mr. Rice's remarks are simply an attempt to divert attention from the main issue, the spurious nature of the grants. The points themselves will be dealt with, as far as may be necessary and without reviving any contentious matter, in the ultimate full examination of the spurious grants. They involve nothing of historical importance, except in connection with the Jain teacher Simhanandin, who seems to have been undoubtedly a real person, though the legends about him in Mysore, especially in respect of connecting him with the Gaṅgas, were of a very wild kind. And the time for going usefully into his history will come, when we examine the full Purâṇic genealogy and legendary history that were eventually devised in connection with the Gaṅgas of Mysore.

And we need not spend much time over a point, in connection with the invention of the fictitious pedigree that is presented in the spurious grants, which it would not be necessary to notice here in detail at all, but that I have, in this case, to deal with a more than usually unbecoming misrepresentation of what I said.

In 1894 I said¹—"The question may very reasonably present itself,—What was the object of the invention of the genealogy that is exhibited in these spurious records?" I remarked,—“There are plain indications that, just about the period,—the last quarter of the ninth century A.D.,—that has been established above as the earliest possible one for the fabrication of the Merkara grant, all the reigning families of Southern India were beginning to look up their pedigrees and devise more or less fabulous genealogies.” And the answer at which I arrived, was, that the Western Gaṅgas had followed, in the person of the great prince Nalambântaka-Mârasimha II., the example that had thus been set, and that the time when their genealogy, as presented in the spurious grants, was invented, was fixed very closely by an inscription at Lakshmêshwar, which purports to be of his time and to be dated A.D. 968-69, and which then seemed to me “to represent, in a rudimentary form, the beginning of a longer genealogy which was elaborated subsequently.”

Mr. Rice has stamped as a “very remarkable statement” what I said as to there being indications that, about the last quarter of the ninth century A.D., there was a general tendency in Southern India to look up pedigrees and devise more or less fabulous genealogies. We may dismiss that observation of his summarily; partly because he has made no attempt to shew how my statement was a remarkable one; and partly because my statement was and is in accordance with facts.

But we cannot dismiss so summarily what he said next. He has said² that, “in support of this very remarkable statement,” I have given the information that “the Pallava puranic genealogy first appears in the 7th century; that of the Râshtrakûṭas in 933; that of the Western Gaṅgas was probably devised about 950 but may have been concocted a little earlier; that of the Chôlas between 1063 and 1112; that of the Eastern Gaṅgas in 1118.” And on this he said, by way of comment,—“But it is singular that not one of these periods falls within the 9th century, the time when all the royal families were imagined to be engaged with a strange unanimity in ‘furbishing up their pedigrees.’ Another thing to be noted is that the genealogy of the Gaṅgas, with whom we are now particularly dealing, is in no sense puranic.”

Now, in the first place, it is only with a reservation that it can be said that the genealogy of the Gaṅgas is in no sense Purâṇic. We know,³ from inscriptions of the eleventh century

¹ Above, Vol. III. p. 171.

² *Ep. Carn.* Vol. IV. Introd. p. 7 f.

³ See Mr. Rice's *Mysore*, revised edition, Vol. I. p. 308 ff.

at Humcha and other places in that neighbourhood, that eventually a full Purânic genealogy and legendary history of the usual kind were duly invented for the Gaṅgas of Mysore. But the Purânic element does not figure in the genealogy given in the spurious grants, with which I was dealing. And I treated that genealogy simply as what it is, namely a fictitious genealogy of a pretended historical kind; calling it specifically on one occasion¹ "the pretended historical genealogy of the Western Gaṅgas." That I, naturally, treated the invention of it in connection with the invention of some of the Purânic genealogies, is no reason for saying that I stamped it as Purânic. And I did not do so.

In the second place, as regards the extraordinary sentence which Mr. Rice has put, by the use of inverted commas, into my mouth,—no such sentence has ever been written by me; nor has anything ever been written by me, that could justify my statements being represented in that form. The sentence is founded upon words which were actually used by me. But it has been made up by Mr. Rice himself, from garbled extracts from different sentences written by me on different occasions. And my reference to the Pallava Purânic genealogy was made in a way very different from that in which it has been presented by Mr. Rice.

In 1894, in the remarks which, in particular,² Mr. Rice was attacking in 1898, I made no mention at all of the Pallava Purânic genealogy; and I wrote³— "The Purânic genealogy of the Râshtrakûṭas makes its first appearance in the Sâṅglî grant of A.D. 933. The Purânic genealogy of the Chalukyas presents itself first in the Korumelli grant of shortly after A.D. 1022. The Chôla Purânic genealogy is, apparently, first met with in the *Kaliṅgattu-Parani*, which was composed in the reign of the Eastern Chalukya king Kulôttuṅga-Chôḍadêva I. (A.D. 1063 to 1112). And the Purânic genealogy of the Eastern Gaṅgas of Kaliṅganagara is first made known by a grant of A.D. 1118-19." I plainly put forward each date as the date at which we first come across each genealogy, and not as the date of its actual invention. And it should be obvious to anyone that the genealogies must have existed for some appreciable time, before they could be actually quoted in records.

So much I wrote in 1894, adding the opinion, from the Lakshmêshwar inscription, that, in the time of Nolambântaka-Mârasimha II., the Western Gaṅgas followed the general example that had thus been set, and that their genealogy, as put forward in the spurious grants, was probably invented closely about A.D. 968-69. Subsequently, in 1895 or 1896, in my account of the Pallavas, I wrote⁴— "In their records, the Pallavas claim to belong to the Bhâradvâja *gôtra*. Some of the records give them a regular Purânic genealogy which appears first in the "seventh century A.D." And at this place I made no reference at all to any of the other genealogies. Further on in the same work, I had occasion to give a full notice of the legendary history, including the Purânic genealogy, of the Chalukyas, taken, in its final and most complete shape, from a record of the period A.D. 1022 to 1063.⁵ And to this I attached the following note,⁶—the first part of which does little more than recapitulate what I had said in 1894,— "The Purânic genealogy of the Râshtrakûṭas makes its first appearance in the Sâṅglî grant of A.D. 933. The pretended historical genealogy of the Western Gaṅgas may have been concocted a little earlier, but was more probably devised about A.D. 950. The Chôla Purânic

¹ *Dyn. Kan. Distrs.* p. 342, note 1.

² See *Ep. Carn.* Vol. IV. Introd. p. 6, para. 3, the last three lines.

³ Above, Vol. III. p. 171 f.

⁴ *Dyn. Kan. Distrs.* p. 316.— I say I wrote this "in 1895 or 1896," for the following reason. The date of a remark must be, ordinarily, the date of the publication of it. The last of the proof-sheets of my *Dynasties* were passed by me, for printing, in September, 1895. And the title-page was among them. It naturally was dated 1895. And that is the date that appears on the title-page of the very few separate copies that were struck off. Nevertheless, and though I expressly gave instructions that uniformity was to be observed, the date was changed, without my being consulted, to 1896, in the title-page as issued in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., after page 276,— apparently because that volume was not issued till 1896.

⁵ *Dyn. Kan. Distrs.* p. 338 ff.

⁶ *Id.* p. 342, note 1.

"genealogy is apparently first met with in the *Kalingattu-Parani*, which was composed in the "reign of the Eastern Chalukya king Kulottunga-Chôḍadêva I., A.D. 1063 to 1112. And the "Purânic genealogy of the Eastern Gaṅgas of Kalinganagara is first presented in a record of "A.D. 1118-19." Here, in this note, for the first time I mentioned the Pallava Purânic genealogy in connection with the others. But I did not adduce, as Mr. Rice says I did, that genealogy, which appears first in the seventh century A.D., as having been put together in the tenth century, as I then put it,—differing a little from my previous suggestion of the last quarter of the ninth century. What I said, is,— "The Purânic genealogy of the Pallavas has "been mentioned on page 316 above. This is the earliest such pedigree that has as yet come to "light. And possibly a discovery of it, in some ancient record, set the later fashion which "became so general."

These are the passages from which Mr. Rice has strung together the extraordinary sentence that he has put into my mouth. He has further, on the same occasion, quoted me as describing the reigning families of Southern India as "furbishing up their pedigrees." He has repeated this twice, as if there were something peculiar in the expression. I cannot find any passage in my writings, in which I used these words; nor can friends, who have searched for it, find it; nor can even Mr. Rice himself, to whom I have applied, give me the reference to any passage in which I have used it. I therefore cannot say whether I did use it, or not. Let it be taken for granted, however, that I did use it. It is a very appropriate expression. "To furbish" means "to polish." And "polishing up" describes exactly the process that each Purânic genealogy went through, at some time or another, before it was eventually settled in its final form.

We may leave here all these minor matters, with simply the additional remark that it is easy enough to apparently demolish an opponent by first attributing to him statements and admissions that he has not made, and arguments that he has not used, but that that seems hardly the proper way of carrying on even a controversy. And we may now turn our attention to a more important point, the palæographic question, upon which something useful may be said.

In 1894¹ I noticed some of the palæographic blunders in the spurious grants. There is a good deal more to be said in this line hereafter; for I dealt then with only two characters, the *kh* and the *b*. But these two characters themselves are letters which furnish, as I said, "a leading test in dealing with southern records;" and the later cursive forms of them are, in certain circumstances, "tell-tale letters." The later cursive forms of them cannot be carried back to much, if at all, before A.D. 804. Through the occurrence of them in the spurious grants, I was enabled to present the conclusion that the Merkâra grant, purporting to have been issued A.D. 466, and the Dêvarhalli grant (then known as the Nâgamaṅgala grant), purporting to have been issued A.D. 776-77, cannot have been written before the beginning of the ninth century A.D. And I indicated that the transitional period, when both the old square forms and the later cursive forms of the two characters in question were in use together, was somewhere about A.D. 865.

Mr. Rice has touched upon only one of these characters, the *kh*. He has asserted that of this character "both forms were indiscriminately used from a much earlier period;"² and he has told us that he "had determined the above some time ago:"³ but he has not favoured us with the reference to his examination of the question; and so we cannot consider in detail anything that he may have put forward, but can only say that he has determined a fact which, in Western India, did not exist. He has quoted the Tables of Dr. Bühler's *Indische Palæographie*, as giving the cursive form of the *kh* for the fourth, sixth, and seventh centuries A.D. And he has told us that "Dr. Bühler (p. 65 of his work) expressly points out that Dr. Fleet is wrong in

¹ Above, Vol. III. p. 161 ff.

² *Ep. Carn.* Vol. IV. Introd. p. 6.

³ *Ibid.* p. 7, note 1.

"his dictum as to the age of the cursive form." In support of his assertion that "both forms" "were indiscriminately used from a much earlier period," he has, further, specifically quoted an instance of the occurrence of the cursive *kh* in an inscription on "the Dharmarâja Maṇḍapa" at Māmallapuram on the east coast, which, as remarked by myself without any suggestion of dissent, has been assigned by Dr. Hultzsch to probably the sixth century A.D. He has admitted the undeniable fact that both forms occur in the Gaṅga grants that I was reviewing. And he has allowed us to understand that his conclusion is, that the preparation of those records should consequently be referred to a period in which both forms were in use, that is to say, in his opinion, to at any rate a much earlier period than A.D. 804.

Now, for the alleged instance of the fourth century A.D., Mr. Rice has referred us to Dr. Bühler's Table iii. col. XX. But neither does that column, nor does any part of that Table, present a form of the *kh* approximating in any way whatsoever to the cursive *kh* with which we are concerned.

For the sixth and seventh centuries, he has referred us to Dr. Bühler's Table vii. cols. V. and XXIII. Here, again, the form of the *kh* in col. V. does not approximate in any way whatsoever to the cursive *kh* with which we are concerned: it is a very badly formed *kh* of the old square type; and it is, moreover, from a Valabhî record not connected in any way with the territories with which we are dealing. The *kh* in col. XXIII., however, is, indeed, probably a fully developed cursive *kh* of the type of the *kh* with which we are concerned; but I shall shew directly that it has nothing to do with the matter.

As regards the remarks made by Dr. Bühler on page 65 of his work, and referred to by Mr. Rice, they occur in his examination of what he called "the middle step" or period of the Kanarese and Telugu types of the southern alphabets. Dr. Bühler has there drawn attention to "the strongly cursive, already Old-Kanarese, *kha*, Table viii., 12, cols. III. to V., which by Fleet" (*Ep. Ind.* III. 162) is said to be not older than about A.D. 800, but which, in the closely cognate "Pallava inscriptions (Table vii., 9, col. XXIII.), appears already since the seventh century."¹ This, of course, is a more important matter, because Dr. Bühler was a very great authority. But, for reasons that will be indicated below, the Tables of his palæographic volume, and some of the results based on them, have to be received with great caution. And, in this case, the remark that he made is a misleading one, not by any means applicable in the way in which Mr. Rice would use it.

Finally, for the instance of the cursive *kh* in the inscription on "the Dharmarâja Maṇḍapa," Mr. Rice has referred us to the lithograph in Capt. Carr's *Seven Pagodas*, Plate xiv.,— (to which he might have added Plate xviii., which gives the alphabet of the record in tabulated form),— and to the seventh stanza of the text in Dr. Hultzsch's *South-Ind. Inscr.* Vol. I. p. 6, No. 19. Here, there are mistakes, which do not, indeed, involve anything of importance, beyond illustrating further the rudimentary and superficial manner in which Mr. Rice has dealt with the whole question, but which may as well be corrected in order to save perplexity and trouble to others. The intended record, the one of which Capt. Carr has given us a reproduction, is not on the Dharmarâja Maṇḍapa; it is at the Gaṇêśa temple; the record on the Dharmarâja Maṇḍapa is another copy of it, arranged differently, of which we apparently have not as yet any reproduction; the reference to Dr. Hultzsch's text should have been to p. 4, No. 18; and we look in vain to the seventh stanza for the word that is quoted by Mr. Rice; it is in the ninth verse that it occurs. Now, the inscription really intended is in rather elaborate characters, from which fact Mr. Rice has made a curious deduction; in respect of the lithograph of the entire record given in Capt. Carr's Plate xiv., he has said "there is nothing to show that this is a mechanical copy, but the highly florid nature of the alphabet insures that it must have been carefully copied." There is, of course, a good deal of difference between copying carefully and copying

¹ This is as given to me from the German; the English translation is not out yet.

accurately. With characters so florid and elaborate as are those of this record, and "so faintly cut,"¹ and with the absolute certainty that the reproduction of them, though based on tracings to which "several days' labour" was devoted, was not a purely mechanical one, we have every reason to doubt the absolute trustworthiness of the lithograph. And what do we find on actual examination? The *kh* quoted by Mr. Rice occurs in the word *sumukhaḥ*, line 9; but the lithograph gives us *samakhah*, omitting twice the vowel *u*. The *kh* occurs in also the word *khyâtô* in verse 5, line 5; and here the lithograph shews *tyatô*, omitting the *â* and turning the *kh* into *t*. Here are four mistakes in the reproduction, in only five syllables. But it is not necessary to criticise this reproduction any further; because I do not wish to rely on any faults in it. I grant everything that Mr. Rice wishes. I concede that we have here, in the word *sumukhaḥ*, a cursive *kh* of precisely the same type, and almost of the same form, with the cursive *kh* of Western India which, I say, cannot be carried back to before A.D. 804. And I concede that this instance, adduced by Mr. Rice, is to be referred to probably the sixth century A.D. But it has absolutely nothing to do with the matter that we have in hand. It is a Grantha character,—a character of an alphabet which, though derived from the same original stock with the alphabet of Western India, was developed on totally different lines and at a much earlier period, and which shews, in the sixth century and perhaps before that time, many characters which, while preserving the leading features of the original type, already exhibit many and wide divergencies, both in the type and in the details. To the same alphabet belong the characters of the record in which occurs the cursive *kh* given in Dr. Bühler's Table vii., col. XXIII., No. 9: it is the Kailâsanâtha inscription of Râjasimha, of which the text has been given by Dr. Hultzsch in his *South-Ind. Inscr.* Vol. I. p. 12, No. 24, with a facsimile in a Plate issued in Vol. II.; and the *kh* in question is the *kh* of the word *pramukhaiḥ* in verse 7, near the beginning of line 11. And this record, again, has absolutely nothing to do with the development of the alphabet of Western India.

And here we may leave the details of the palæographic question, until the publication of the collotype facsimiles that I have in hand, which will shew the development of the alphabet of Western India during the ninth century A.D., and will prove everything that I have said about the letters *kh* and *b*, and a great deal more too. I have only to add the following general remarks.

In the first place, if we act on Mr. Rice's suggestion, and place the writing of those grants, which shew both forms of the *kh* and *b*, in the period when both those forms really were in use together, we must refer them to about the middle of the ninth century A.D. We must, then—(one instance will suffice),—place about A.D. 850 the Dêvarhalli grant, which purports to have been issued A.D. 776-77. And the reference of it to a period three quarters of a century (or even one quarter of a century) later than the date asserted by itself, stamps it as a forgery, just as much as the reference of it to any period later still.

In the second place, Mr. Rice has expressed surprise at my saying that the writers of this and other spurious records forgot themselves, and introduced tell-tale characters, when they used in certain words the later cursive forms. But there is no occasion for any such expression of surprise. That is exactly what the writers did. And they simply betrayed themselves in just the same way in which forgers are liable to betray themselves, and do betray themselves, all over the world. In a recent notorious case in England, the first clue to the detection of an almost unparalleled series of forgeries, for genealogical purposes, was given by the fact that the forger forgot himself, and was careless enough to introduce a numeral of quite modern form into a date that purported to be of the sixteenth century.

Finally, a few words as regards the general subject of the present position of Indian palæography. The departments of Indian research are numerous; and each one is a complete

¹ See p. 56 of Capt. Carr's book.

study in itself. My special aim has always been to edit as many records as possible, and to write up from them, and from records edited by others, such branches of the history as have engaged my interest. In the palæographic line, I have been satisfied to be able to determine for myself the age and reliability of any documents with which I might be concerned, and have been content to leave to others the systematic prosecution of that line of research. But I have also sought to help it on as far as possible, by means of the lithographs that were issued with my own articles, or that were prepared under my direction to accompany articles written by others. When, however, the science of Indian epigraphy and palæography was not very far advanced, it was thought more important to publish clear and easily legible lithographs, than to give facsimiles which an unpractised eye might find it difficult to deal with because of their including all the imperfections of the originals due to damage and decay. And that procedure necessitated a considerable amount of touching up by hand, either of the originals, or of the impressions of them, or of the proofs. The mistakes that may be made, in such a process, are well illustrated by the evolution of a cursive *kh*, from the old square *kh* of the original, in the lithograph, which was prepared in 1878 more or less under my own direction, of a record of A.D. 694,¹ and by the introduction into Mr. Rice's lithograph of the Âtakûr inscription, simply to suit a purely imaginary reading, of a syllable which does not exist in the original at all.² The mischief of that procedure was recognised about 1882; and attention was then given to obtaining better impressions, from which there might be given, without any manipulation, mechanical facsimiles which would be absolutely faithful and reliable reproductions of typical originals. But, unfortunately, sufficient prominence was not given to the change that was then made, and to the reason for it; and the palæographic inquiry went on, without those who were concerned in it being duly informed. The palæographic line of research has been brought to a climax, for the present, by the publication of Dr. Bühler's volume. And it would be impossible to speak in too high terms of the way in which he sought to attain the objects aimed at in it. But it must be remarked that, great as has been the loss that we have sustained, in every line, through his sudden and premature death, it is peculiarly calamitous that he should have passed away just when so important a book had been issued by him and before it had been subjected to criticism which he himself could have attended to. The Tables of his volume are, unluckily, largely based on the manipulated reproductions that were issued in accordance with the earlier practice. And, moreover, the details of them were by no means all selected and arranged by him. For these reasons, and for others which a study of the work will disclose, we can only receive with great caution the Tables, and some of the results based on them, put forward in his book. And we must hope that someone else will be forthcoming, to carry one stage further the inquiry that he brought so far.

* * * * *

I have to add a few words, by way of correction of views previously expressed by me, on the subject of the invention of the fictitious genealogy that is presented in the spurious grants.

In 1894 I suggested³ that it was devised by the Western Gaṅgas themselves, in imitation of the Purāṇic genealogies of other families,—that it was started in the time of Nalambāntaka-Mārasimha II.,—and that the Lakshmêshwar inscription, dated A.D. 968-69 and purporting to be of his time, seemed to represent the beginning of it in a rudimentary form, and to fix very closely the time when it was invented.

I have, in the first place, to withdraw the Lakshmêshwar inscription as a basis for any such suggestion. This record⁴ is on a stone tablet which contains, after it, records that

¹ See above, Vol. V. p. 155, note 8.

³ Above, Vol. III. p. 172.

² See page 52 above, note 4.

⁴ *Ind. Ant.* Vol. VII. p. 101.

purport to be of the time of Satyâśraya-(Pulakêśin II.) and the Sêndra prince Durgasakti (not dated), and of Vikramâditya II. (dated A.D. 735). And another stone tablet at the same place¹ contains a record of Vijayâditya (dated A.D. 723), followed by other records of the same king (dated A.D. 730), of Gaṅgakandarpa-(Noḷambântaka-Mârasimha II.) (dated, again, A.D. 968-69), and of Vinayâditya (dated A.D. 687). These records, though bearing such very different dates, are all in characters of one and the same period, and were all put on the stones at one and the same time. When I dealt with them,—more than twenty years ago,—I believed, and said, that they are in characters of the tenth century A.D.; that is to say, I took them as having been put on the stones in the recorded year A.D. 968-69, in the time of Noḷambântaka-Mârasimha II. And I too carelessly endorsed that belief in 1894,² without examining impressions of them again. That belief was wrong. The characters are of an appreciably later date, and are fairly referable to the second half of the eleventh century A.D. And there is no doubt that these records were put on the stones in connection with the rebuilding of the Jain temples and the restoration of their endowments under the Western Châlukyas of Kalyâṇi, after the end of the Chôḷa occupation, and for the purpose of what Sir Walter Elliot has called “the unification of the titles.”³ As regards the historical value of them,—it is obvious that the Chalukya records are, at the best, only copies of originals, to be taken for what they may be worth; and, for the present, we need only remark that, with the exception of the record of Satyâśraya-(Pulakêśin II.) and the Sêndra prince Durgasakti, they are plainly based, more or less directly, on original charters which were deciphered intelligently,—that they are questionable, as dishonest records, only in so far as the writers of them may have substituted names of villages and grantees, to suit their own purposes, for other names standing in the originals,—and that, apparently, the only specially important item in them is the mention of the name Pûjyapâda, as that of the teacher of the alleged grantee, in the record of A.D. 730.⁴ As regards the Gaṅga records,—they are questionable in the same way, as dishonest records, in so far as they may put forward fraudulent claims to property. The one that has been edited in full, includes the first three steps of the fictitious pedigree; and, therefore, it was based, in that portion, either on a spurious record, or on a draft of which the ultimate origin is to be traced to the spurious records. But that fact does not make it itself necessarily a dishonest record; because, by the time when it was put on the stone, the fictitious pedigree had evidently become an accepted story, liable to be quoted in even *bonâ fide* records. Even as regards the fictitious pedigree, it makes a mistake, in representing Noḷambântaka-Mârasimha II. as the younger brother of the imaginary Harivarman of the third generation. This, however, is a detail, of no real importance, which may be accounted for in any way that may seem appropriate. And the only item of special interest, that can be found in the record at present, is the mention of a Jain temple called Mukkaravasati.⁵ The important point, for the present, is, that this record was put on the stone about a century later than the date recorded in it, which is a date that fell during the period of Noḷambântaka-Mârasimha II., and that, consequently, it does not place in the time of that prince the first attempt to devise the fictitious pedigree.

In the second place, when I formed the conclusions that I presented in 1894, we knew of but very few Western Gaṅga records, beyond these Lakshmêshwar inscriptions and the spurious

¹ Noticed, but not edited in full, *Ind. Ant.* Vol. VII. p. 111.

² Above, Vol. III. p. 172, note 4.

³ *Coins of Southern India*, p. 114.

⁴ The possible bearing of this is too complicated a matter to be gone into on the present occasion.

⁵ It is mentioned, incidentally, among the boundaries of one of the properties claimed by the record. The mention of it suggests that, at some time before the eleventh century, there was a person named Mukkara, by whom the temple was founded, or after whom it was named. All else that can be said, is, that, if there was such a person, he may have been a Gaṅga—(which, however, the record does not assert),—or he may have belonged to any other family, and that it is highly probable that he was the person from whom there was evolved the imaginary Mekkara, or Mushkara, the alleged grandfather of Sivamâra I., of the spurious grants.

copper-plate grants from Sûdi and Mysore. Since then, Mr. Rice has given us, in his *Epigraphia Carnatica*, Vols. III. and IV., about a hundred records on stone, from Mysore, which he has referred to the Gaṅga period, and nearly all of which are genuine and have been properly so referred. And we have further, in the way of genuine records, the Vaḷḷimalai inscription of Rājamalla grandson of Śrīpurusha-Muttarasa, from the North Arcot district,—the Biliûr, Peggu-ûr, and Kôtûr inscriptions, from Coorg,—the Bêgûr inscription of Eṇṇeyappa and the Śravana-Belgoḷa epitaph of Noḷambântaka-Mârasimha II., from Mysore,—and, from the Dhârwar district, the Adaraguñchi and Guṇḍûr inscriptions of the same prince and the Hebbâl inscription of A.D. 975. Neither anywhere in the whole of this mass of genuine materials, nor in any other such record known to me, is there the slightest allusion to, or hint of, the fictitious genealogy, anterior to Śivamâra I., that is presented in the spurious records. And it is now plain that that genealogy was not claimed by Śivamâra I. and his descendants, but was simply evolved by the persons who fabricated the forged grants, in concocting the necessary pseudo-historical portions of their spurious title-deeds.

The general subject of Purâṇic genealogies will be an interesting topic for examination on some future occasion. Meanwhile, in respect of such of the great families of Southern India as can be traced back to before A.D. 1000, the position is as follows. The earliest such genealogy that we meet with, in any but a merely allusive and rudimentary form, is that of the Pallavas of Kâñchî; and it appears first in the Kûram grant of the second half of the seventh century A.D.¹ We meet next, as a matter of certainty, with that of the Râshtrakûṭas of Mâlkhet, in the Nausârî grants of A.D. 915.² And that of the Yâdavas of the Sêṇa country, from whom sprang the Yâdavas of Dêvagiri, is first found in the Saṃgamnêr grant of A.D. 1000.³ As a matter of certainty, the Purâṇic genealogy of the Chôḷas is first met with in the so-called Leiden grant of A.D. 1019 or 1020;⁴ but it would be carried back, in somewhat different forms, to the period A.D. 900 to 940, if a fragmentary grant of Vîra-Chôḷa from Udayêndiram⁵ is a genuine original record and is referable to the time of Parântaka I.,⁶—and to the year A.D. 915, if the Udayêndiram grant of the Gaṅga-Bâṇa prince Hastimalla-Prithivîpati II., dated in the fifteenth year of Parântaka I.,⁷ is, again, a genuine original record actually drawn up in that year.⁸ The full Purâṇic genealogy and legendary history of the Chalukyas are first met with in a record of the eastern branch, the Korumelli grant of the period A.D. 1022 to 1063.⁹ And the Purâṇic genealogy and legendary history of the Eastern Gaṅgas of Kalinganagara are first found in a grant that bears the date of A.D. 1118-19.¹⁰ These are the dates at which, as far as our information goes at present, the genealogies are first met with. But, obviously, each of the genealogies had been selected, thought over, and elaborated, at a time appreciably earlier than that at which we first come across it. The earliest of them was that of the Pallavas. It was, probably, a discovery of it, in some ancient record, that set the fashion which became so general. And all the historical considerations point to the latter half of the ninth century A.D. and to the tenth century, as the period during which the other early great families of Southern India applied themselves to putting forward, or in some cases elaborating, claims to descent from the Lunar and Solar Races, and to working up their own traditions so as to establish presentable historical connections with those races.

In the way of fictitious pedigrees of a pretended historical kind, without Purâṇic introductions, we have an instance in that of the Kâdambas of Hângal,—from the name of

¹ *South-Ind. Inscr.* Vol. I. p. 144.

² *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 261, 267.

³ *Ep. Ind.* Vol. II. p. 212.

⁴ See, provisionally, *Archæol. Surv. South-Ind.* Vol. IV. p. 204.

⁵ Above, Vol. III. p. 79.

⁶ See Dr. Hultzsch's remarks, above, Vol. IV. p. 223.

⁷ *South-Ind. Inscr.* Vol. II. p. 375.

⁸ See page 65 above, note 4.

⁹ *Ind. Ant.* Vol. XIV. p. 48.

¹⁰ *Ind. Ant.* Vol. XVIII. p. 165.

Mayûravarman I. to that of Âdityavarman,— which is put forward in the Kargudari inscription of A.D. 1108.¹ The alleged genealogy of the Western Gaṅgas of Talakâḍ, as presented in the spurious records, is a genealogy of this same kind, without a Purâṇic introduction. A Purâṇic introduction was eventually prefixed to it. And, as far as is disclosed at present, in genuine records,— that is to say, in records which contain all that fabulous matter, but put it forward, *bonâ fide*, as a story that had come to be really believed, and without using it fraudulently,— the fictitious historical pedigree and the Purâṇic introduction, both together, first appear in records of the eleventh century A.D. at 'Purale,' Humcha, and 'Kallur Gudda' in Mysore.² The Purâṇic introduction seems to have been invented in that century. We shall consider, on another occasion, the period to which the inception of the fictitious historical pedigree may be carried back.

POSTSCRIPT.

I subjoin a few supplementary remarks which suggested themselves after this paper had gone into pages.

Page 53, text line 3, and note 7. The reading *a[nka]-Tri[nē]tran* may be accepted; see some remarks under Kṛishṇa III., in a note on the appellations of the Râshtrakûṭa king, which will be given in a subsequent article in this volume.

Page 57, note 8. Another instance of the occurrence of *aṅkakâra* in a *biruda* the first component of which is not a proper name, is Chaladaṅkakâra, "the champion of firmness of character," in the case of the Râshtrakûṭa prince Indra IV. (*Inscr. at Śrav.-Bel.* No. 57, verses 5, 6).

Page 71, line 24. The date of A.D. 953 for Bûtuga II. is supplied by an inscription at Chiñchli in the Gadag tâluka; see some remarks under Kṛishṇa III. in the place referred to above.

Page 72, line 2. It may be added that the killing of Pañchala in battle at the command of Nûrmaḍi-Taila II. is attributed to the *Mahâmaṇḍalêśvara* Âhavamalla-Bhûteyadêva or Bhûtiga, whose descendant Barma was governing the Lôkâpura twelve and other circles, at Toragal, in A.D. 1187, in the time of Sômêśvara IV.; see *Ind. Ant.* Vol. XII. p. 96, text lines 4 to 6 (the verse has not been well translated). I am indebted to Professor Kielhorn for drawing my attention to this reference.

No. 7.— THE DATE OF THE KOTTAYAM (SYRIAN CHRISTIANS') PLATE OF VIRA-RAGHAVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After a careful examination of the Grantha letters in the Kôṭṭayam plate of Vira-Râghava, above, Vol. IV. page 293, Mr. Venkayya has intimated that, on palæographical grounds, Vira-Râghava's grant may be assigned to about the 13th or 14th century A.D. Convinced of the general correctness of Mr. Venkayya's conclusion, I have examined the date of the grant for the four hundred years from A.D. 1100 to A.D. 1500, and am enabled to state that during that period³ there is only a single day for which the date is absolutely correct, *viz.* **Saturday, the 15th March A.D. 1320.**

¹ *Ind. Ant.* Vol. X. p. 249; and see *Dyn. Kan. Distrs.* pp. 559, 560.

² See Mr. Rice's *Mysore*, revised edition, Vol. I. p. 308 ff.; also, his Annual Report for the year ending 31st March, 1891, which gives the date of the Humcha record as Śaka-Samvat 999 (expired), = A.D. 1077-78.

³ For the same period of years I have calculated the date of the Tiruppûvaṇam plates of the Pândya Jâtâvarman *alias* Kulaśêkharadêva, from the data furnished by Dr. Hultzsch in *Ind. Ant.* Vol. XX. p. 288, with the result that the only day between A.D. 1100 and 1500 which satisfies all the requirements of the date, is Saturday, the 29th November A.D. 1214. I may have an opportunity to treat more fully of this date on another occasion.

The *data* furnished by the original date are—"the day of (the *nakshatra*) Rôhinî, a **Saturday** on which passed¹ (the day) twenty-one (of) the month of **Mîna**, (when) Jupiter (was in) **Makara**."

In Śaka-Samvat 1241 expired=A.D. 1319-20 the Mîna-samkrânti by the Ârya-siddhânta took place 3 hours 22 minutes after mean sunrise of Sunday, the 24th February A.D. 1320, which therefore was the first day of the month of Mîna. Accordingly, the 21st day of the month of Mîna was **Saturday**, the 15th March A.D. 1320. On this day (which was the 5th of the bright half of Chaitra) the moon was in the *nakshatra* Rôhinî during the whole of the day, and the true longitude of Jupiter by the Ârya-siddhânta was $9^{\circ} 1' 14'$, i.e. Jupiter was in the 10th sign **Makara**.

I may add that in the period from A.D. 1100 to A.D. 1500 there are two other Saturdays, 95 years before and 95 years² after the 15th March A.D. 1320, either of which answers two of the other requirements of the original date, but not all of them. They are:—

Saturday, the 15th March A.D. 1225, which was the 21st day of the month of Mîna, and on which the *nakshatra* was Rôhinî, while the true longitude of Jupiter was only $8^{\circ} 27' 58''$; and—

Saturday, the 16th March A.D. 1415, when the *nakshatra* was Rôhinî, and the true longitude of Jupiter $9^{\circ} 4' 28''$, but which was the 20th day of the month of Mîna.

I venture to hope that the results of Mr. Venkayya's examination of the plate and of my own calculations will be considered to render it extremely probable that Vîra-Râghava's grant was made in A.D. 1320, and not in either A.D. 775 or so strangely early a year as A.D. 230.³

No. 8.—MAYIDAVOLU PLATES OF SIVASKANDAVARMAN.

By E. HULTZSCH, PH.D.; DRESDEN.

These copper-plates were found about the middle of 1899 by a man who was digging the soil of a field in the *pâḍu* or abandoned village north of Mayidavôlu. The *pâḍu* is about four acres in extent and contains the ruins of a small old temple. Mayidavôlu⁴ is a small village 12 miles east of Narasarâvupêṭa, the head-quarters of a tâluka of the Kistna district. As good luck would have it, the find of the plates came to the notice of that zealous antiquarian, Mr. J. Ramayya, B.A., B.L., to whom epigraphy is already indebted for the Chikkulla plates (above, Vol. IV. p. 193) and the Tottaramûḍi plates (*ibid.* p. 318). He forwarded the plates to Mr. Venkayya, who sent me three sets of ink-impressions and the following description of the original:—"Eight plates and fifteen sides. The length of the plates varies from $6\frac{7}{8}''$ to $7''$. As regards the breadth, the plates are slightly narrower in the middle than at the ends; the average may be taken as $2\frac{1}{4}''$. The plates were held together by a ring which is $3\frac{1}{4}''$ in diameter and $\frac{1}{4}''$ thick; it has been cut by me before taking the impressions. The ends of the ring are secured in an elliptical seal which measures very nearly $1\frac{1}{2}'' \times 1\frac{1}{4}''$. The seal bears in relief an animal couchant and facing the proper right—apparently a bull, as it has a hump on its back—and

¹ I owe a literal translation of the date to Dr. Hultzsch.

² The same number of years (or, more accurately, the number of 34699 days) intervenes between the two days in the 7th and 8th centuries A.D. which would answer all the requirements of the date, viz. Saturday, the 10th March A.D. 680, and Saturday, the 11th March A.D. 775.

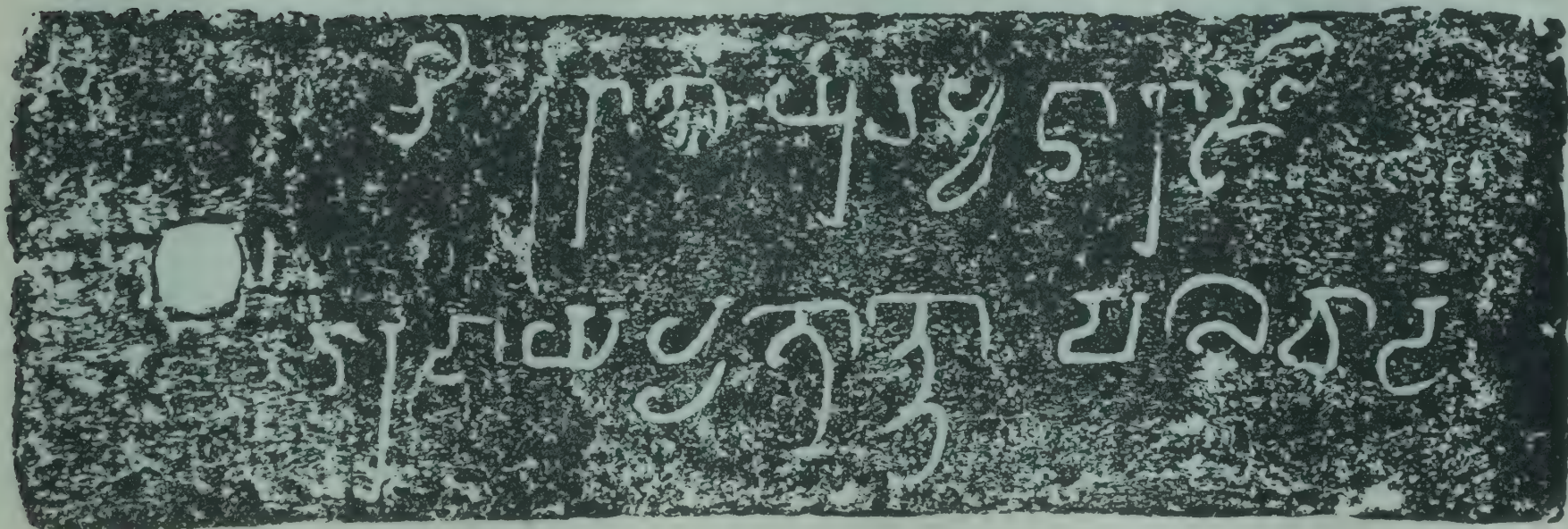
³ See above, Vol. IV. p. 292, note 7. So far as I can see, the astronomical calculations of Mr. Kookel Keloo Nair were not quite correct. Saturday, the 6th March A.D. 230, was the 21st day of Mîna and the *nakshatra* for part of the day was Rôhinî; but Jupiter was in the sign Kumbha, not in Makara.—I do not venture to hope that we ever shall find in an inscription a date of the third century A.D. that would admit of exact verification.

⁴ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 72.

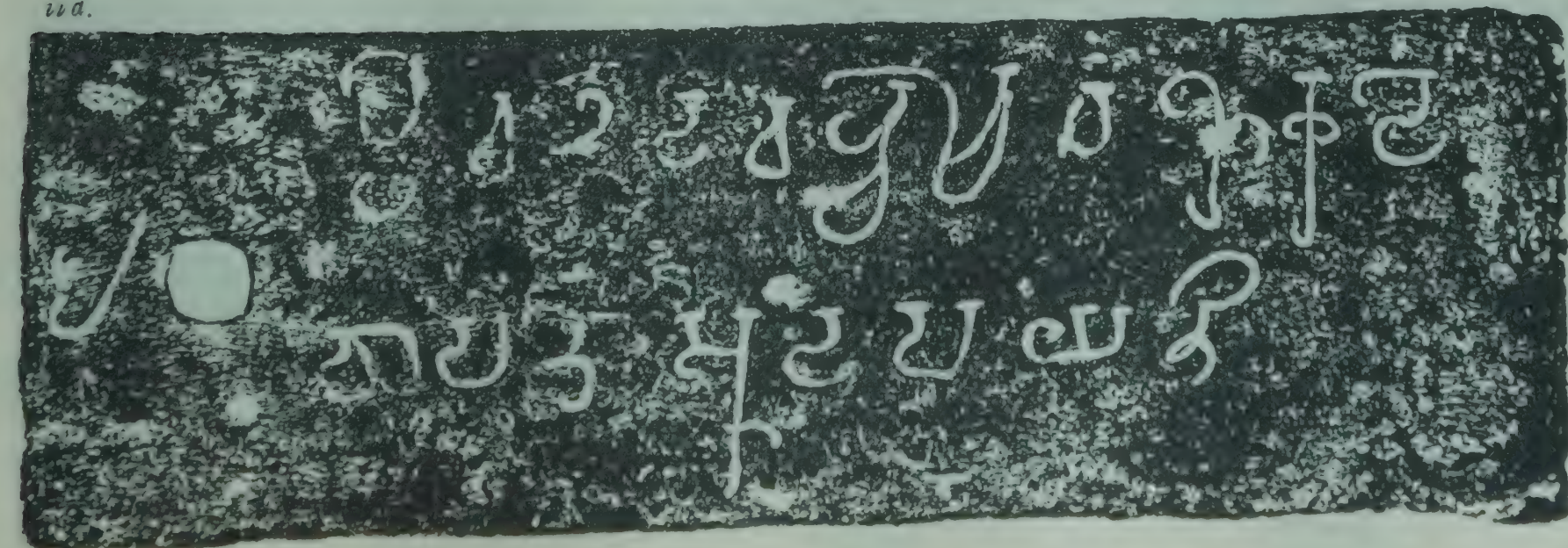
ia



ib.



ii a.



ii b.

ਮੁਖਿ ਕੀਤੀ ਮੁਖਿ ਕੀਤੀ
ਕਥਾ ਕੀਤੀ ਕੀਤੀ

6

iii a.

ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ
ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ

8

iii b.

ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ
ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ ਕੀਤੀ

10

below it, the legend *Śivaska*[*ndavarmmanah?*] in an alphabet which appears to be slightly different from that of the inscription. The bull and the legend are enclosed in a circle which is partially preserved."

After I had despatched the manuscript of this article to the press, Mr. Venkayya sent me the original copper-plates and informed me that, at the instance of Mr. J. Ramayya, they have now been presented to the Madras Museum by their owner, Mayidavolu Jaya Ramayya. The writing on the plates is carefully done, and its preservation is tolerably good; all damaged syllables can be supplied with certainty.

Like the Hīrahaḍagalli plates,¹ the new copper-plate grant was issued from **Kāñchīpura** by **Śivaskandavarman** of the **Bhāradvāja** *gôtra* and of the **Pallava** family (ll. 1—3). As he is here styled *Yuva-Mahārāja*² or heir-apparent, the date of the grant (l. 25 f.) is apparently prior to that of the Hīrahaḍagalli plates and has to be referred to the reign of Śivaskandavarman's unknown predecessor. Śivaskandavarman granted to two Brāhmaṇas a village named **Viripara** (ll. 10 and 12), which belonged to **Andhrāpatha**³ (l. 9), i.e. the Telugu country. Viripara, which I am unable to identify, must have been situated near Amarāvātī in the Kistna district; for Śivaskandavarman addressed his order regarding the grant to his (or his father's) representative at **Dhaññakaḍa**⁴ (l. 3), the modern Amarāvātī. We thus learn that, during the reigns of Śivaskandavarman and his predecessor, the Pallava kingdom included not only—in the south—the *Toṇḍai-maṇḍalam*, to which their capital, Kāñchīpura, belongs, and perhaps—in the west—the Bellary district, in which the Hīrahaḍagalli plates were purchased, but—in the north—the Telugu country as far as the *Kṛishṇā* river.

The date of the grant (l. 25 f.) is given in words and numerical symbols. It was the 5th tithi of the 6th fortnight of summer in the 10th year (of the reign of Śivaskandavarman's predecessor). As shown by Professor Kielhorn,⁵ neither numerical symbols nor season-dates have been found in records later than the 8th century A.D. But the subjoined grant has to be assigned to a much earlier period because of its archaic alphabet, and because, like the Nāsik inscriptions of the Andhra kings, the Hīrahaḍagalli plates, and the plates of Vijayaskandavarman, it is written in *Prākṛit*.⁶

The language of the inscription is a *Prākṛit* dialect which differs from the literary *Pāli* in several respects. Thus consonants are softened in *°kaḍa* (l. 3), *bhaḍa* (l. 15), and *khādaka* (l. 13), but hardened in *papesa* (l. 15) for *pavesa*. The unaspirate takes the place of the aspirate in *Āmḍhāpatīya* (l. 9). The letter *y* is sometimes replaced by *j*, e.g. in *jo* (l. 21) and *majādā* (l. 18) for Sanskrit *maryādā* (*marīyādā* in *Pāli*), while *y* takes the place of *j* in *Bhāradāya* (l. 2) for Sanskrit *Bhāradvāja* and of *ch* in *ya* (l. 6) for *cha* (which occurs in lines 17 and 20). Two cases of peculiar *saṁdhi* are *sayatti* (l. 27) for *svayam=iti* and *Gonaṁdija* (l. 9) for *Gonandi + ajja*. Of inflected nouns may be noted the *Māgadhi* nominatives *vejayike* and *vadhanike*⁷ (l. 5 f.), the ablative *°purāto* (l. 1), and the neuter *ādīm* (l. 10) for *ādi* (against *dāni*, l. 5, for *idānīm*). The personal pronoun of the first person is represented by the base *amha* (ll. 5 and 21), the nominative *amho* (l. 23) and the instrumental *amhehi* (ll. 5 and 10). The inscription contains several verbal forms, viz. the gerund *atichhitūna* (l. 21 f.) from *ati + chhid*, the presents *ānapayati* (l. 4) and *vitārāma* (l. 13), the imperatives *pariharatha* and

¹ Edited by the late Professor Bühler, *Ep. Ind.* Vol. I. p. 2 ff.

² The same title is applied to Vijayabuddhavarman in the plates of Vijayaskandavarman; *Ind. Ant.* Vol. IX. p. 101, l. 2.

³ On the synonymous terms *Āndhra-maṇḍala*, *Āndhra-patha*, and *Vaḍuga-vali*, see *South-Ind. Inscr.* Vol. III. p. 90.

⁴ See above, Vol. III. p. 94 and note 5.

⁵ Above, Vol. IV. p. 195 and note 4.

⁶ See *Ep. Ind.* Vol. I. p. 5, and *Dyn. Kan. Distrs.*, 2nd edition, p. 320.

⁷ The same two words occur in the Hīrahaḍagalli plates, l. 9. The plates of Vijayaskandavarman have *vaddhantiyaṁ* (l. 8 f.).

pariharâpetha (l. 20), and the potentials *karejjâ*, *kârâpejjâ* and *karejâmo* (ll. 22—24), which correspond to Pâli *kareyya*, *kârâpeyya* and *kareyyâma*.

As regards orthography, double consonants are rarely expressed by a compound letter, as in *paṭṭikâ* (l. 28), *sagotta* (ll. 2 and 7 f.), and *°vammo* (l. 3), or by a nasal with preceding *anusvâra* (in *Dhamṇa*^o, l. 3). Generally the writer follows the practice of the cave-inscriptions, where a single consonant does duty for the double letter; see *Agivesa* (l. 7 f.) for Sanskrit *Âgnivêśya*, *diṭha* (plate i. a) and *chhaṭha* (l. 26) for *diṭṭha* and *chhaṭṭha*, *sampadata* (l. 11) against *datta* (l. 27), *ana* (l. 17) for *anna*¹ (*añña* in Pâli), *Palava* (l. 2) for *Pallava*, *sava* (ll. 12, 17, 19) for *savva* (*sabba* in Pâli), and *tasa* (l. 23) etc. for *tassa* etc.

The alphabet of the new plates is an epigraphic curiosity. Though on the whole resembling that of the Hîrahadagalli plates, it exhibits a few letters which differ from the corresponding characters of all Indian alphabets. Thus the letter *s* consists of two equal curves, one below the other, but not connected with it. The letter *m* consists of the same upper curve and of a loop which starts from its upper right corner and reaches below the line; in the group *mmo* (l. 3) the same loop is attached once more to the right of the syllable *mo*. The dental and lingual nasals are not distinguished from each other, but represented by a symbol which assumes various slightly dissimilar shapes and resembles *d* and *ḍ* so closely, that only the context can show which letter is meant in each individual case. I have transcribed it by *n* wherever it cannot be read as *d* or *ḍ*. The *j* of *vejayike* (l. 5) looks, roughly speaking, like an angle and a circle. This circle is open on the right in *°tujasa* (l. 8) and *°râjo* (l. 1), while it is joined to the horizontal leg of the angle in *°dijsa* (l. 9). In *majâdâya* (l. 18) and *karejâmo* (l. 24) we have the usual form of *jâ*. The group *jjâ* in *karejjâ* (l. 22) and *kârâpejjâ* (l. 23) is identical in shape with *jo* (l. 21).² Finally I would draw attention to the letter *e* in *etasa* (l. 11) and *etehi* (l. 16), which looks like an archaic Tamil *śa*.

Plates ii. to viii. are marked with the numerical symbols '2' to '8' on the left of the first side between the ring-hole and the margin.³ The symbol '10' and duplicates of the symbols '5' and '6' occur in the date portion on plate vii. b. The symbol '4' differs from that of the Hîrahadagalli plates and already resembles the corresponding modern figure.

TEXT.⁴

First Plate; First Side.

Ditha[m]⁵ [l*]

First Plate; Second Side.

- 1 [Kâm]chîpurâto⁶ yuva-mahârâjo
- 2 Bhâradâya-sagotto Palavânâṃ

Second Plate; First Side.

- 3 Sivakha[m]davammo Dhamṇakaḍe
- 4 vâpatam ânapayati [l*]

¹ This form occurs in the Hîrahadagalli plates, ll. 6 and 43.

² In the Hîrahadagalli plates the *jjâ* of *kârarejjâ* (l. 40) differs from the *jo* of *°râjo* (l. 2).

³ The symbol, if any, on the first plate is obliterated.

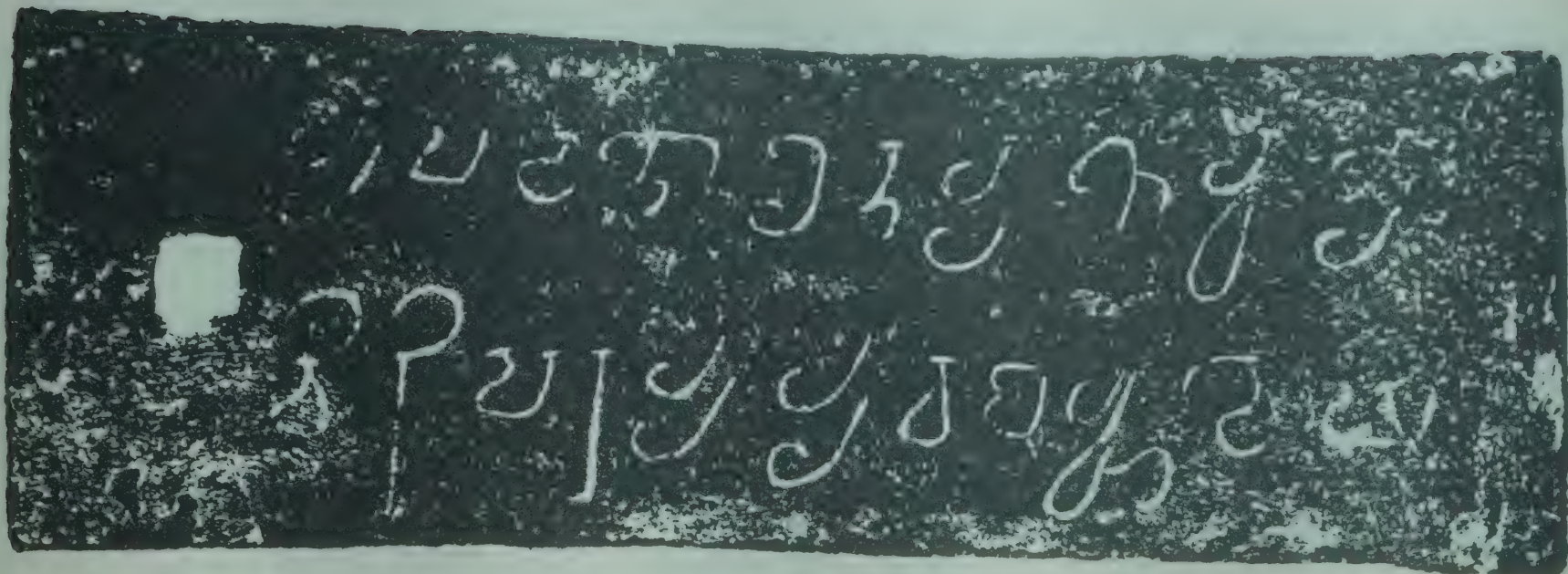
⁴ From Mr. Venkayya's ink-impressions and from the original plates.

⁵ The same word is entered on plate i. a of the Hîrahadagalli plates.

⁶ The first syllable of this word is almost entirely obliterated, but can be supplied with certainty from line 1 of the Hîrahadagalli plates.

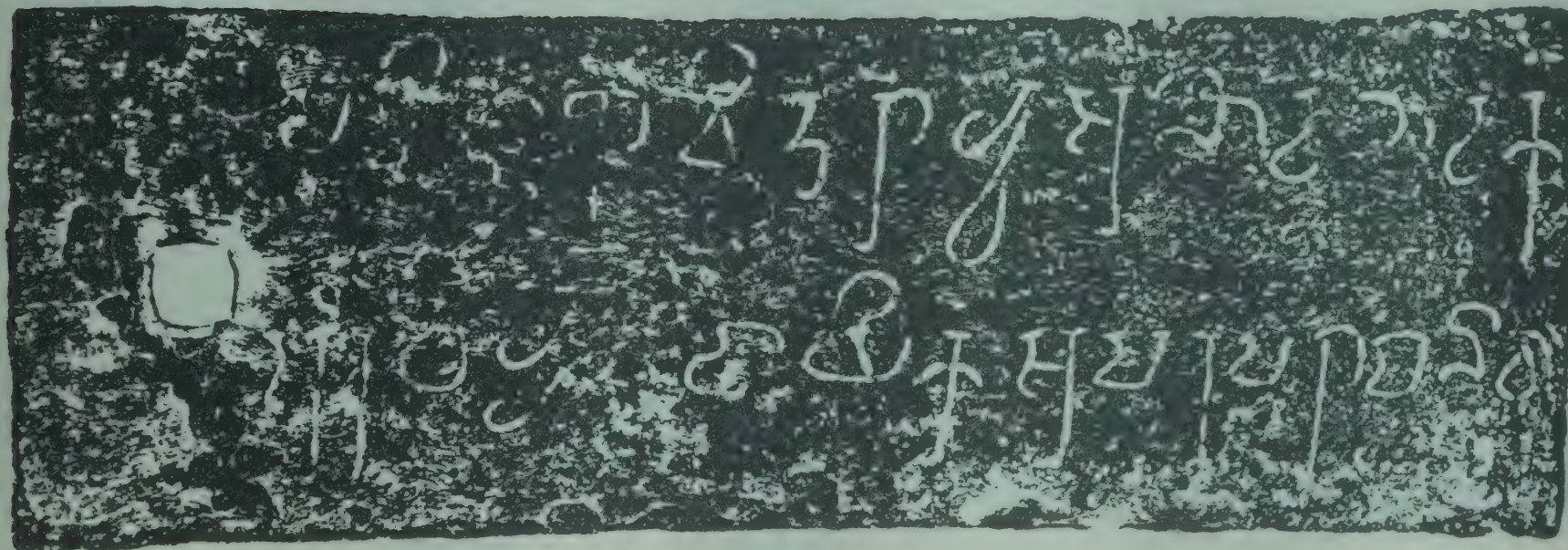
iv a.

12



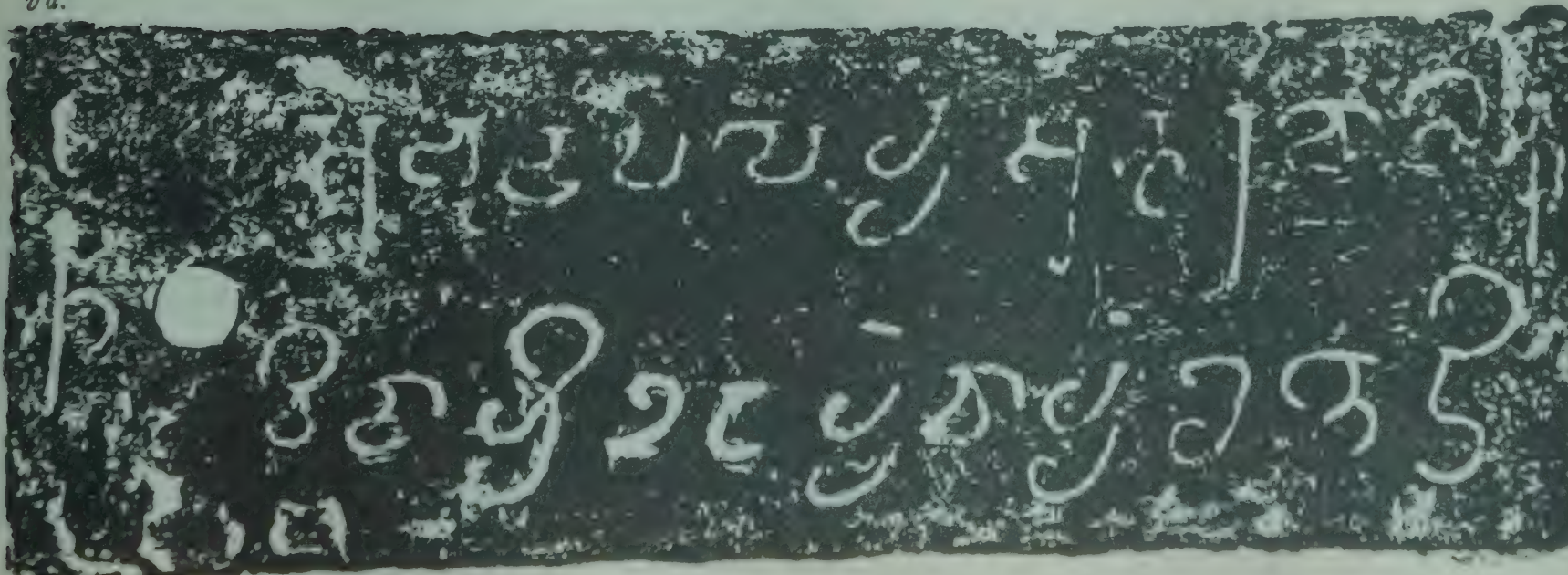
iv b.

14

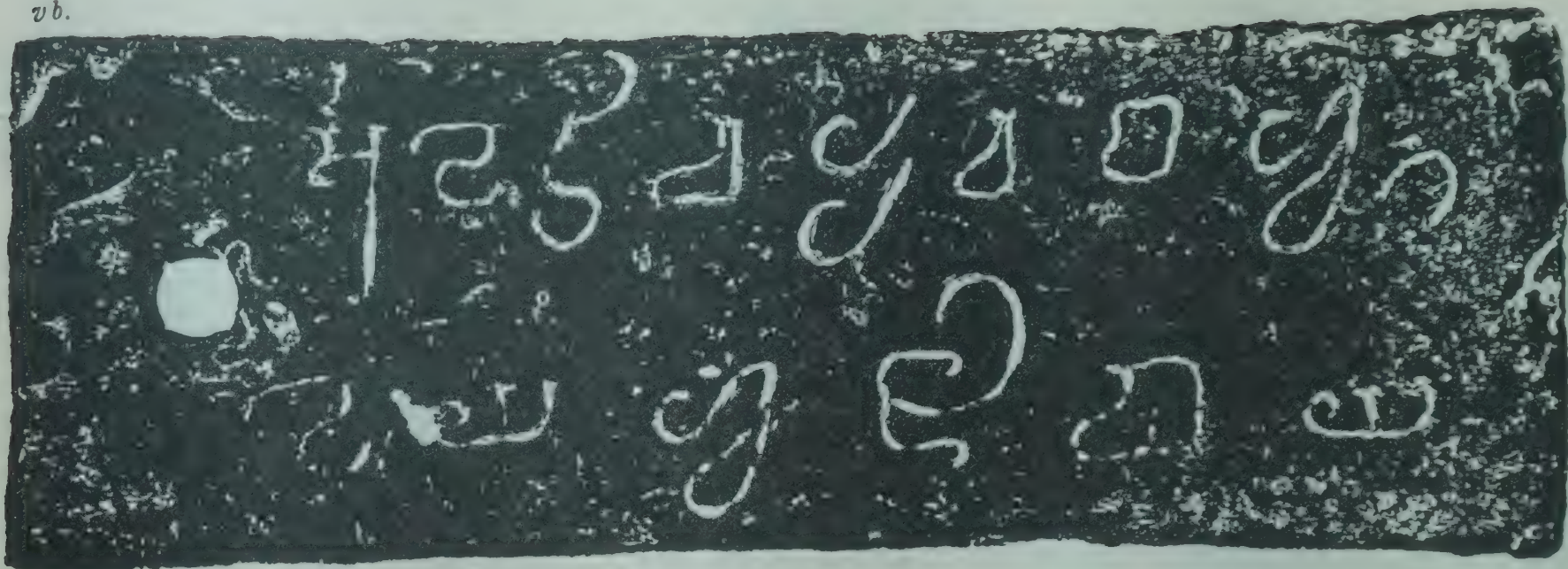


v a.

16

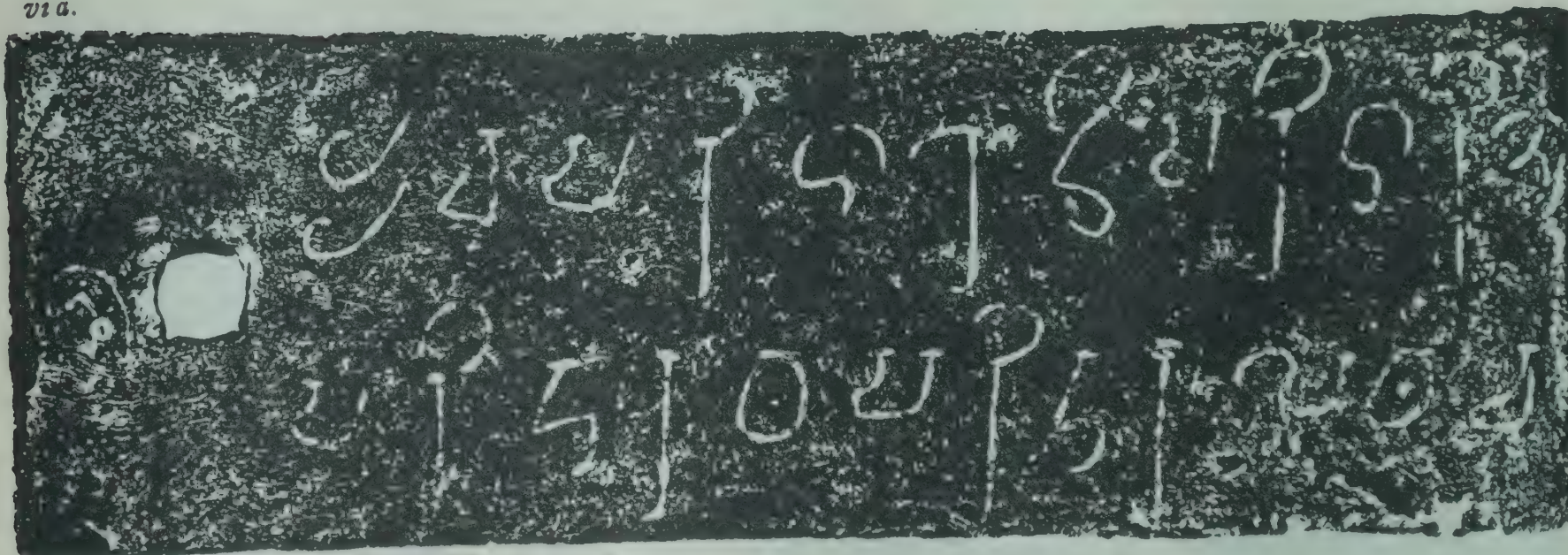


vb.



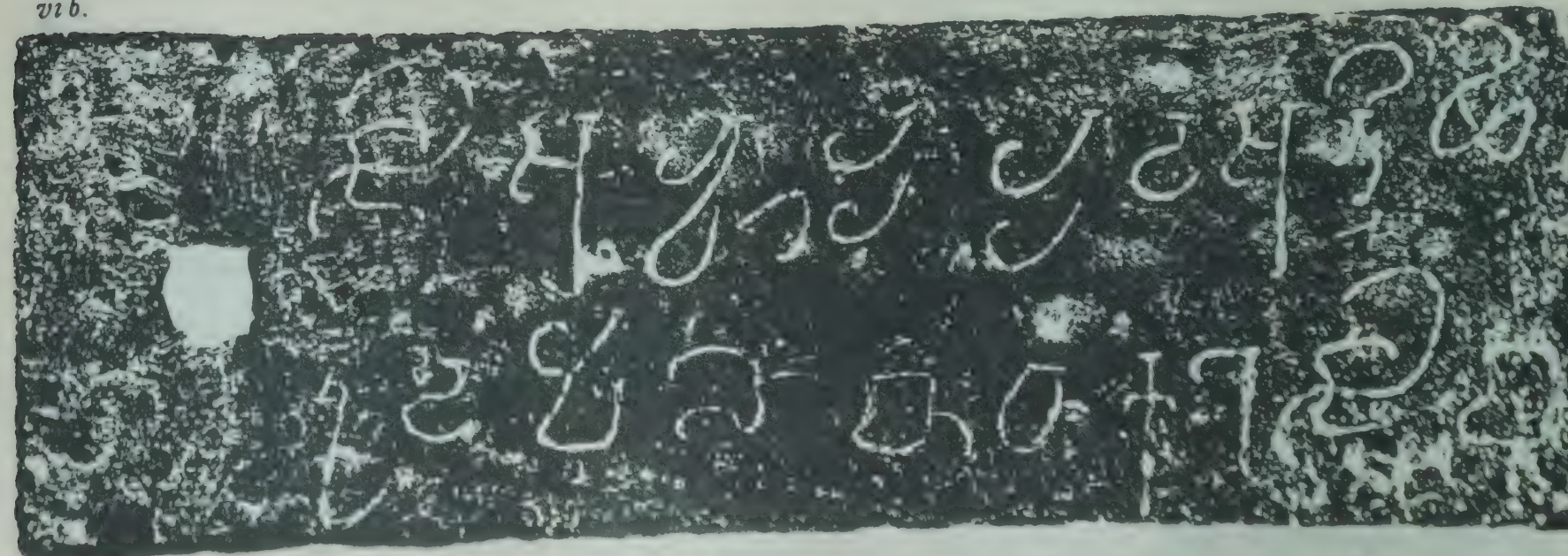
18

via.



20

vib.



22

Second Plate ; Second Side.

- 5 amhehi dāni amha-vejayike
6 [dham]m-āyu-bala-vadhanike ya

Third Plate ; First Side.

- 7 bamhanānam Agivesa-sagottasa
8 Puvakoṭujasa Agî(gi)vesa-sagottasa

Third Plate ; Second Side.

- 9 Gonamdijsa Amdhâpatî(thi)ya-gâmo
10 [Viripa]ram¹ amhehi udak-âdim

Fourth Plate ; First Side.

- 11 sampadato [i*] etasa gâmasa
12 Viriparasa sava-bamhadeya-

Fourth Plate ; Second Side.

- 13 pa[r]i[hâ]ro(re) vitarâma [i*] alona[kh]âdakam
14 arathasam[vi]nâyikam aparamparâbaliva[dam*]

Fifth Plate ; First Side.

- 15 abhaḍapapesam akûracholaka-
16 vinâsikhat[â*]samvâsam [i*] etehi

Fifth Plate ; Second Side.

- 17 anehi cha sava-bamha-
18 deya-majâdâya

Sixth Plate ; First Side.

- 19 sava-parihârehi parihârîto [i*]
20 pariharatha pariharâpetha cha [i*]

Sixth Plate ; Second Side.

- 21 jo amha-sâsanam atichhi-
22 tâna pîlâ bâdh[â] karejjâ [vâ]²

Seventh Plate ; First Side.

- 23 [ta]³ kârâpejjâ vâ tasa amho
24 sârîra[m] sâsanam karejâmo [i*]

¹ Of the first three syllables only slight traces can be distinguished, but the same word is quite distinct in line 12.

² This *akshara* and the first *akshara* of the next plate seem to have been scored out by the engraver, who had omitted *kârâpejjâ* and had begun to write *vâ tasa*, but found out his mistake when he had got as far as *ta*.

³ See the preceding note.

Seventh Plate; Second Side.

- 25 sa[m]vachhara[m] dasamaṁ 10 gimhā¹
 26 pakho chhaṭho 6 divasaṁ pañchami 5 [!]*

Eighth Plate.

- 27 ānatī sayatti dattā
 28 paṭṭikā [!]*

TRANSLATION.

(*This edict*) has been seen.²

(Line 1.) From Kāñchīpura the Yuva-Mahārāja Śivaskandavarman (of the family) of the Pallavas,³ who belongs to the gōtra of the Bhāradvājas, orders (his) official (vyāprīta) at Dhaññakada⁴ (as follows):—

(L. 5.) For conferring on ourselves victory (in war)⁵ and for increasing (our) merit, length of life, and power, we have now given, with libations of water, the village of Viripara in Andhrāpatha to the (two) Brāhmaṇas Puvakoṭuja of the Āgnivêśya gōtra and Gonandija⁶ of the Āgnivêśya gōtra.

(L. 11.) To this village of Viripara we grant all the immunities (enjoyed by) brahmadēyas.

(L. 13.) (Let it be) free from diggings for salt,⁷ araṭhasamvināyika, free from (the supply of) bullocks in succession,⁸ free from the entrance of soldiers, free from (the supply of) boiled rice, water-pots, cots and dwellings.⁹

(L. 16.) With these and all the other immunities (prescribed) by the rules regarding all brahmadēyas (we have) caused it to be exempted.

(L. 20.) (Accordingly) you¹⁰ have to exempt (it) and cause (it) to be exempted.

(L. 21.) Who, transgressing our edict, shall give or shall cause to be given trouble (and) annoyance¹¹ (to the donees), on him we shall inflict bodily punishment.

¹ This is an abbreviation for *gimhānam*; compare Nāsik No. 11, l. 12, and No. 14, l. 1.

² With the word *dīṭham* or, in Sanskrit, *dṛiṣṭam* we have to supply *idaṁ śāsanam*. It is the equivalent of the modern 'true copy' or 'examined' at the foot of official letters and Government orders. For a different explanation of *dṛiṣṭam* see above, Vol. III. p. 259.

³ For other instances of this elliptical use of the genitive see above, Vol. IV. p. 197, note 6, and Vol. VI. pp. 15 and 19.

⁴ Compare *ānapayati Govadhane amacha* in the Nāsik inscriptions Nos. 11, A and 15.

⁵ The corresponding word in the Hīrahaḍagalli plates, *viṣaya-vejayike* (l. 9), is omitted in Professor Bühler's translation (*Ep. Ind.* Vol. I. p. 8).

⁶ I.e. Gōnandyārya. Compare *Nandija* in line 21 of the Hīrahaḍagalli plates.

⁷ This term and the next one occur in the Nāsik inscriptions Nos. 11, A, 11, B and 15.

⁸ Compare line 33 of the Hīrahaḍagalli plates.

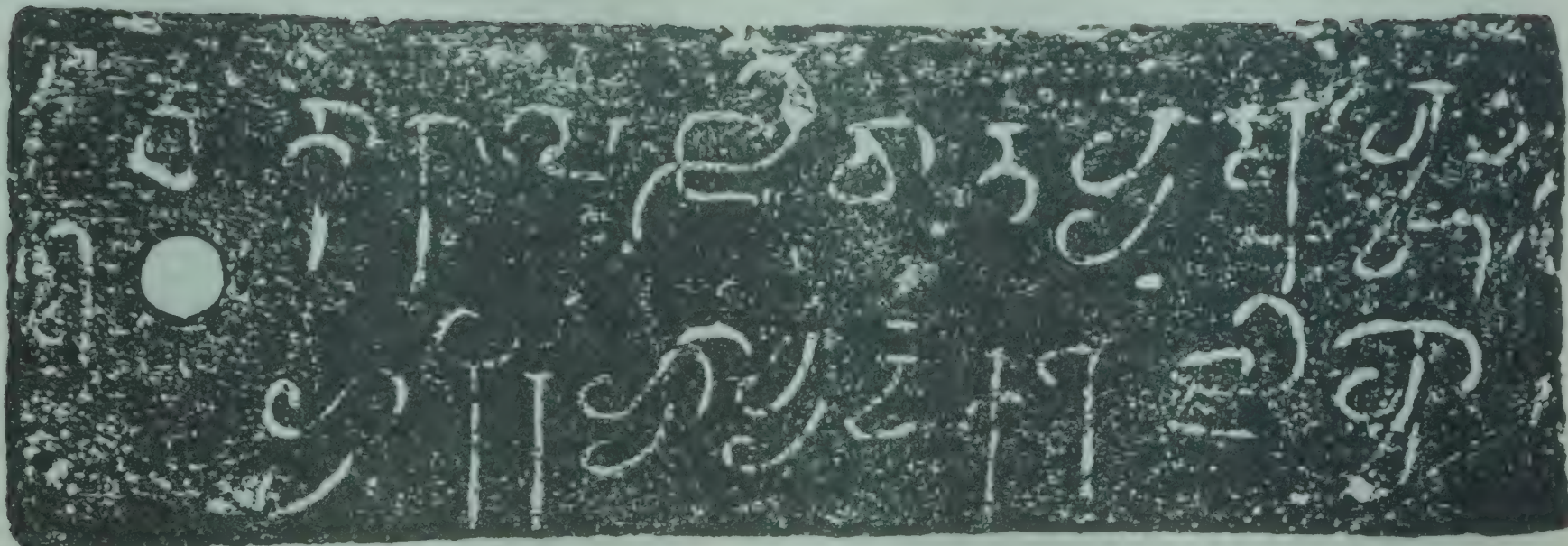
⁹ With the last term compare *a-khaṭvā-vās-audanam* (above, p. 14, text line 8), and see line 31 of the Hīrahaḍagalli plates, where the photo-lithograph reads *akūra*^o, and not *akara*^o as the printed text. The word *cholaka* or *yollaka* is probably related to *chullakt*, 'a kind of water-pot'; *vināsi* or *vinesi* remains obscure.

¹⁰ Viz. the inhabitants and officials of the district, etc. See line 35 of the Hīrahaḍagalli plates, and *Ind. Ant.* Vol. IX. p. 101, l. 10 f, where Professor Bühler's improved reading (*Ep. Ind.* Vol. I. p. 2, note 2) has to be further corrected by reading with the photo-lithograph *pariharatha pariharāpetha*. The translation would then run:— "Knowing this, you, the villagers (and) officials, exempt (it and) cause (it) to be exempted with all the immunities!" In line 7 of Dr. Fleet's text join *Mahānarakadevakula*, and in line 6 f. read *Ātukassa kasita* . . . *chhettaṁ* "the . . . field ploughed by Ātuka."

¹¹ Here and in the Hīrahaḍagalli plates (l. 40) one would expect the acc. sing. *pīṭam baddhaṁ* instead of the acc. plur. *pīṭā baddhā*.

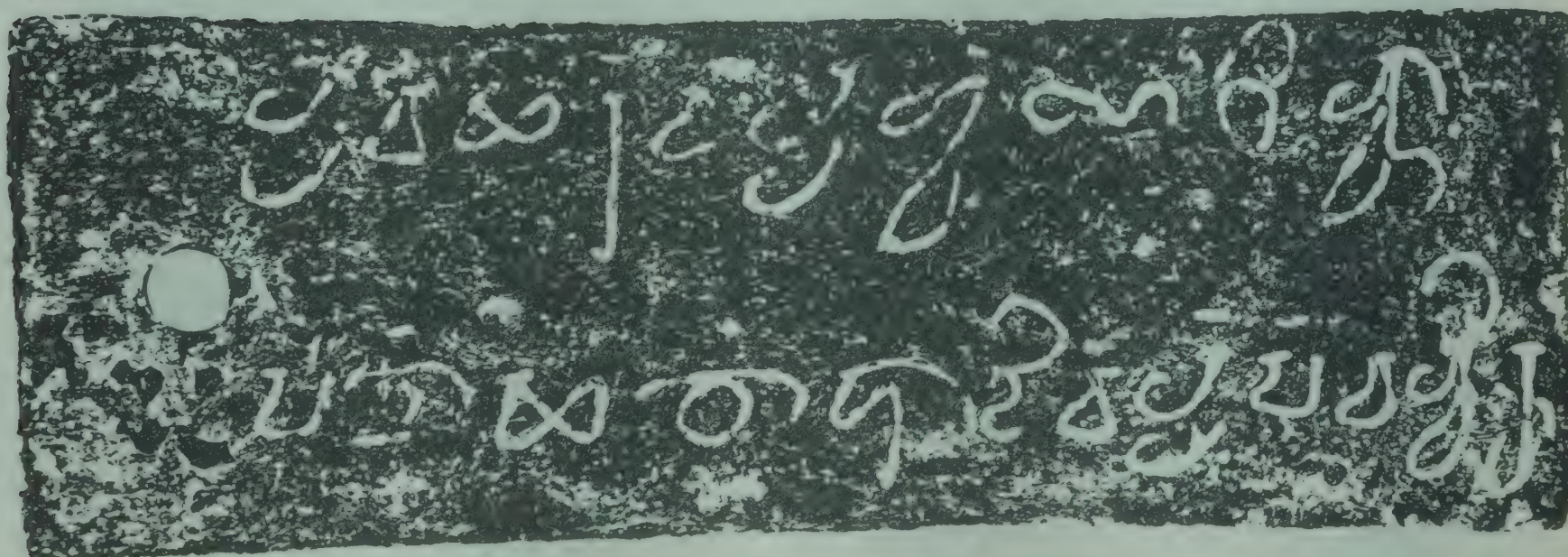
vii a.

24



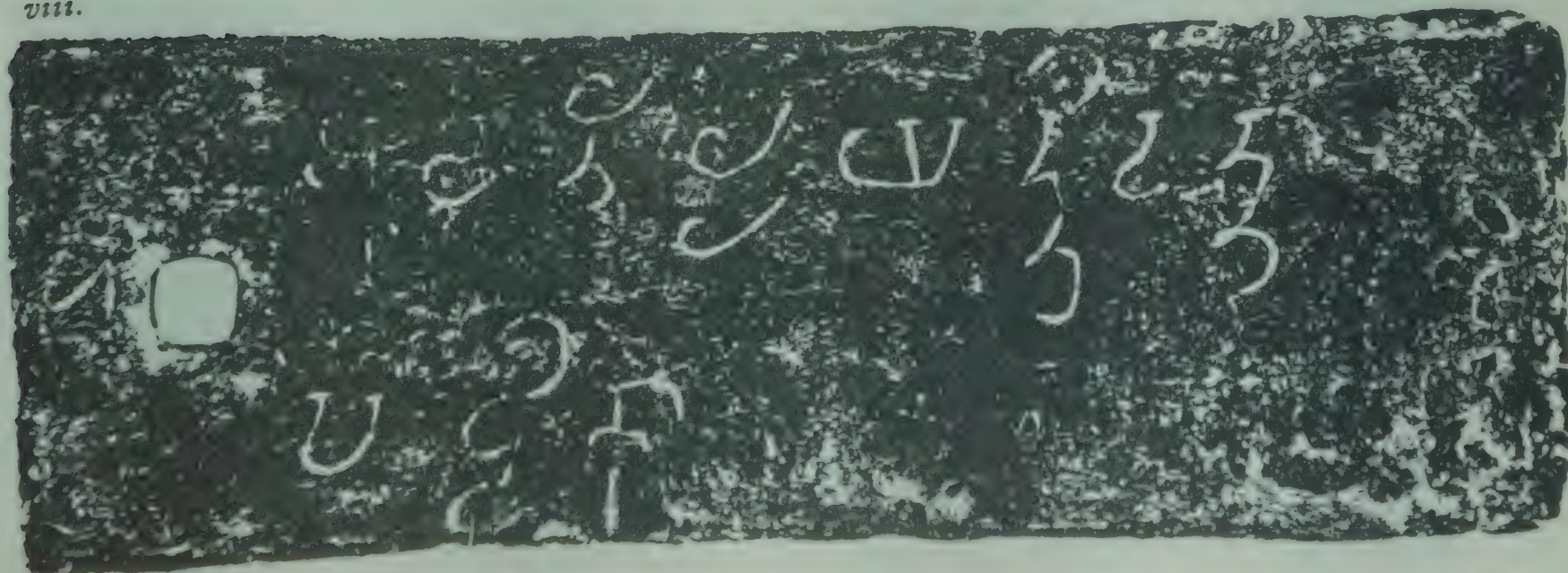
vii b.

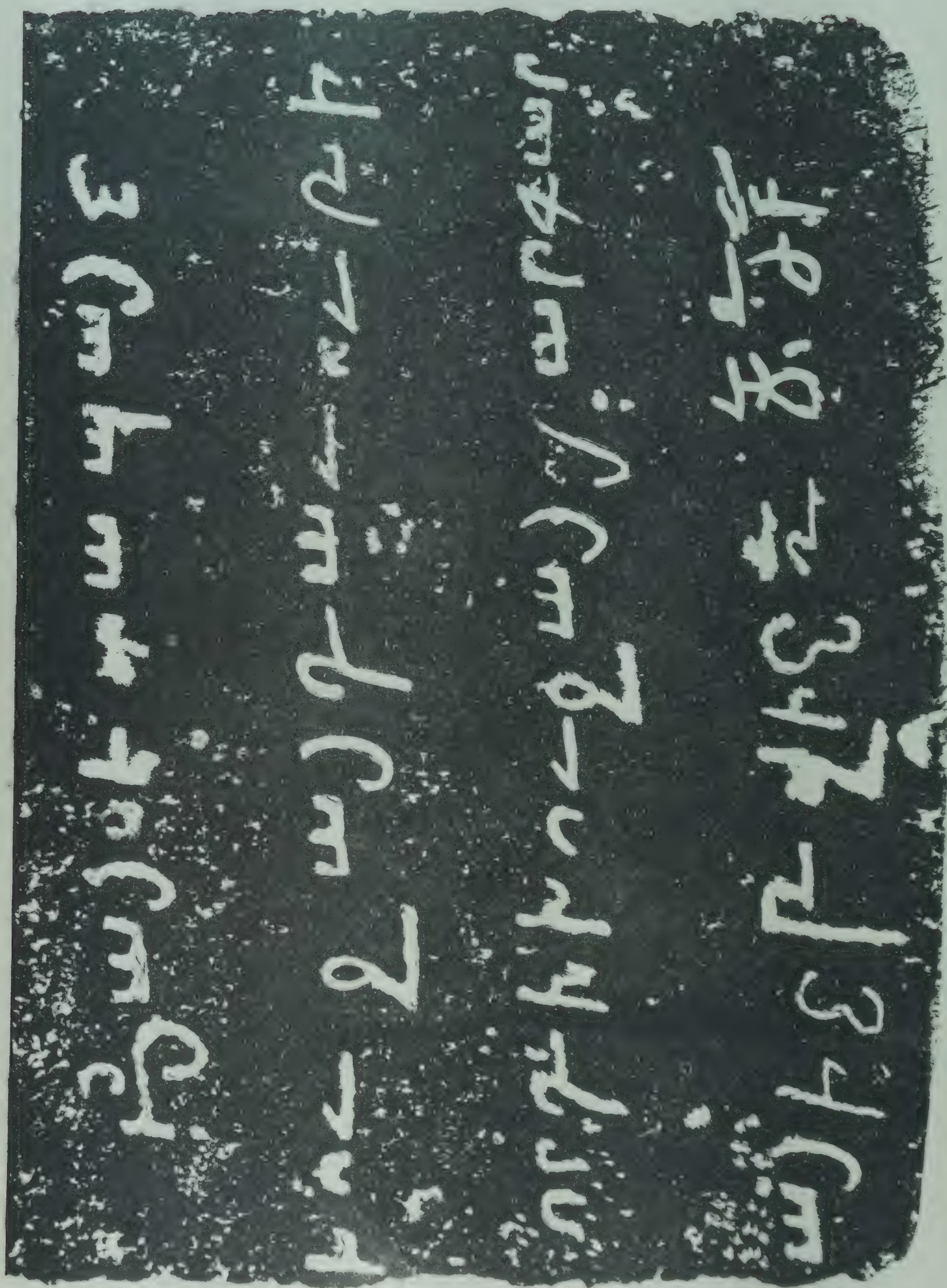
26



viii.

28





(L. 25.) The tenth—10th—year, the sixth—8th—fortnight of summer, the fifth—5th—lunar day.

(L. 27.) The executor (*djñapti*) (was) myself. Accordingly (*this*) set of plates (*paṭṭikā*) has been given (*to the donees*).

No. 9.—THE ARMENIAN EPITAPH AT THE LITTLE MOUNT.

By FATHER VARTAN MELCHISEDECH, OF THE MECHITHARIST CONGREGATION, VIENNA.

Mr. Sewell's *Lists of Antiquities* (Vol. I. page 175 f.) contain a short, but excellent description of the three sites on the south of the city of Madras which are connected with the legend of St. Thomas. These are—the village of St. Thomé, which claims to possess the apostle's grave; the Little Mount, where he is said to have suffered martyrdom; and St. Thomas's Mount, the church on the top of which contains the famous inscribed cross.¹ The church at the Little Mount is reached by a flight of stone steps, and at the foot of these is set up a stone which bears a cross and; below it, the subjoined Armenian epitaph. The stone lately attracted the attention of His Excellency Sir Arthur Havelock, the Governor of Madras. At his instance Dr. Hultsch sent inked estampages of the inscription to Professor H. Hübschmann, of Strassburg, who was the first to decipher it. It is dated in the year 1112 (of the Armenian patriarch Moses), i.e. A.D. 1663, and is the epitaph of an Armenian merchant, named David, the son of Margarê.

TEXT.²

1 Hais³ ê tapayn⁴
2 Khujay Davuthi⁵

3 ordi Khujay Margarê.
4 ayin⁶ thvin⁷ r ch zh b.

TRANSLATION.

This is the grave of Khoja⁸ David, the son of Khoja Margarê.⁹ In the year 1112.

No. 10.—GADAG INSCRIPTION OF VIRA-BALLALA II.; SAKA-SAMVAT 1114.

By H. LÜDERS, PH.D.; GÖTTINGEN.

This inscription is on a stone standing up against the back wall of the temple of Triakūṭeśvara at Gadag, the chief town of the Gadag tāluka in the Dhārwar district of the Bombay

¹ See above, Vol. IV. p. 174 ff.

² As read by Professor Hübschmann from the inked estampages.

³ This is a cockneyism for Old-Armenian *ais*, 'this,' which has become *as* in New-Armenian.—H. H.

⁴ Read *tapan*.—H. H.

⁵ In Old-Armenian this would be *Davthi*, the genitive of *Davith*. The form *Davuth* seems to be due to the influence of *Dā'ūd*, the Arabic form of the name 'David.'—H. H.

⁶ Dr. Karst considers *Margarayi* to be the genitive of *Margarê*; and *n* is the definite article.

⁷ Instead of *thvin*, 'of the year,' we ought to have *ithvin*, with the locative prefix *i*.

⁸ This is the Persian *خواجه*, 'a lord, master,' a title generally applied to preceptors and merchants.

⁹ This name is identical with the Armenian word *margarê*, 'a prophet.'

Presidency. An abstract of its contents was given by Dr. Bhanu Daji in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. IX. p. 321 f. The text was first published, together with a translation, by Dr. Fleet in the *Indian Antiquary*, Vol. II. p. 298 ff.; and a very small photograph of it is given in P.S.O.C.I. No. 98. I now re-edit it from Dr. Fleet's excellent impression, made over to me by Prof. Kielhorn.

The inscription contains 56 lines of writing which covers a space of about 3' broad by 4' 6" high, and is throughout in an extremely good state of preservation. At the top of the stone are some sculptures:— In the centre a man worshipping a *linga* with a head lying on a *yôni*;¹ to the left a figure of Ganapati, beyond which is a figure of Śiva's bull Nandin; to the right a figure of a Śakti, beyond which are a cow with a calf and a crooked knife.— The size of the letters is about $\frac{5}{8}$ ".— The alphabet is Old-Kanarese. In the first and third lines some of the letters are drawn out into ornamental flourishes.— The language is Sanskrit. In lines 6 and 32 we have the Kanarese words *hoy* and *malaparolganḍa*. The main portion of the text is in verse; only lines 31-33 and 41-46, speaking generally, are in prose, and besides a few words in lines 1, 36, 37 and 39, and the introductory remarks to the benedictive and imprecatory verses in lines 46, 47, 48, 49 and 53.— As regards orthography, the groups *ddh* and *bbh* are generally spelt *dhdh* and *bhbh*, the only exceptions being *Vishṇuvarddhana*- in l. 8 and *pâtayêd= dhattā* in l. 51; and *b* is written instead of *v* before a consonant in *brati*- in l. 5 and *kābya*- in l. 37.

The inscription, which records a grant of land by the Hoysala king Vira-Ballāla II., contains a number of historical references which have been dealt with already by Dr. Fleet in his account of the *Dynasties of the Kanarese Districts*. The following remarks are therefore chiefly based on Dr. Fleet's discussions.

Opening with two verses invoking the protection of Vishṇu and praising the king, the inscription gives in verses 3-7 the well known legendary account of the origin of the Hoysalas. They claimed to belong to the lineage of Yadu; in this race there was a king called Saḷa, 'who, changing the name of the family, caused Yadu, the first of it, to be forgotten.' Once there lived at Śaśakapura an ascetic who, while engaged in performing his rites, was attacked by a tiger. He called Saḷa for assistance with the words: *Hoy Saḷa*, 'Slay, O Saḷa.' Saḷa killed the tiger, and thus acquired for himself and his descendants the name of Hoysala and a tiger as emblem of their banner. Śaśakapura or Śaśapura seems to have been the seat of the first rulers of the dynasty.² In inscriptions incised in Śaka 1060 and 1106³ Vinayāditya, the first historical king, is represented as ruling at Sosavûru, and there is no reason to doubt the correctness of this statement, as the passages containing it were evidently taken from older records. Mr. Rice⁴ is undoubtedly right in identifying Sosavûru with Śaśapura, but his identification of Śaśapura with the modern Aṅgaḍi in the Mûḍgere tâluka of the Kadûr district, Mysore,⁵ does not seem to be well founded.

The inscription then turns to the historical genealogy of the family. After other kings, Vinayāditya became king (v. 8). His son was Ereyāṅga (v. 9), who again had three sons, Ballāla, Vishṇuwardhana and Udayāditya (v. 10). Nothing beyond the name is recorded

¹ Dr. Fleet, *loc. cit.* p. 298, speaks of 'three heads on an altar,' but the drawing accompanying the impression shows one only.

² Probably already in the time of Ballāla I., and certainly in the time of Vishṇuwardhana, the capital was Vêlâpura, the modern Bêlûr, whence during the reign of Vishṇuwardhana the seat of government was shifted to Dôrasamudra, the modern Halêbîḍ; compare Dr. Fleet, *loc. cit.* p. 491.

³ *Inscriptions in the Mysore District*, Part II. p. 203; *Mysore Inscriptions*, p. 329, where the name of the town is given as Sosulya. *Ibid.* p. 260, Vinayāditya is said to have been born at Śaśapura.

⁴ *Inscr. in the Mysore District*, Part II. Introd., p. 18.

⁵ *Ibid.* Part I. Introd., p. 18; Part II. Introd., p. 18.

of Udayāditya, the inscription speaking in the following verses only of the elder two brothers, of whom, after some general praise (v. 11), it is said (v. 12, 13) that, 'when the elder of them,¹ the mighty one, who attacked Jagaddēva, the lord of elephants, with his own horse in the van of battle and overturned him and took away his sevenfold (sovereignty), had ruled the kingdom, after him his younger brother also, Vishṇuvardhana, reigned for a long time.' In other records the defeat of Jagaddēva is attributed to Ballāla's successor Vishṇuvardhana. In an inscription at Bêlûr² and in another at Hosakôte³ Vishṇuvardhana is called 'a Bhairava in destroying (or conquering) the armies of Jagaddēva,' and in an inscription at Śravaṇa-Belgoḷa⁴ he is said to have drunk the rolling sea of the armies of the lord of Mālava, Jagaddēva, and others, sent by the emperor (*chakrin*). The discrepancy between these statements is removed by an inscription at Lālanakere,⁵ where it is said that at Dōrasamudra the three brothers, Ballāla, Vishṇu and Udayāditya, destroyed the army of Jagaddēva and captured his treasury. The joint victory of the three brothers over Jagaddēva must therefore have occurred before A.D. 1118, the earliest reliable date, as far as I know, for Ballāla's successor Vishṇuvardhana.⁶ As to Jagaddēva, the term *saptāṅga* used of his kingdom in the present inscription would seem to indicate, at first sight, that he was an independent ruler; but it is apparently only a hyperbolical phrase, as the Śravaṇa-Belgoḷa inscription leaves no doubt that he was a feudatory of some emperor who can only be the Western Chālukya king Vikramāditya VI.⁷ I am therefore inclined to agree with Dr. Fleet, who looks upon Jagaddēva as identical with the Śāntara prince Tribhuvanamalla-Jagaddēva of Paṭṭi-Pombuchchapura⁸ who, according to the Baḷagāmve inscription,⁹ was ruling as *Mahāmaṇḍalēśvara* of Jagadēkamalla II. at Sêtuvina-bīḍu in A.D. 1149, and who, according to an inscription at Anamkoṇḍ,¹⁰ after the defeat of Taila III., laid siege to the fortress of Anumakoṇḍa. The latter event must have taken place between A.D. 1150 and 1163. There would thus lie an interval of at least 32 years, but probably a much longer time, between the Jagaddēva of the Hoysala records and that of the Chālukya and Kākatīya inscriptions, so that, if the identification should prove correct, Jagaddēva must have enjoyed a considerably long reign.

The next verses (14-17) speak of the conquests and pious gifts of Vishṇuvardhana, 'who, having given away in religious gifts the whole of his own territory, in order to have a kingdom of his own, invaded Uchchaṅgi¹¹ and other territories belonging to his enemies; who, invading the whole country from his own abode to Bêlvola, bathed his horse in the Kṛishnavêrnâ; who is again and again reminded by his servants whenever they wait upon him: 'Know the Hoysala alone among (all) princes to be unconquerable for king Paramardidēva.'¹² The

¹ I take *tatra* in the sense of *tayôh*, and the two verses as forming one sentence.

² *Mysore Inscr.* p. 263.

³ *Inscr. in the Mysore District*, Part I. p. 36.

⁴ *Inscriptions at Śravaṇa-Belgoḷa*, No. 138, p. 107. This inscription gives only the direct line of descendants, omitting Ballāla I. and Udayāditya altogether.

⁵ *Inscr. in the Mysore Distr.* Part II. p. 200.

⁶ *Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 57; compare *Inscr. in the Mysore Distr.* Part I. p. 120, and *Mysore Inscr.* p. 265. Mr. Rice says (*Inscr. in the Mysore Distr.* Part II. Introd., p. 19) that Ballāla I. died in A.D. 1104, but I do not know his authority for this statement.

⁷ Vikramāditya, it is true, did not bear the title *chakravartin*, but his three successors, Sômesvara III., Jagadēkamalla II. and Taila III., styled themselves, respectively, *Sarvajñachakravartin*, *Pratāpachakravartin* and *Chālukyachakravartin*, and it is therefore quite intelligible that in a record written in Śaka 1081 this title should have been conferred on Vikramāditya also.

⁸ *Dyn. Kan. Distr.* p. 494.

⁹ *Mysore Inscr.* p. 97 ff.

¹⁰ *Ind. Ant.* Vol. XI. p. 13.

¹¹ Regarding this place see the note by Dr. Fleet, *Dyn. Kan. Distr.* p. 285.

¹² Different translations have been proposed for this verse by Dr. Fleet, *Dyn. Kan. Distr.* p. 497, and Dr. Bhandarkar, *History of the Dekkan*, p. 87. The version given above differs from that of Dr. Bhandarkar especially as regards the word *pratyupachāram*.

warlike exploits of Vishṇuvardhana need not be discussed here, as they have been treated at great length by Dr. Fleet, who also was the first to identify king Paramardidêva with the Western Châlukya king Permâḍi-Vikramâditya VI., the feudal lord of Vishṇuvardhana.

Vishṇuvardhana's son and successor was **Narasimha**, who married the noble **Êchaladêvi** (vv. 18, 19). Their son was **Vira-Ballâla II.** to whom the rest of the eulogy (vv. 20-36) is devoted. He is said (v. 20) to have acquired the kingdom by worshipping Vajrêśvara. This term seems to refer to Indra; but, as *vajra* is occasionally used also with reference to the *chakra* of Vishṇu,¹ Vajrêśvara may possibly be meant here for Vishṇu. At any rate it is stated in another record² that he had gained the empire by being the favourite of Vijaya-Nârâyana, and in the present inscription also he is represented as an ardent worshipper of Vishṇu (v. 24). After a series of laudatory verses (20-33) and the general statement that the Ângas, Kâlîngas, Vaṅgas, Magadhas, Chôlas, Mâlavas, Pândyas, Kêralas and Gûrjaras were in fear of him (v. 34), the inscription gives in verses 35 and 36 a more detailed account of two of Ballâla's campaigns: 'And by force, he, the strong one,³ defeated with cavalry only, and deprived of his sovereignty, the general **Brahman** whose army was strengthened by an array of elephants, and who had conquered sixty tusked elephants with a single tuskless⁴ elephant, when, on account of an insult to his father, he was tearing the royal fortune from the family of the **Kalachuris**. And cutting off **Jaitrasimha** who was, as it were, the right arm of that **Bhillama**, he, the hero, acquired also the sovereignty over the country of **Kuntaḷa**.'

The general **Brahman** mentioned in the former verse was the councillor and general of the last Châlukya king Sômêśvara IV. His name occurs in several Châlukya records from A.D. 1184-85 to 1186-87,⁵ and in one of them he is called 'a fire of death to the Kalachuryas. Like his father Kâma or Kâvaṇa, he had originally been in the service of the Kalachuryas. Kâvaṇa is mentioned as the *daṇḍanâyaka* of king Saṅkama in a Harihar inscription, and again as the commander-in-chief of all the forces of that king in a Baḷagâṃve inscription of A.D. 1179, and as the *daṇḍanâyaka* of Âhavamalla in a Baḷagâṃve inscription of A.D. 1181.⁶ And Brahman himself is called the *mahâpradhâna*, *sênâdhipati* and *daṇḍanâyaka* of king Sôvidêva in a record of A. D. 1175. The reason for his rebellion is given in our inscription in the words '*nyakkârêṇa pituh.*' Dr. Fleet renders them 'in contempt of his father,' but I doubt that the words admit of such an interpretation. I can only translate them as I have done above, and, considering that the records make it highly probable that Kâvaṇa was still alive when Brahman revolted against his sovereign, I see no difficulty in assuming that the account of the motives of Brahman as given in our inscription is correct. As to **Jaitrasimha**, by whose conquest Ballâla is said to have acquired Kuntaḷa or the southern Marâṭhâ country, there can be no doubt that he is identical with the Jaitasimha mentioned as the minister of the Yâdava king Bhillama in the Gadag inscription of Śaka 1113.⁷ On the other hand, I see no cogent reason why this Jaitrasimha should be identified with Bhillama's son and successor Jaitugi or Jaitrapâla.⁸ The names, it is true, are similar, but if Jaitrasimha had been Bhillama's son, one should certainly expect that

¹ See e. g. *Mysore Inscr.* p. 152.

² *Ibid.* p. 266.

³ *Bhujabhrit* seems to be an equivalent of *bhujabala*, and is apparently used here in allusion to Ballâla's *viruda* Bhujabala, just as *vira* is used in the next verse.

⁴ For *tûbara* the dictionaries give the meanings 'a bull without horns; a beardless man; a eunuch;' here it evidently denotes a tuskless elephant as opposed to *dantin*, the tusked elephant. A revised translation of the verse was given by Dr. Fleet in his *Dyn. Kan. Distr.* p. 464. I differ from him only with regard to the words *nyakkârêṇa pituh.*

⁵ For this and the following dates see Dr. Fleet, *Dyn. Kan. Distr.* p. 464.

⁶ *Mysore Inscr.* p. 117.

⁷ *Above*, Vol. III. p. 217 ff.

⁸ See especially Dr. Bhandarkar, *History of the Dekkan*, p. 106.

this relationship of the two had been hinted at either in the present or in the Gadag inscription referred to above.

Lines 31 ff. then record that the *Pratâpachakravartin*, the glorious **Vira-Ballâladêva**, who was adorned with such titles as 'the refuge of the whole world, the illustrious favourite of the earth, *Mahârâjâdhirâja*, *Paramêśvara*, *Paramabhattachâraka*, the lord of the excellent city of Dvârâvatî, the sun in the sky of the Yâdava family, who has perfection as his crest-jewel, the destroyer of the Maļapas, who is fierce in war, a hero even without anybody to help him, who is brave even when alone, who has success even on a Saturday, the conqueror of hill-forts, a Râma in war, having established his victorious camp at **Lokkiguṇḍi**,— at a lunar eclipse on Saturday, the day of the full-moon of the month **Mârgaśirsha** of the **Paridhâvin** year, when 1114 years¹ had elapsed of the era of the Śaka king,— after having washed the feet of the holy *âchârya* Siddhântichandrabhûṣanapaṇḍitadêva, also called Satyavâkya, who was the disciple of Vidyâbharaṇadêva and the disciple's disciple of Sômêśvaradêva of (the lineage of) the *âchârya* Kâlamukha, granted out of devotion, with oblations of water, the village of **Hombâḷalu** in the **Beļvola** three-hundred, with its boundaries as known before and together with the right to hidden treasures, underground stores, water, stone, gardens, etc., together with the *tribhōga*, together with the full proprietorship of the *ashṭabhōga*, together with the right of appropriating all things such as tolls and fines, for the sake of the *aṅga*- and *raṅga-bhōga* of the Holy one, the *guru* of all moving and immoveable things, the holy god Svayambhû-Trikûṭêśvara, for the sake of repairing anything that might be broken, torn, or worn out through age, etc., for the sake of providing for instruction, and for the sake of feeding, etc., ascetics, Brâhmaṇas and others, making it a *sarvanamasya* grant not to be pointed at with the finger by the king or the king's officials.

Inserted into this portion of the text are eleven verses (37-47) glorifying the god Śiva Svayambhû-Trikûṭêśvara at **Kratuka** and the chief priest (*sthânâchârya*) of his shrine, the said Siddhântichandrabhûṣanapaṇḍitadêva, called also Satyavâkya, of the lineage of the *âchârya* Kâlamukha. Among the verses in praise of the latter, special interest is attached to verse 39, where the Paṇḍit is called the living *lînga* by whom the god who is the lord of the three peaks (*Trikûṭêśvara*) by his three stationary *lîngas*, in the opinion of people became at the same time a lord of four peaks (*chatushkûṭêśvara*). This is an allusion to the legend that Śiva in the form of a *lînga* descended upon the three mountains Kâlêśvara, Śrîśaila and Bhîmêśvara, and that these three *lîngas* marked the boundaries of the country which was in consequence called the Trilînga, Telînga or Telugu country.²

The members of the Śaiva school of Kâlamukha seem to have enjoyed considerable local fame. They were originally established at Baļagâmve, where a quarter of the town was called after them the Kâlamukha Brahmachârin quarter.³ The numerous records at Baļagâmve,⁴ together with the present inscription, the Gadag inscription mentioned above, and another Gadag inscription of the time of Vira-Ballâla II.,⁵ furnish the following line of *âchâryas*,⁶ all of whom

¹ The date is expressed both in words and in figures.

² Arden, *Progressive Grammar of the Telugu Language*, p. 1, [and *Ind. Ant.* Vol. XXI. p. 198 note 13].

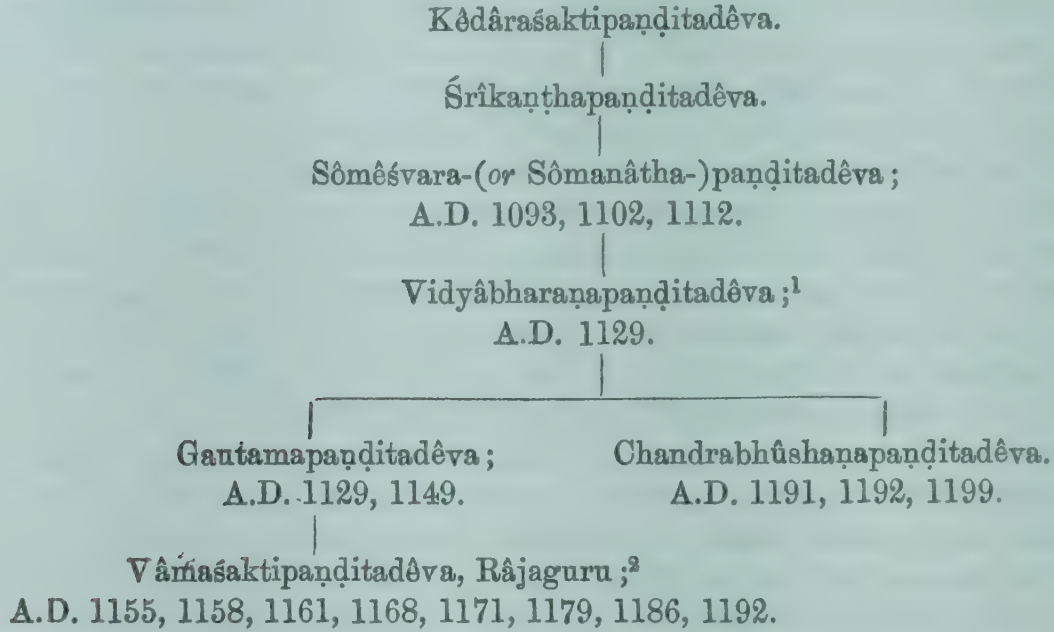
³ *Mysore Inscr.* p. 147, [and above, Vol. V. pp. 220 to 226].

⁴ *Ibid.* pp. 74, 77 ff., 80 f., 83 f., 87, 91, 92, 95 f., 99, 101 f., 105 f., 111, 160, 174.

⁵ *Ind. Ant.* Vol. XIX. p. 155 f. The last two inscriptions record grants in favour of the same temple as the present one.

⁶ Another branch of the lineage of Kâlamukha Chakravartimuni at Baļagâmve is mentioned *loc. cit.* p. 172,

from Sômêśvara onwards, with exception, of course, of Chandrabhûshana, were in the service of the temple of Dakshina-Kêdârêśvara at Baḷagâmve :



Lines 46 ff. contain the usual benedictive and imprecatory verses, and the inscription ends with the statement that, by order of king Ballâḷadêva, the *śâsana* was composed by Agniśarman, an emperor among the learned.

The date of our inscription corresponds, as shown by Prof. Kielhorn, to Saturday, the 21st November A.D. 1192, when there was a lunar eclipse visible in India, commencing 0 h. 18 m. before mean sunrise.

Of the localities mentioned, Kratuka is the modern Gadag itself; Lokkiguṇḍi, the modern Lakkunḍi, 5 miles east-south-east of Gadag ; and the village of Hombâḷalu, the modern Hombal, 7½ miles north-west of Gadag.

TEXT.³

- 1 Svasti ◎ Trailôkyam pâlyatê yêna sadayam sat[t*]va-vṛttinâ | sa dêvô Yadu-sârddûlaḥ Śrî-patiḥ śrêyasê sstu vaḥ || [1*]
- 2 Dêvaḥ samasta-sâmantha-mastaka-nyasta-śâsanah | â-chamdr-ârkkam nṛipah pâyâd=bhuvam=ambhôdhi-mêkhalâm || [2*]
- 3 Âsît=kshirau kshatriya-puṁgavânâm⁴ śirô-manīḥ śrî-Yadu-nâmadhêyah | yad-anvavâyê sa Harir=dhḍha(ḍḍha)ritrî-bhâr-âvatâr-ârttham=aḷô=pi jātaḥ || [3*] Tad-anvavâyê
- 4 bahavô babhûvur=bhbhu(bbhu)j-ôdbhavâ viśruta-kîrtti-bhâjaḥ | ady=âpi lôkê charit-âdbhutâni yêshâm purânêshu paṭhamti samtaḥ || [4*] Kâla-kramêṇ=âtha babhûva kaśchin=mahî-
- 5 patis=tatra Saḷ-âbhidhânaḥ | kulasya kṛitvâ vyapadêsam=anyam vismâritô yêna Yarus=tad-âdyah || [5*] Kên=âpi bra(vra)ti-patinâ sva-dêvakâryyê sârddûlam grasitum=upâgataṁ ni-
- 6 hantum | âdishtaḥ Śâsakapurê sa hoy=Saḷ=êti prâpat=tam kila vinihatya Hoysaḷ-âkhyâm || [6*] Tataḥ-prabhṛiti tad-vamêḥ pravṛittam Hoysaḷ-âkhyayâ | sârddûlâś=cha dhvaja-

¹ Vidyâbharana is once called the younger brother of Sômêśvara ; *ibid.* p. 91.

² A pupil of Vâmaśakti was probably Svâmidêva or Sâvidêva, of whom in an inscription at Baḷagâmve dated in A.D. 1181 it is said that 'his head was marked by the lotus hands of the excellent *muni* Vâmaśaktîśa, the Śiva seer ;' compare *ibid.* p. 119.

³ From an impression supplied by Dr. Fleet.

⁴ The second *anusvâra* of this word has been drawn out by the engraver into an ornamental figure.

- 7 sy=âsîd=amkaḥ śatru-bhayamkaraḥ || [7*] Aparêshu cha tad-râjyam bhuktavatsv=atha râjasu | **Vinayâditya** ity=âsîd=kramaśaḥ prithivîpatih || [8*] **Eṇeyamg-âbhidhânô** ṣ bhûn=nṛipati-
- 8 s=tasya ch=âtmajaḥ | guṇair=ananya-sâmânyaiḥ prakhyâtaḥ prithivî-talê || [9*] **Atha tasy=âpi Ballâla-Vishṇuvarddhana-nâmakau** | abhûtâm=âtmajanmânâv=**Udayâditya-**
- 9 paśchimau || [10*] Têjasvinau bhûta-hita-pravṛittau loka-pûjitaḥ | yâv=abhâsayatâm viśvam sūryâ-chandramasâv=iva || [11*] **Raṇa-sîrasi yêna balinâ gajapatim=âkramya nija-turamgêna** [1*]
- 10 vinipâtya **Jagaddêvam** sapt-â[m*]gam tasya ch=âpahṛitam || [12*] **Tatr=âgrajê nijam râjyam=upabhuktavati kramât** | anujô=pi chiram râjyam hubhujê **Vishṇuvarddha(rddha)naḥ** || [13*] **Yô dêsam=agrahâ-**
- 11 rîkritya samastam nijam sva-râjy-ârttham | âchakrâm=Ôchchangi-prabhṛitîn=anyân=dvishad-dêsân || [14*] **Ârabhya nija-nivâsâd=Belvola-paryyamtam=akhiḷam=api vishayam** | âkramya
- 12 yêna dhautam turaga-vapuh **Kṛishṇavêrnṇâyâm** || [15*] **Yah smâryatê niyuktaiḥ pratyupachâram nripêshv=asâdhyatayâ** | **Paramarddidêva-nripatêr=Hoysaḷam=ava-**
- 13 dhâray=êti muhuh || [16*] **Yên=âgrahârâḥ kratavô mahâdânâni shôḍaśa** | anyâny=api cha puṇyâni paunahpuṇyêna chakrirê || [17*] **Narasimha** iti khyâtô jâta-
- 14 s=tasy=âtmajô nripaḥ | yasya varṇnayitum n=aiva śakyantê mādṛisair=ggunâḥ || [18*] **Tasya Śrîr=iva Daity-ârêḥ Śamkarasy=êva Pârsvatî** | âsîd=**Êchaladêv=** iti mahâ-dêvî kul-ôdgatâ || [19*]
- 15 © Tên=âpi tasyâm=atula-prabhâvô **Vajrêśvar-ârâdhana-labdha-râjyaḥ** | jâtaḥ sutô dôr-vva(bba)la-chakravarttî śrî-Vira-Baliâla iti prasidhdha(ddha)ḥ || [20*] **Mâdhyasthyên=ônnatyâ kâmachana-**
- 16 vibhavêna vibudha-sêvyatayâ | yô jaṃgama iva **Mêrur=mmahîbhṛitâm=agranîr=jjagati** || [21*] **Sim-âtikrama-bhîrôr=atigambhîrasya vipula-sat[t*]vasya** | ratnâ-
- 17 karasya yasya cha na kô=pi lakshmîvatôr=bhbhê(bbhê)daḥ || [22*] **Charitam Bharat-âdînâm=api bhuvanê tâvad=êva bôdya(dhya)m=iha** | loka-ôttarâ na yâvad=dṛisîyantê yasya sâdhu-gu-
- 18 nâḥ || [23*] **Vishṇau nisargga-sidhdhâ(ddhâ)m bhaktim¹ yasy=âdya paśyatâm pumsâm** | **Pahrâd-âdi-kathâ** api na vismayâya prakalpantê || [24*] **Tan=na tapas=tan=n=êshtam tan=nâ hutam tan=na dânam=ast=iha** | a-
- 19 sakṛin=na yêna vihitam dêsê kâlê cha [pâ]trê cha || [25*] **Strîshv=arbbbha-(rbbha)kêshu sûdrêshv=anyêshv=api yêshu kêshuchij=jagati** | sô ṣ sti na janô vidhattê yah pâpam yatra sâsitarî || [26*] **Shat-tarkka-**
- 20 kâvya-nâṭaka-Vâtsyâyana-Bharata-râjanîtiḥ cha | anyêshu têshu têshu cha sâstrêshv=akhiḷêshu yah kuśalaḥ || [27*] **Sarvvêshu darśanêshu cha bhuvî târkkika-chakravarttinô**
- 21 yasya | n=aiv=âsti prativâdî vâdi-mada-dvirada-kêsarinah || [28*] **Sarvv-âyudh-âjîva-puraḥsarêṇa samasta-vidvaj-jana-vallabhêna** | sâstrâṇi sâstrâṇi cha yêna loka sa-
- 22 nâthatâm=adya chirâd=gatâni || [29*] **Yan-nâmadhêyam=api viśva-[vi]lâsinînâm loka vaśîkaraṇa-karmmaṇi sidhdha(ddha)mamtraḥ** | tasya **pragalbha-vanitâ-kusumâyudhasya**

¹ Originally *bhaktiḥ* had been engraved, but the lower dot of the *visarga* seems to have been effaced.

- 23 saubhâgya-varṇṇana-vidhau katamaḥ samartthaḥ || [30*] Vishvag-vâji-khura-prahâra-
dalita-kshônî-taḥ-prôchchalaḥ-dhûlî-dhvâmta-nimîlit-âkhiḷa-diśi¹ dvamdva-
pradôsh-âgamê | dût=fî-
- 24 v=âtipatîyasi muhur=iha svas-sundarîbhiḥ samam vîrâṇam=âbhisâraṇam vitanutê
yat-khadga-yashtîr=dvishâm || [31*] Śaśvad=yat-sama* âvatâra-pisunêshv=
âhanyamâ-
- 25 nêshv=itas=tûryyêshu sva-pati-praṇâśa-chakitâḥ kshubhyanty=arâti-striyaḥ | apy=
êtâḥ subhata-svayamvara-kritê maṇḍâra-mâlâm=itô hastâbhyâm parigrihya nâka-
- 26 vanitâḥ sajjîbhavanty=ambarê || [32*] Yasmin=Hoysala-bhûmipâla-dharaṇî-sâmrâjya-
simhâsanâd=ârûḍhê sati matta-vâraṇapatêr=yyudhdhâ(ddhâ)ya pûrvv-âsanam |
sadya[h*] sva-
- 27 sva-kula-kram-âgata-mahî-sâmrâjya-simhâsanât=pratyartthi-kshitipâlakair=api raṇê
valmîkam=âruhyatê² || [33*] Yasmin=dig-vijay-ârttham=udyatavati prasthâna-
bhêrî-ravê
- 28 gambhîrê sphuṭam=uchcharaty=avanibhritsv=anyêshu vârtt=aiva kâ [i*] dûrâd=
Aṅga-Kaṭiṅga-Vaṅga-Magadhâś=Chôlâs=tathâ Mâlavâḥ Pâmḍyâḥ Kêraḷa-Gûrjjara-
prabhritayô=py=ujjhanti sadyô dhri-
- 29 tim || [34*] Nyakkârêṇa pituḥ śriyam Kalachuri-kshatr-ânvayât=karshatâ yêṇ=
aikêṇa hi tûbarêṇa karîṇâ shashtîr=jjitâ dantinâm | tam cha Brahma-
chamûpatim gaja-ghaṭ-â-
- 30 vashṭabdha-sainyam haṭhâd=yêṇ=âśvair=api kêvalair=bhbhu(bbhu)ja-bṛi(bhṛi)tâ
nirjjitya râjyam hṛitam || [35*] Uchchhidya Jaitrasimham dakshinam=iva
tasya Bhillamasya bhujam | vîrêṇa yêṇa labdham Kuntala-dêś-âdhi-
- 31 patyam=api || [36*] ◎ Sa cha samastabhuvanâśraya-śrîprithvivallabha-
mahârâjâdhirâja-paramêśvara-paramabhaṭṭâraka-Dvârâvatî p u r a v a r â d h î ś v a r a -
Yâdavakulâmbaradyu-
- 32 maṇi-samyaktvachûḍâmaṇi-malaparolgamḍa-kadanaprachamḍa-asahâyaśûra-êkâṅga v î r a -
śanivârasidhdhi(ddhi)-giridurggamalla-chaladamka Râma-ity-âdi-samasta-prasasta-n â m -
âvalî-vi-
- 33 râjamâna[h*] śrîmat-pratâpachakravartti-śrî-Vîra-Ballâla-dêvô Lokkigumḍi-nivêśita-
vijayaskamdhâvâraḥ || ◎ Asti Svayambhûḥ Kratuk-âbbhidhânê grâmê
Trikûtêśvara-
- 34 nâmadhêyaḥ [i*] Śivaḥ samasta-kshitipâla-maṇi-manî-prabhâ-ramjita-ramya-pîṭhaḥ
|| [37*] Tasya sthân-âchâryyaḥ Kâlamukh-âchâryya-samtati-prabhavaḥ |
Sidhdhâm(ddhâm)tichamdrabhûshanapam-
- 35 ðitadêv-âbbhidhô ssti munîḥ || [38*] Tam Trikûtêśvaram dêvam lingais=taiḥ
sthâvarais=tribhiḥ | jaṅgamêṇa samam yêṇa chatuḥkûtêśvaram³ viduḥ || [39*]
Satata-śarîr-ârdhdha(rddha)-sthita-Gaurî-bhṛîśa-saṅgamâ-
- 36 d=vadhûshv=adya | Śiva iva virajyamânô yô bhâti brahmacharyyasthaḥ || [40*]
Yaś=cha || Kula-śailêshu chalatsv=api maryyâdâm=atipatatsu simdhushu cha |
satyam na Satyavâkya-dvitîya-
- 37 nâmâ parityajati || [41*] Anyatra kâbya(vya)-nâṭaka-Vâtsyâyana-Bharata-râjanîty-
âdau | [n=ai]va kathâ-sidhdhâ(ddhâ)ntêshv=akhiḷêshv=api yasya n=âsti samaḥ
|| [42*] Yêṇa cha || Âḍṛîśyêta kadâ-

¹ Read -prôchchhalad-dhûlî-; compare *Kathâsaritsâgara*, 101, 291: gulpha-daghn-ôchchhalad-dhûlâv (*kârdgrihê*).

² Compare Mr. Rice's *Inscr. in the Mysore District*, Part II. p. 206, line 7, and, as pointed out to me by Prof. Kielhorn, *Ind. Ant.* Vol. XIV. p. 69, l. 18.

³ Read *chatushkê*.

- 38 chid=viśrāmō vāridhau taramgāṇām | na tv=ēva kṛipā-bhājā pradīyamānē śśnatām
sat[t*]rē || [43*] Annēn=aiva na kēvalam=api tu suvarṇṇ-aushadh-āmbu-
vastr-ādyaiḥ | antō n=āsti ja-
- 39 nānām nirantaram tarpyamāṇānām || [44*] Yēna ch=ātra sthānē || Udhdhṛi-
(ddhṛi)tya jīrṇam=akhilām nirmāya cha nūtana[m] puram ramyam |
dēv-āntikam=āntā vēśyā-vithī sthitā parataḥ || [45*]
- 40 Amṛit-ōpama-pānīya-pūrṇā pushkaraṇī¹ kṛitā | vanam cha Nandana-[sām]yam nānā-
pushpa-latā-vṛitam || [46*] Kim jalpitēna bahunā grāva-prākāra-valaya-bāhyam=i-
- 41 ha | yad=yat=samasti tat=tat=samastam=api tasya nirmāṇam || [47*] © Tasya
bhagavataś=charāchara-gurōḥ śrī-Svayambhū-Trikūṭēśvara-dēvasy=āṅga-raṅga-bhōga-
khaṇḍa-sphuṭita-jīrṇ-ōdhdhā(ddhā)-
- 42 r-ādy-arttham vidyā-dān-arttha[m] tapōdhana-brāhmaṇ-ādi-bhōjan-ādy-arttha[m] cha
Beḷvola-triśat-āntarggata-Hombāḷalu-nāmadhēya-grāmam pūrvva-prasidhdha(ddha)-
sīmā-samanvitam nidhi-nikshēpa-
- 43 jaḷa-pāshān-ārām-ādi-sahitam tribhōg-ābhya[m]taram=asṭabhōga-tējah-svāmīya-yuktaṁ
śulka-damḍ-ādi-sakala-dravy-ōpārjjan-ōpētām Śakanṛipakāl-ātita-samvatsara-śa-
- 44 tēshu chaturddaś-ādhikēshv=ēkādaśasu amkatō=pi 1114 varttamāna-
Paridhāvi-samvatsar-āntarggata-Mārggaśirsha-paurṇamāsyām Śanaishchara-
vārē sōma-grahāṇē tasya Kālamukh-ā-
- 45 chāryya-Sōmēśvaradēva-praśishyasya Vidyābharanadēva-śishyasya Satyavākya-āpara-
nāmadhēyasya śrīmad-āchāryya-Sidhdhā(ddhā)ntichamdrabhūṣaṇapamḍitadēvasya
pāda-prakshā-
- 46 lana[m] kṛitvā rājñā rājakīyair=apy=anamguliprēkshaṇīyam sarvvanamasyam kṛitvā
dhārā-pūrvvakam bhaktyā dattavān || © Asya cha dharmasya samrakshaṇē
phalam=ida-
- 47 m=udāharanti sma tapō-mahima-sākshātkṛita-dharma-sthitayō Manv-ādayō mah-
arshayaḥ || Bahubhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ | yasya
- 48 yasya yadā bhūmis=tasya tasya tadā phalam || Gaṇyantē pāmsavō bhūmēr=
gganyantē vṛiṣṭi-bimḍavaḥ | na gaṇyatē Vidhātr=āpi dharmma-samrakshaṇē
phalam || Apaha-
- 49 rataḥ samarthasy=āpy=udāsīnasya tair=ēva viparītam=api phalam=udāhṛitam || Sva-
dattām para-dattām vā yō harēta vasumdharam | shasṭīm varsha-sahasrāṇi
vishṭhā-
- 50 yām jāyatē kṛimih || Para-dattām tu yō bhūmim=upahimsēt=kadāchana | sa
badhdhō(ddhō) vārunaiḥ pāsaiḥ kshipyatē pūya-sōṇitē || Kulāni tārayēt=kartā
- 51 sapta sapta cha sapta cha | adhō śdhaḥ pātayēt=dharttā sapta sapta cha
sapta cha || Api Gaṅg-ādi-tīrtthēshu haṁtur=ggām=atha vā dvijam | nishkṛitih
syān=na dēvasva-brahmasva-hara-
- 52 nē nṛiṇām || Viṁdhy-ātavīshv=atōyāsu śushka-kōṭara-śāyinaḥ [i*] kṛiṣṇa-sarppā
hi jāyamtē dēva-dravy-āpahārakāḥ || Karmmaṇā manasā vāchā yah
- 53 samarthō=py=upēkshatē | sa syāt=tad=aiva chaṁḍāla[h*] sarvva-karmma-
bahishkṛitaḥ || Ata ēv=āha Rāmachandraḥ || Sāmānyō=yam dharmma-sētur=
nṛipāṇām kālē kālē
- 54 pālānīyō bhavadbhiḥ | sarvvān=ētān=bhāvinah pārtti(rtthi)v-ēmdrān=bhūyō bhūyō
yāchatē Rāmachandraḥ || Mad-vamśajāḥ para-mahīpa-
- 55 ti-vamśajā vā pāpād=apēta-manasō bhuvi bhāvi-bhūpāḥ | yē pālayanti mama
dharmmam=imam samagram tēshām mayā virachitō smjajir=ēsha
- 56 mūrdhni || © Ballāḷadēva-nṛipatēr=ādēśād=Agnīśarmmaṇā rachitā | śāsana-
padhdha(ddha)tir=ēshā sārāsvata-sārvvabhaumēna(ṇa) ||

¹ Read *pushkarinī*; but compare Pāli *pokkharanī*.

No. 11.—NILGUND INSCRIPTION OF THE TIME OF AMOGHAVARSHA I.;
A.D. 866.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This inscription is now brought to notice for the first time. And I edit it from an ink-impression obtained by me in 1887. I edit it, partly because it is interesting in itself, and partly because it is closely connected with the Sirûr inscription, of the same date, of which a version has been given by me in the *Ind. Ant.* Vol. XII. p. 215 ff. A revised version of the latter record will be given shortly, in the course of some papers which will illustrate the development of the alphabet of the Kanarese country during the ninth century A.D.¹ And it is convenient to publish the Nilgund record first, because, as far as the words *Annigereyol=ire* in line 22, it was based on the same draft on which was based the same part of the Sirûr record, and, though on the one hand parts of it could hardly have been deciphered without the help of the Sirûr record, on the other hand it supplies a few *aksharas* which are illegible in the Sirûr record and could not be supplied from any other source.

Nilgund is a village about twelve miles S. W. $\frac{1}{2}$ W. from Gadag, the head-quarters of the Gadag tâluka of the Dhârwar district. It is shewn in the Indian Atlas sheet No. 41 (1852) as 'Neelgoond.' The modern form of the name is carried back to A.D. 1379 by the Dambal grant of that year, which mentions the place, in Nâgarî characters and in a Sanskrit verse, as Nilagunda.² The present record gives its name in the older form of Nîrgunda;³ the purport of it places Nîrgunda in a circle of villages known as the Mulgunda twelve, which, again, it places in the Belvola three-hundred district; and Mulgunda, from which the circle took its name, is, of course, the modern Mulgund, about two miles on the south-east of Nilgund. The inscription is on a stone tablet which was found standing in front of the house of Ângaḍi-Râchappa, in the village of Nilgund.

At the top of the stone there are sculptures, of which the principal ones are the goddess Lakshmî, squatting and facing full-front, with an elephant, on each side, standing towards her: the tips of the trunks of the elephants, which are uplifted, meet above her head, and each of them holds something which may be either a flower or a water-pot or some sacred symbol; and above them, and perhaps supported by them, there is a smaller image, representing probably Vishṇu, squatting and facing full-front. Below the figure of Lakshmî, there is a *svastika*. On the proper right of the latter, there are a cow and a calf; and on the proper left, two objects which, in the sketch submitted to me, look like a thick-set bush and a flowering plant, each in a tub or stand.—The writing covers an area about 3' 4 $\frac{1}{2}$ " broad by 5' 11 $\frac{1}{2}$ " high. Lines 1 to 15 are in a state of fairly good preservation. Lines 16 to 25 have suffered a great deal of damage; and there are many syllables here, in addition to those which I have placed in square brackets, which could hardly have been deciphered with any certainty, if at all, without the help of the Sirûr inscription. Lines 26 to 35, also, are considerably damaged, but not to the same extent.—The characters are Kanarese, boldly formed and well executed. They are of a good antique square and upright style, presenting an appearance much older than that of the characters of the Sirûr inscription, of the same date, of which a collotype will be published hereafter. And the size of them ranges from about $\frac{3}{4}$ " in the *ya* of *traya*, line 12, to about 1 $\frac{1}{2}$ "

¹ See a remark made on page 74 above.

² *Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 357, text line 129.

³ The dental *nā* can be recognised clearly in the impression, both in *Nirggundada*, line 26, and in *Mulgunda*, line 2; and it is, of course, exactly what we should expect. The Nilgund inscription of A. D. 982, however, for some reason or other gives the name as Nîrgunḍa, with the lingual *ṇā* (above, Vol. IV. p. 206, text line 20).

in the *la* of *Kulappayyaṃ*, line 22. Only the first part of the ink-impression, containing lines 1 to 13, is suitable for reproduction; and here the largest *akshara* seems to be the *kā* of *kānt-ēndu*, line 3, which is about $2\frac{1}{8}$ " high. The record uses final forms of *t* in line 16, of *n* in lines 28 and 33, of *r* in line 27, and of *l* in lines 25 and 27 (twice). And it marks, in the usual way, the difference between the lingual *ḍ* and the dental *d*; this can be recognised in the *ḍā* of *Gauḍān*, line 6, though the *akshara* is somewhat damaged. As regards palæography, the record, which belongs to the transitional period, favours the older rather than the later types, not only in general style, but also in details. The *kh* occurs twice: in *likhitam*, line 35, it is somewhat damaged, and it is difficult to decide whether we have there an old square *kh* rather loosely formed, or a later cursive *kh*; but in the *kha* of *śamkha*, line 12, No. 14, we have clearly the later cursive character. The *j* is damaged and undeterminable in *vijaya*, line 19, and *rājyābhivṛiddhi*, line 20; but in every other instance it is unmistakably the old square *j*, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 19 and 20: in the lithograph, the intended form of the character is recognisable best in the *ja* of *dhirāja*, line 9, No. 22. The *ñ* occurs three times, in *ōttuṅga*, line 13 (the last *akshara* but one), and *Nṛipatuṅga*, line 17, and *saṃvatsaraṅgaḷ*, line 19-20: in each instance, it is damaged and not determinable with certainty; but such marks as are recognisable, indicate that in each case it follows the usual rule which connects it with the *j*, and is of the old square type, with the closed form. The *b* is damaged and undeterminable in *baraṃ*, line 17, and *bbrāhmaṇarumaṃ*, line 29; but in every other instance it is unmistakably the old square *b*, of the closed form, and there is no reason to infer anything else from such marks as are discernible in lines 17 and 29: the intended form of the character is recognisable best in the *bdha* of *labdha*, line 3, No. 24. The *l* is damaged and undeterminable in *Lattalūra*, line 16, *Lakshmīvallabhēndra*, line 17, *salutt-ire* and *kālātīta*, line 18, *salutt-ire*, line 20, *Kulappayyaṃ*, line 24, *kālaṃ*, line 26, and *kālē-kālē pālanīyō*, line 34: in the *li* of *maṇḍalikarkkalā*, line 10, No. 23, and in the *lā* of *lāñchanam*, line 16, we have the later cursive *l*, and so also in the upper *l* in *vallabhō*, line 5, *ella*, line 12, and *kallaṃ*, line 35; but in every other instance we have unmistakably the old square *l*, and the intended form of it is illustrated very well by the *la* of *alaṃkṛitaṃ*, line 3, No. 20; the formation of it here exhibits, though not to a very marked extent, the prolongation, with a sweep to the right, of the downstroke that makes the end of the letter, which (as will be shewn more clearly hereafter) had been the first step in the development of the later cursive type from the old square type.—As regards the language, we have Sanskrit ordinary verses in lines 1 to 8, and Sanskrit benedictive and imprecatory verses in lines 30 to 35, with, among them, a verse in praise of the god Viṣṇu which seems rather out of place there; the remainder of the record is in Kanarese, of the archaic type, in prose. The record uses two words which are not included in dictionaries; namely, in line 10, *prātirājya*, employed in the sense of *pratirāja*, 'a hostile king';¹ and in line 24, *rājaśrāvita*, for which the best translation seems to be 'a royal decree.'² In *Vāraṇḍsiyul*, line 27, we have the locative ending *ul*, which, in genuine records, is of sufficiently rare occurrence, as compared with the endings *ol* and *al*, to be

¹ See above, Vol. III. p. 104. I owe this reference to Prof. Kielborn.

² The word *rāja-śrāvita*,— or *rājā-śrāvita*, as sometimes written, and perhaps in the present record, but wrongly,— means, literally, 'caused to be heard by the king, spoken by the king.' It has been met with before, in an inscription of the period A.D. 680 to 696 at Baḷagāmi, where we have *rāja-śrāvitam=āge*, "on a royal decree being (issued)," i.e. "under or in accordance with a royal decree" (*Ind. Ant.* Vol. XIX. p. 145, text line 11-12), and in an inscription of the period A.D. 733 to 747 at Aihoḷe, where we have *rājā(ja)-śrāvitam mahājanamum naka(ga)ra-śrāvitam*, "a decree by the king, a decree by the *Mahājanas* and (the people of) the city" (*id.* Vol. VIII. p. 286, text line 4-5; it may be noted here that, at the end of line 5 of this record, the correct reading is *Vāraṇḍsiol*, for *Vāraṇḍsiyol*).—The Āḍūr inscription helps to illustrate the term, by giving us [*vi*]śrāvya, "having caused to be heard everywhere, having made proclamation" (*Ind. Ant.* Vol. XI. p. 69, text line 7-8).—We have the same erroneous lengthening of the *a* of *rāja* in *rājā(ja)-rakshitam dharmma*, "a religious grant protected by the king," in the Bēlūr inscription of A.D. 1021 or 1022 (*id.* Vol. XVIII. p. 274, text line 37).

worth noting.¹—As regards orthography, the only points that present themselves are (1) the use of *ri* for *ṛi* in the word *srishṭi*, lines 12 and 33, though everywhere else the vowel seems to be used correctly; and (2) the occasional omission to double a consonant after *r*, in the second *jayati*, line 1, in *Gūjarāṁś*, line 6, in *ārtham*, line 25, in *brahma-svam*, line 31, and in *nṛipāṇām*, line 34.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amôghavarsha I., who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. It mentions him by also the *birudas* of Atiśayadhavala, Lakshmīvallabhendra,² and Nṛipatuṅga. His proper name is not yet known. But, from the way in which his sovereignty is likened to the sovereignty of the god Vishṇu, and from the attribution to him, in that passage, of the *biruda* Lakshmīvallabhendra or “chief among the husbands or favourites of Lakshmī or Fortune,” and of the epithet *surāsuramardana* or “subduer of gods and demons,” which would hardly be appropriate in any ordinary description of a king, it seems likely that his name either was Nārāyaṇa or Vishṇu, or else was a name beginning with the word Vishṇu. It mentions an officer of his, named Dēvaṇṇayya, who,—residing at Annigere,³ which is the modern Anṇigere

¹ The following other instances, the dates of which are known or can be fixed approximately, may usefully be put together here, from genuine records, and from others for questioning which there are no *prima-facie* grounds. *Vāraṇasīvadul*; *Ind. Ant.* Vol. XIX. p. 145, line 13; at Balagāmi; of the period A.D. 680 to 696: and, in line 15 of the same record, *elpattarūlam*, in which we have the copulative or emphatic ending *am* after the *ul*. *Tiṁgalul*, *pūrṇamāsādul*, *vishupadul*, *gānadul*, and *Vāraṇasīyul*; *Ind. Ant.* Vol. VIII. p. 285, lines 2 to 5; at Aihole; A.D. 708. *Ūruḷ* and *okkalul*; *Ep. Carn.* Vol. III., My. 55; at Varuṇa; A.D. 765 to 805. *Okkalul* again; *Ep. Carn.* Vol. IV., Hg. 93; at Maṭakere; about A.D. 783. *Ma(ṇḍa)vindilarul* and *ndyakarul*; *Ind. Ant.* Vol. X. p. 39, No. 2, lines 6, 8; at Gūlgānpode; A.D. 850 to 900, or somewhere thereabouts. *Pathadul*, *besadul*, and *kōṭeyul*; *Ep. Carn.* Vol. III., Nj. 75; at Husukūru; A.D. 870-71. *Nāḍimul*; *Ep. Carn.* Vol. IV., Hg. 103; at Kaṭṭemaṇṇaṇahalli; A.D. 870-71 to about A.D. 908. *Nāḍul*; *Ep. Carn.* Vol. III., Nj. 134; at Nandigunda; A.D. 1021; and further on in this record we seem to have a very exceptional locative, *baḍagalalu* or *baḍagalal*.—We can now recognise *ulle*, as a development of the *ul*-ending, in *Maṇḍagalulle*, “at (the village of) Maṇḍal,” in *Ind. Ant.* Vol. X. p. 103, line 8; at Mahākūṭa; A.D. 696 to 733-34. And we have the same ending presented in *saṅghadulle* and *Kaḷṇappinulle*, in *Inscrs. at Śrav.-Beḷ.* Nos. 31, 34; date not yet fixed.

² See page 106 below, note 2.

³ This name occurs in line 22 of the text. In other ancient records, as far as they have come under my notice, it is always written with the lingual *ṇṇ*,—Anṇigere, and the vowel is sometimes marked long,—Anṇīgere. A half-Sanskritised form, in which *taṭṭāka* is substituted for *kere*, occurs in a verse in a record of not long after A.D. 1176 (*Inscrs. at Śrav.-Beḷ.* No. 42): the transcription gives there, also, the lingual *ṇṇ*; and the metre marks the vowel as short,—Anṇitaṭāka. Whatever may be the explanation of the use of the dental *nn* in the present record and in the Sirūr inscription, we may take it as tolerably certain that the more correct form of the name was always that with the lingual *ṇṇ*. The vowel, no doubt, was liable to be used either short or long.—As regards the etymology, the first component of the name may be a proper name; or it may be a variant of *anne* (1), ‘excellence, purity,’ or of *anne* (3), = *ḍṇi* (3), which occurs in *ḍṇikallu*, ‘a hailstone,’ and (see, particularly under *ḍḷi*, 1) may perhaps mean ‘water, cloud, or rain;’ or it may quite possibly stand for *haṇṇi*, ‘the sunflower,’ which we have in the name Haṇṇikeri (see further on in this note), on the analogy of *ḍgu* for *hōgu* (above, Vol. V. p. 262). With the dental *nn*, there does not seem to be any word *anni*; and the words *anne* (1), (2), and (3), do not give any suitable meaning.—As regards the modern form, the compilation *Bombay Places and Common Official Words*, issued in 1878, certifies it as ‘Anṇīgêri,’ with the lingual *ṇṇ* and the long *i*: but I feel tolerably certain that, in giving *gêri*, = *kêri*, ‘a street,’ instead of *gere*, = *kere*, ‘a tank,’ it does not even represent any correct modern custom outside official circles; for, to the best of my remembrance, the inhabitants of the town always pronounce the name as Anṇigere. The Indian Atlas sheet No. 41 (1852) has ‘Anigeeree,’ which rather suggests that the writer was thinking of *giri*, ‘a hill.’ The Map of the Dhârwar Collectorate (1874) has ‘Annehgeree,’ which suggests that the person who then took down the name, heard, correctly, *gere*. The Postal Directory of the Bombay Circle (1879) has ‘Annigeri.’ And the Dhârwar volume (1884) of the *Gazetteer of the Bombay Presidency* uses that same form; e.g. pp. 389, 440, 650, 651.—In connection with the official certification of the modern name as ‘Anṇīgêri,’ I may add the following remarks, which will be of use in respect of some other names also. In the Kanarese districts of the Bombay Presidency, there is a constant tendency to substitute *i* for the final *e* of nominal bases and verbal roots,—for instance, *mane*, ‘a house,’ will just as often, if not more frequently, be written *mani*, and *kare*, ‘to call,’ often becomes *kari*, for conjugational purposes; also, the old character *ṛ* has passed out of use altogether; and the mark which distinguishes the long *ī*, *ē*, and *ō*, is rarely, if ever, used in writing. The result is that a nondescript word *kari* is

or Annigere, about twelve miles west of Gadag,— was governing the Belvola three-hundred district. And it mentions also a relative of Dēvaṇṇayya, probably named Kulappayya, who was governing the circle of villages known as the Mulgunda twelve. The object of it is to record an assignment of the tax on clarified butter or ghee. The assignment was made under

used to represent, indifferently, either *kere* (*keṛe*), 'a tank,' or *kēri*, 'a street,' and it is impossible to decide which it represents, as the final of a place-name, unless one can hear the name pronounced by a resident of the village itself, or can find it in an ancient record. In cases in which I have been unable to ascertain whether the real termination is *kere* or *kēri*, I have used that nondescript word *keri*, as a reminder to myself that the name has not been determined; and it is for that reason that I have written, for instance, Kaṭṭageri, Beṇḍigeri, and Haṇṇikeri (*Dyn. Kan. Distrs.* pp. 448, note 1, 526, 556). There is, perhaps, more trouble with the words *kere* and *kēri* than in any other detail. But no one, who has not tried it in person, can realise how difficult it is to get at the really correct and undeniable spelling of many a place-name, unless some indication is derivable from an ancient record. My experience is that, among modern publications, the older sheets of the Indian Atlas, though by no means infallible, are in many respects the best guide, in spite of the want of any definite system in them, or rather, because no attempt was made in them to aim, in vain, at any uniformity of system on lines which, at that time, had hardly become definitely fixed even among scholars. The revised sheets are not so useful a guide, because in them (as also in the Bombay Survey sheets) the spelling is adapted to the modern official system. The chief features of this system are, the use of *a*, *á*, *i*, and *u*, instead of *u*, *a*, *ee*, and *oo*, and the use of *d*, instead of *r*, for the lingual *ḍ*. It would be good enough, if it were in safe hands; that is to say, under the control of someone who could determine the exact correct spelling everywhere, and could enforce the uniform use of it. But it is not in such hands. It frequently gives the long *á* where it ought to give the short *a*, and *vice versa*. It has a particularly weak point, in failing to make any distinction between the dental *d* and the lingual *ḍ*, which latter usually appears as *r* in the older sheets of the Indian Atlas. It has produced such monstrosities as 'Kánara' and 'Kánarese,'—(supposed to be critical forms),—instead of the purely conventional but thoroughly well established words Kanara and Kanarese. And, as specific instances of the failure of this system in official hands, we may quote, from the Bombay Survey sheet No. 272 (1894), Kanvad and Kutvad, which are given there instead of Kanvād and Kutvād, and Shirti instead of Shirhatti, and, from sheet No. 239 (1887), Bagni, instead of Bágni (regarding these names, see *Ind. Ant.* Vol. XXIX. p. 278 and note 23, p. 276, and p. 277, note 17). The best way to determine the real name of a place, is, naturally, to make local inquiries in person. And it is, of course, the cultivators and the hereditary village-officials,—not the district officials and their clerks,—who can best furnish information as to the true names of their villages. But what they pronounce, has frequently to be written down by an ordinary clerk who takes no real interest in the matter. And that is where all the mistakes come in now, and, apparently, came in in earlier times also.—In illustration of the way in which the cultivators can help towards the identification of ancient places, we may refer to the case of Bāgalkōṭ in the Bijāpur district. The cultivators call it Bāṅgaḍkōṭe. This name is accounted for, though the exact form of it is not absolutely justified, by the fact that the ancient name of the place was Bāgaḍageyakōṭe, Bāgaḍigeyakōṭe (see *Ep. Ind.* Vol. II. p. 170). This name, adduced by the cultivators, first put me in the way of identifying Bāgaḍage with Bāgalkōṭ. And, in addition to the epigraphic passage which I then quoted, I may now refer to a record of A.D. 1049 at Sirūr, eight miles on the south-east of Bāgalkōṭ, which mentions *Bāgaḍagā-rājapatha*, "the highway to Bāgaḍagā."—In illustration of the way in which the cultivators preserve the real names of places, we may take the case of a village close on the east of Gadag and incorporated with that town for municipal purposes. The name of it is certified in *Bombay Places* as 'Beṭḡeri,' and, I may add, in the Dhārwar volume of the *Gazetteer* it appears as 'Bettigeri' (pp. 712, 713), which illustrates very well the vagaries of official practice. But the cultivators call it Baṭgere. And the ancient name occurs as Baṭṭakeṛe in a record of A.D. 888. In this instance, it happens, the official mistake, of substituting *kēri* for *kere*, is carried back to A.D. 1379 by the Dambal grant, which mentions the place as Baṭṭagêrî (*loc. cit.* in note 2 on page 98 above, text line 125), evidently as the result of an ancient official failing to catch the name correctly; and it may be remarked that the same record also mentions as Kaujagêrî, in line 126, a neighbouring village, the name of which is found in a record of A.D. 933-34 as Kovujagere, or possibly Kovujamgere.—I would make, here, a correction in the name of a village in the Karajgi tāluka, at which some early Kadamba copper-plate grants were obtained (see *Ind. Ant.* Vol. VII. p. 33 ff.). The name of it figures in the Indian Atlas sheet No. 42 (1827) as 'Dewgeeree,' and in the Map of the Dhārwar Collectorate (1874) as 'Deogeree,' and in the Postal Directory (1879) as 'Deogiri,' and in the Dhārwar volume (1884) of the *Gazetteer* as 'Devhiri' (p. 665). I was told that the cultivators call the place Dēvagere and Dēogere. But I was assured that that is a mistake, and that the real name is Dēvagiri. And I, therefore, gave the name as Dēvagiri in editing the grants in question, and elsewhere (*e.g.* above, Vol. V. p. 173). Subsequently, I was led to believe that the real name is Dēvagere; and I have used that form in, for instance, *Dyn. Kan. Distrs.* p. 287. But I have since then found, from records of the twelfth and thirteenth centuries at the place itself, that the ancient name was Dēvaṃgêrî,—sometimes perhaps written Dēvagêrî, without the *anusvāra* in the second syllable. I also notice that the Native gentleman, to whom I was indebted in the first instance for impressions of them, wrote the name, on the first of the impressions, as Dēvagiri in English characters (according to official custom),

the authority of a *rājaśrāvita* or royal decree¹ of Amôghavarsha I. And it was made to the hundred-and-twenty *Mahājanas* of Nîrgunda,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the royal revenues.²

The passages containing the details of the date are partly illegible. But enough can be deciphered to shew that the date of this record is the same as the date of the Sirûr record. The full details, then, are an eclipse of the sun on the new-moon day of the month Jyaishtha of the Vyaya *saṁvatsara*, Śaka-Saṁvat 788, in the fifty-second year of the reign of Amôghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 866, when there was a total eclipse of the sun, visible in India, at 9 h. 4 min. after mean sunrise.³

TEXT.⁴

- 1 Ōm⁵ [||*] Jaya[t]i⁶ bhuvana-kāraṇam Svayambhur=jayati Purandara-nandanô Murâriḥ jayati Giri-
- 2 [s]utâ-niruddha-dêhō durita-bhay-âpaharō Haraś=cha dêvaḥ [||*] Sa⁷ vō=vyâd=Vêdhasâ dhâma yan-nâ-
- 3 [bhi]-kamala[m] kṛitam Haraś=cha yasya kânt-êndu-kalayâ kam=alamkṛitam [||*] Labdha⁸-pratishṭham=achirâya
- 4 [Ka]li[m] su-dûrâ(ra)m=utsâryya śuddha-charitô(tai)r=ddharaṇî-talasya kṛitvâ punaḥ Kṛitayuga-śrî(śrî)yam=a-
- 5 [p]y=aś[ê]shâm chitram katham Nirupamaḥ Kalivallabhô=bhût [||*] Prabhûtavarshô⁹ Gôvinda-râjâ(jaḥ)¹⁰ śauryyêshu
- 6 vikramaḥ¹¹ jītvâ jagat=samastam yat=Jagattunga iti¹² śrutah [||*] Kêraḷa-¹³ Mâlava-Gauḍân¹⁴=sa-¹⁵Gûrjarâ[m]ś=Chi-

but as Dêvagêrî in the Môḍî or current Marâṭhî characters. And I entertain no doubt that what the cultivators really call it, is, not Dêvagere (as reported to me), but Dêvagêrî, and that this is the form that ought to be used for the future.

¹ See page 99 above, and note 2.

² See note 4 on page 107 below.

³ See Prof. Kielborn's result in *Ind. Ant.* Vol. XXIII. p. 123, No. 59, and Von Oppolzer's *Canon der Finsternisse*, p. 198, No. 4939, and Plate 99.—The week-day is specified in the Sirûr record, but not here.—The Śaka year 788 has to be taken as the expired year: for, as pointed out by Prof. Kielhorn, by the mean-sign system the Vyaya *saṁvatsara* lasted from the 23rd September, A.D. 865 (in Ś.-S. 788 current) to the 19th September, A.D. 866 (in Ś.-S. 788 expired), and by the southern lunar-solar system Vyaya was Ś.-S. 789 current (788 expired), = A.D. 866-67,—(as also by the northern system of the same kind).

⁴ From the ink-impression.

Represented by a plain symbol; and so also in lines 9 and 30.

⁵ Metre, Pushpitâgrâ.

⁷ Metre, Ślôka (Anushtubh).

⁸ Metre, Vasantatilaka.

⁹ Metre, Ślôka (Anushtubh).

¹⁰ The Sirûr inscription, line 3, has precisely the same reading, *Prabhûtavarshô Gôvinda-râjâ*. The run of the metre would have been better suited by *Prabhûtavarsha-Gôvindô râjâ*.

¹¹ Sirûr, line 3, has the same, *śauryyêshu vikramaḥ*; but the *ê* of the *ryyê* was omitted at first and then was added by way of correction. It would be difficult to make any sense of *śauryy-êshu-vikramaḥ* 'having heroism-arrow-prowess'; and it can hardly be thought that *śauryyêshu Vikramaḥ*, "a very Vikrama in deeds of heroism," was intended. I can only suggest that the words are a mistake for *śauryyêṇa vikramaiḥ*, or else that the text is altogether corrupt here.

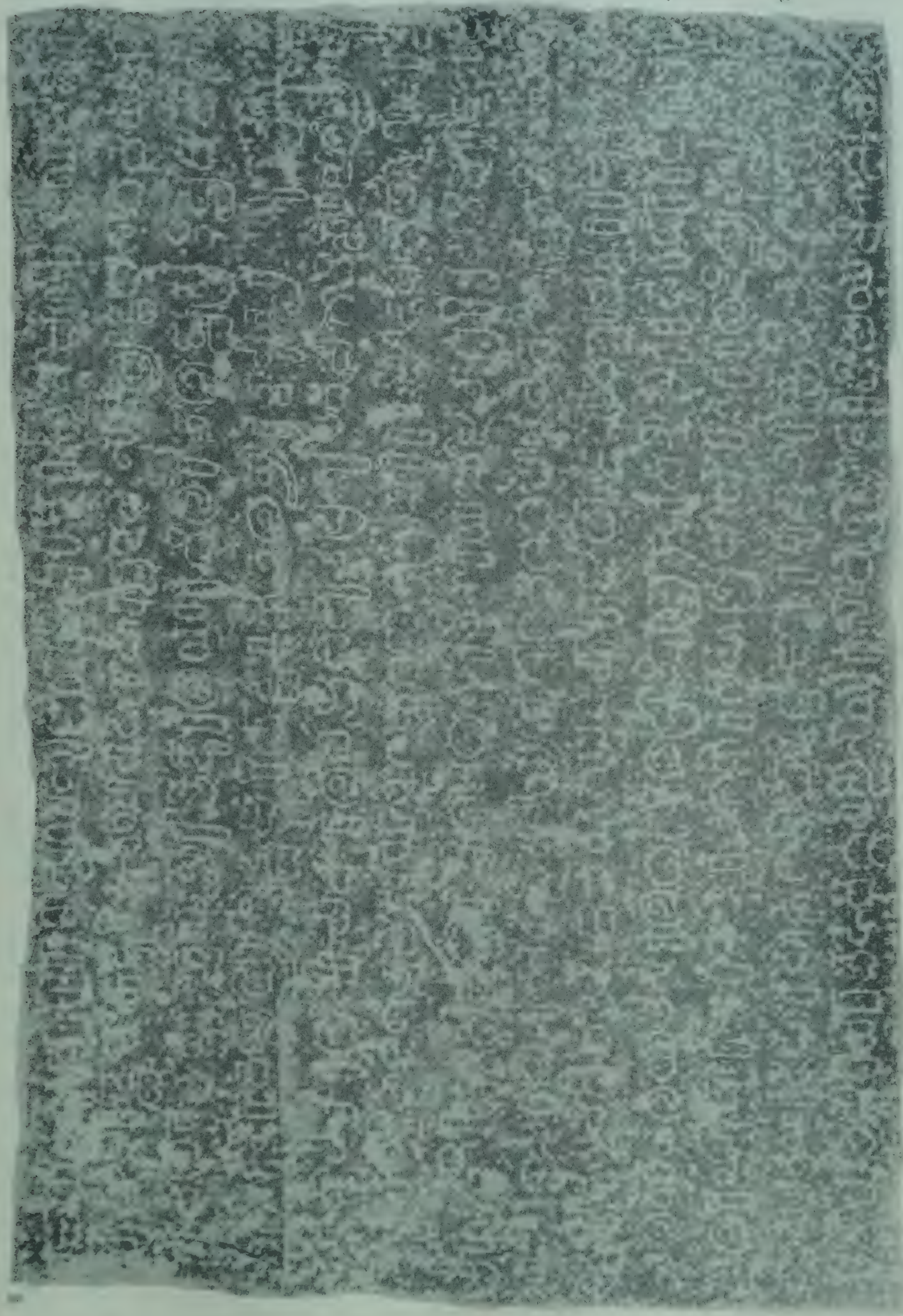
¹² Read *yaj=Jagattunga*, which, however, in view of the past participle *jītvâ*, must probably be treated as a mistake for *yô Jagattunga*. In Sirûr, line 4, the pronoun was omitted altogether and the reading is [*sama*]st[*am*] *Jagat*[*t**]*unga*.

¹³ Metre; the first two *pâdas* are Âryâgîti, and the last two are Âryâ: or, we may say, the verse is an Âryâ-gîti, in the last *pâda* of which the metre of an Âryâ has been followed. There is a mixture of metres again in the next verse.

¹⁴ Sirûr, line 4, has *Śauṭân*. In each record, the reading is quite distinct.

¹⁵ Sirûr, line 4, has *Gujjarâ*: it gives the short *u*, according to the undoubtedly more correct spelling of the name in the second syllable, it omits the *r*; and,—as the writer seems to have intended *Gurjjarân* without *saṁdhi* with the following word,—it omits a final *n*.

Nilgund Inscription of Amoghavarsha I.--A.D. 856.



W. GRIGGS, COLLOTYPE.

SCALE .20

J. F. FLEET.

2

4

6

8

10

12

2

4

6

8

10

12

- 7 **trakûṭa-giridu**[r]gga-sthân=ba[d*]dhvâ **Kāñch-îśân=atha** sa **Kirttinârâyaṇô**
jâtaḥ¹ [||*] Ari²-nṛipati-makūṭa-ghaṭṭi-
- 8 ta-charaṇas=sakala-bhuvana-vandita-śauryyaḥ **Vaṃg-Âṃga-Magadha-Mālava-Vemg-**
îśê(śai)r=archchitô=**Tiśayadhava**[lah] [||*]
- 9 Ôm Svasti Śrî³ Samadhigatapañchamahâśabda-mahârâjâdhirâja-paramêśvara-bhaṭṭâraka
chatur-udadhi-
- 10 valaya-valayu(yi)ta⁴-sakala-dharâtala-prâtirâjy⁵-ânêka-maṇḍalikarkkaḷâ kâṭaka-kâṭi-
sûtra-ku-
- 11 ṇḍala-kêyûra-hârâ[bha]raṇ-âḷamkṛita-gaṇika-sâhasra⁶-châmar-ândhakâr- â d h ô - d i r y y a -
viryyamâna⁷-śvi(śvê)-
- 12 t-âtapatra-traya-kalaha-kâhaḷa⁸-sâmkha-pâḷidhvaj-ôru⁹kêtu-patâk-âchchhâdita-d i g a n t a r -
ella sri(sri)sṭi-
- 13 sênâpati puravara-taḷavargga-daṇḍanâyaka-sâmant-âdy-ânêka¹⁰-vishaya - v i n â m [n]-¹¹
ôttu[n]ga-[ki]-
- 14 rîṭa-makūṭa-ghṛisṭa-pâdâravinda-yugma nirjjita-v[ai]ri ripu-nivaha-Kâla-daṇḍa dusṭa-
mada-bha[m]janan¹²=a-
- 15 môgha-Râman para-chakra-pañchânanam sur-âsura-marddanam vairi-bhaya-[ka]ram
badd[e]-ma[nô]haram a[bh]imâna-
- 16 man[d]iram **Raṭṭa-vamś-ôdbhava**[m] Garuḍa-lâncha(ñchha)nam¹³ tiv[i]li-
pareghôshana[m] **Lattalûra-p**[u][ra]-paramêśvara[m] śrîmat

¹ Sirûr, line 5, has *jigati*, which was then corrected into *jagati*.

² Metre; the first two *pâdas* are Âryâ, and the last two are Udgîti; or we may say, the verse is an Âryâ, in the last *pâda* of which the metre of an Udgîti has been followed.

³ Sirûr, line 6, omits the Ôm and the Śrî.

⁴ Sirûr, line 7, also has *yuta*.—Prof. Kielhorn has given me, from the *Daśakumâracharita*, the quotation *ratndkara-vêlâ-mêkhalâ-valayita-dharanî*, which suggests that the original source of the draft used in this record had *chatur-udadhi-vêlâ-valayita*, etc. Compare, in some respects, lines 1, 2 of the Bêgûr record (page 48 above).

⁵ Sirûr, line 8, also has *prâtirâjy*.

⁶ Read *gaṇikâ-sahasra*.

⁷ Sirûr, line 9, has *ândhakâra-vâdiyya-vîyya-mâna*. The words *virya*, 'bravery, or heroism,' and *mâna*, 'pride,' seem altogether inappropriate in this passage. And I can only suggest that the intended reading was *ândhakâra-dêdîpyamâna*, or else that there may have been meant *dôdhûyamâna*, "being waved to and fro like fans," which we have in line 47 of the Kaḍaba grant (above, Vol. IV. p. 342), applied, however, to *chauris*, not to white umbrellas.

⁸ Sirûr, line 9, omits this word, *kâhaḷa*.

⁹ The reading is quite distinct here. And it can be recognised, now, that in Sirûr, line 7, the writer or engraver first formed, instead of *ru*, the *k* of *kêtu*, and then, before attaching the *ê*, corrected the *k* into *r*, and then added the *u*. This disposes of the *ôkakêtu*, the "banner of a bird, or bird-ensign," which I thought was indicated by the Sirûr inscription.

¹⁰ Sirûr, line 10, has the same reading, *âdy-ânêka*. In each record, the reading is quite distinct. *Âdy-ânêka* would be more in accordance with custom. But the use of *âdya* instead of *âdi* in such a combination, though somewhat unusual, is hardly to be treated as a mistake.

¹¹ In Sirûr, line 10-11, the reading is very clear,—*vishaya-vinâmn-ôttuṅga*, except that the *vi* of *vinâmn* is rather intermediate between *vi* and *dhi*. And the reading is equally certain here, though the subscript *n* of *vinâmn* is a good deal damaged. We might accept *vinâmnâ* as a mistake for the usual Sanskrit word *vinamra*, 'bent down,' etc., or for a word *vinamna* which might be justified by the use of *namna* by Kanarese authors as an equivalent of *namra*, 'bowing, bent,' etc. (see Kittel's *Kannada-English Dictionary*, under *namna* and *namnî-kṛita*; and I think that I have met with either *namna*, *nâmnâ*, *vinamna*, or *vinâmnâ* in Kanarese records, though I cannot at present find the passages). But, as has been pointed out to me by Prof. Kielhorn, no such word would give any suitable meaning here, and what is needed after *âdy-ânêka* is some expression meaning 'chief or ruler of a district.' I am inclined to think, therefore, that what was really intended was *vishay-âdhinâth-ôttuṅga*.

¹² From this point, the present record,— and the Sirûr inscription also,— pays more attention to the case-endings of the nominatives in *a*, which are disregarded altogether in the preceding part of this passage. Sirûr, line 11-12, has here a reading which indicates that there was intended there *bhañjanan amôgha*, without *sandhi*.

¹³ Sirûr, line 13, has the same mistake, *ñcha* for *ñchha*.

- 17 Amôghavarsha¹-Nripatu[n]ga-nâm-â[m]kita-[La]kshmi²va[lla]bhêndra³ chandr-
âditya-kâlam-[baram]³ [ma]hâ-Vishp[u]va rājyam-bol=uttar-ôttaram⁴
- 18 rājy-âbhi[vri]ddhi sa[l]utt-ire Śaka-nripa-kā[l-â]tita-samvatsara-śata[m]ga[-ê]-n[ūr-
enbhatt-en]ta⁵neya Vyaya-[samva]tsara[m] pra-
19 [va]rttise [śri]ma[d-A]môghava[rsha]-Nri[pa]tu[m]ga-[nâm-âmkitanâ vijaya-
râ]jya-pravarddhamâna-samvatsa[ra]-
20 [n]ga[-ayva[tt-era]dum=uttar-ô⁶ttaram [rājy-âbhi v r i d d h i⁷ s a l] u [t t - i] r e
A[ti]śa[yadha]vaḷa-narê[n]d[ra]-dê[va]⁸-prasâda[dind=A]-
21 mōgha[varsha]-dêva-p[â]dapa[m]kaja-[bhra]mara[m] viśiṣṭa-ja[n-âśra y a n = a] p p a
śrīmad-Dēvaṇṇayya[m] Beḷvo[la]-
22 mûnûṛuman=â[uttu]m Anni⁹gereyo[-ire â[ta]na ma[y]du[nam] Kulappayya[m]¹⁰
Muḷgunda-pa-
23 nneraḍuman=â[utt-ire ta[d-a]ntarggata¹¹-Jyêṣṭha¹²-mâsada kṛish[n]a-pakshad=
amâseyu[m]¹³ sūryya-graha-
24 ṇamum=âgi¹⁴ Ku[lappa]yya[m]-binnapa[m]-g[e]yye Dēvaṇṇayya[m] Amôgha-
varshadēvaroḷ rāja(?jâ)-śrâ-
25 vitam-mâḍi tad-anuma[ta]dind=irvvorum mâtâ[pi]tṛi¹⁵m-â[r]tham
[p]uṇyam=âg[iy-â] grahaṇado[ḷ]
26 Nirggundada nûr-irppadimbarum mahâjanada kâ[la]m kaḷchi tuppa-dereya[m]
sa-bhōga-sâda(dha)-
27 kam-âgi biṭṭo[r] [ll*] Î dharmmama[m] k]âdom Vâraṇâsiyuḷ sūryya-grahaṇadoḷ
sâsira kavile-
28 yaṁ vêda-vidarkka[-appa brâhmaṇarkka]ge koṭṭa puṇya-phalaman=a(?e)yduvon idan=
aḷid-unṭ-[â]vaṁ
29 sâsira kavileyum¹⁶ sâsi[r]vvar=[bbr]âhmaṇarumam Vâraṇâ[s]iyuman=aḷida pañcha-
mahâpâka-

¹ Read *śrīmad-Amôghavarsha*. Sirûr, line 13, omits the *Amôghavarsha* here, and has *śrī-Nripatunga*.

² Sirûr, line 14, has the same reading, *vallabhêndra*. But the construction requires the genitive, *valla-bhêndrana* or *vallabhêndranâ*.

³ Sirûr, line 14, has *chandr-âdityara kâlam-varegam*. In the present record, there are only two *aksharas* after *kâlam*, both much damaged. The first of them seems to be *ba*, rather than *ea*. The second of them may be *ram*, in which case *baram* was written, quite correctly; or it may be *gam* in which case *bagam* was written by mistake for *baregam*.

⁴ Sirûr, line 14, divides the words, and has *rājyam-bol uttar-ôttaram*.

⁵ The *aksharas* given here in square brackets are supplied entirely from Sirûr, line 15. But there is no doubt about the correctness of them, as the name of the *samvatsara* is quite recognisable, and so also are the other details in line 23.

⁶ The preceding note applies here also.

⁷ Sirûr, line 17, gives *rājy-âbhiṣiddhi*; and the same seems to have been the reading here also. But we require in this place the instrumental *rājy-âbhiṣiddhiyîm*. The nominative seems to have been carelessly repeated from line 18 above, where it is quite correct.

⁸ Sirûr, line 17, omits the *dêva*.

⁹ Sirûr, line 19, makes *sam̐dhi*, and has *â[uttu]m=Anni*. As regards the *nni*, which is quite distinct here as well as in the Sirûr inscription, but is probably a mistake for *ṇni*, see page 100 above, note 3.

¹⁰ Both here, and in line 24, there seems to be the vowel *u* attached to the *k*. But the name may perhaps be *Kalappayya*, or even *Kâlappayya*.

¹¹ Read *tad-varsh-ântarggata*.

¹² Read *Jyêṣṭha*; or, more correctly, *Jyaisṭha*.

¹³ Sirûr, line 19, has *amaseyum*, with the short *a* in the second syllable. Either form is admissible. The week-day, which is specified in the Sirûr inscription, is omitted here.

¹⁴ Sirûr, line 19, has the infinitive form *âge*, instead of the past participle which we have here.

¹⁵ Three *aksharas* are quite illegible in the ink-impression here. We should expect something like *śrīyô-dharm-ârtham*, *puṇy-âpyâyan-ârtham*, *puṇy-âbhiṣiddhiy-ârtham*, etc.; but none of these expressions adapts itself to such traces as are discernible.

¹⁶ Read *kavileyumam*, since we have *brâhmaṇarumam* instead of *brâhmaṇarum*.

- 30 takan¹=akkum Ōm [||*] Vyâsa-vâkyam [I*] Sva²-da[ttâm] para-dattâ[m] vâ
yô harêti³ vasundharâm shashtim varsha-sahasrâ-
31 pi vishṭhâyâm j[â]yatê kṛimih [||*] [Dê]va-s[v]am visham=ity=[â]hur=brahma-
svam visham=[u]chyatê visham=êk[â]kinam hanti bra-
32 hma-sva[m] putra-pautrika[m] [||*] Brahma-svam prañayâd=bhuktvâ dahaty=
â-saptamam kulam v[i]kramêṇa [yê] bhôjyantê⁴ daśa pû-
33 rvvân=daś=âvarân [||*] Jayati [s]thiti-sa[m]hâra-sri(sri)shṭikâra[ṇa]-kâraṇa[m]
Harir=dditija-kânt-âsya-kuśê[śaya]-himâgama[h] [||*]
34 Sâmanyô⁵=yam dharmma-s[ê]t[ur=nripâ[ṇam] kâlê]-kâ[lê] pâlani]yô bhavadbhiḥ
sarvvân=êtân=bhâvinah pârthivêndrân=[bhûyô]-
35 bhûyô yâchatê Râmabha[drah] [||*] ⁶ bhaṭṭara
likhitam i kalam Nâgamudḍa(?)na(?) ⁷ [||*]

TRANSLATION.

Ōm !— (Verse 1 ; line 1). Victorious is Svayambhu (Brahman), the cause of the world ; victorious is Murâri (Vishṇu), the son of Purandara (Indra) ;⁸ and victorious is the god Hara (Śiva), whose body is imprisoned by (*the embraces of*) (Pârvatî) the daughter of the mountain (Himâlaya), and who removes sin and fear !— (V. 2 ; l. 2). May he (Vishṇu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vêdhas (Brahman) ; and Hara, whose head is adorned by a lovely digit of the moon !

(V. 3 ; l. 3). Since, with his pure actions, he in no long time drove far away from the surface of the earth Kali who had secured a footing there, and made again complete even the splendour of the Kṛita age, it is wonderful how Nirupama-(Dhruva) became (*also known as*) Kalivallabha.⁹

(V. 4 ; l. 5). (*There was his son*)¹⁰ Prabhûtavarsha-Gôvindarâja (III.), who, having conquered the whole world by his heroism and deeds of prowess (?),¹¹ was known as Jagattunga. — (V. 5 ; l. 6). Having fettered the people of Kêraḷa and Mâlava and Gauḍa, and, together

¹ Read *pâtakan*. The *ta* stands in the margin, before the *ka*. There are some indications that an attempt was first made to supply the *ta* below the *pâ* of the preceding line.

² Metre, Ślôka (Anushtubh) ; and in the next three verses.

³ Read *harêti=tu* ; or *harati*.

⁴ Read *bhôkshyantê* ; or *bhuñjatê*.

⁵ Metre, Śâlinî.

⁶ Eight or nine *aksharas* are illegible here.

⁷ Four or five *aksharas* are illegible here.

⁸ The reading *Purandara-nandanô* is quite clear and unmistakable in the present record, and in line 1 of an inscription of A.D. 897-98 at Chinnchli in the Gadag tâluka, and evidently in also the impressions of an inscription at Kâlânjar, referred to "about the eighth century," from which the verse has already been brought to notice by Prof. Kielhorn (above, Vol. V. p. 210, note 3). And it seems impossible to translate the word otherwise than by "son of Purandara." But, Vishṇu was one of the *svayambhu* or self-existing gods ; the later mythology represents him as the younger brother of Indra ; and, as yet, we know of no other statement that would make him a son of Indra, and we know the expression "son of Indra" only as an epithet of the monkey-king Vâlin, of Arjuna, and of Jayanta.

⁹ This verse is met with, earlier, in lines 13, 14 of the Wanî grant of A.D. 807 (*Ind. Ant.* Vol. XI. p. 157), in the description of Dhôra, i.e. Dhruva ; and we know from that record that Nirupama and Kalivallabha were *birudas* of Dhruva. The *primâ-facie* meaning of the *biruda* Kalivallabha would be "favourite of Kali,"—Kali being the personification of the present age. But the verse points out that it would be curious that an enemy of Kali should be called the favourite of Kali. And, either the *biruda* means "the favourite of brave men," or else, as has been suggested to me by Dr. Hultsch, we must explain it by taking *kali* in its meaning of 'dissension, war, battle,' in which case we may render the appellation by "fond of war."

¹⁰ In this and the following two verses, there are no verbs except past participles. I supply, in such terms as seem appropriate, that which appears necessary to complete the construction. It seems likely that these three verses are detached excerpts from some longer composition, which has not yet come to notice in the records of the dynasty ; just as the preceding verse about Nirupama-Kalivallabha is an excerpt from the full description of Dhruva given in the Wanî grant (see the preceding note).

¹¹ See page 102 above, note 11.

with the Gûrjaras, those who dwell in the hill-fort of Chitrakûṭa, and then the lords of Kâñchî, he became (*known as*) Kirtinârâyaṇa.¹

(V. 6 ; l. 7). (*And then there came his son*) Atisayadhavaḷa-(Amôghavarsha I.), whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is praised throughout the whole world, and who is worshipped by the lords of Vaṅga, Aṅga, Magadha, Mâlava, and Veṅgî.

(Line 9)—Ôm! Hail! Fortune! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmivallabhêndra,² who is distinguished by the name of the glorious Amôghavarsha-Nṛipatuṅga,—the Mahârâjâdhirâja and Paramêśvara and Bhaṭṭâraka who has attained the pañchamahâśabda;³ he who has covered all the territories of the numerous chieftains⁴ of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of courtesans decorated with waistbands and belts round their hips and ear-rings and armlets and necklaces, and with the darkness (*caused by the multitude*) of his chaurîs, and with his very brightly shining (?) three white umbrellas, and with his battle-horns and conches, and with his broad standard of the pâlidhvaja-banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of Daṇḍanâyakas (*in charge*) of capitals and groups of places,⁵ and of chieftains and other lords of districts (?); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Râma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women;⁶ he who is the habitation of haughtiness; he who has been born in the race of the Raṭṭas; he who has the Garuḍa-crest; he who is heralded in public with the sounds of the musical instrument called ṭivilî; (*he who has the hereditary title of*) supreme lord of the town of Lattalûra,—was continuing, like the sovereignty of the great Viṣṇu, so as to endure as long as the moon and sun might last:—

(L. 18)—While the Vyaya samvatsara, the seven [hundred and eighty-eighth] of the centuries of years elapsed of the era of the Śaka kings, was current; and while the

¹ I.e. "a very Nârâyaṇa (Viṣṇu) in fame." A verse in the description of Gôvinda III. in the Baroda grant of A.D. 811 or 812 presents this *biruda* in the form of Kîrtipurusha (*Ind. Ant.* Vol. XII. p. 159, text line 24). I then translated it by "the personification of fame." But there is no real authority for that. And, on the other hand, Purusha was Viṣṇu, who, again, was Nârâyaṇa; and the composer of that verse evidently used Kîrtipurusha instead of Kirtinârâyaṇa, simply to suit his convenience in framing his lines.—The Sirûr version of the verse has, instead of *jâtaḥ*, *jigati*, which was then corrected into *jagati*,—"he (*became known as*) Kirtinârâyaṇa on the earth." The Chiñchli inscription of A.D. 897-98 (mentioned in note 8 on page 105 above), however, presents clearly *jâtaḥ*, again. And *jâta*, which means ordinarily 'born,' seems to be used here in the meaning of 'happened, become, present, apparent, manifest.'

² We might take this as simply an epithet, and translate it by "the chief among the husbands or favourites of Lakshmî or Fortune." But various analogies justify us in finding in this word a formal *vallabha*-appellation of Amôghavarsha I., which in its simplest form would be Lakshmîvallabha.

³ The present passage is one of a limited number in which this epithet is applied to paramount sovereigns. Two other instances have been given by me in *Gupta Inscriptions*, p. 296, note 9; and a few others will be adduced on some more convenient occasion.

⁴ The genitive *maṇḍalikarkalâ* seems to be governed by *digantar-ella*, the last member of the following compound, rather than by any of the preceding members of it.

⁵ From *taḷavarga*, which we have here and in Sirûr, line 10, we have *Talavargin*, which occurs as an official title in Vol. IV. above, p. 258, text line 14.

⁶ Kittel's Dictionary gives *badde*, 'a truthful woman,' and indicates that it is a feminine form of *badda*, 'firm, true,' which is a *tadbhava*-corruption of the Sanskrit *baddha*. The whole word *badde-manôhara*,—half Kanarese, half Sanskrit,—is a *viruddha-samâsa* (more popularly known as an *arisamâsa*), "an incongruous or improper compound, a compound of heterogeneous words or words dissimilar in kind," which, according to the *Śabdamanidarpana*, sūtra 174, is allowed only when sanctioned by poets of old, as, for instance, especially in *birudas*.

fifty-[second] of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious Amôghavarsha-Nripatuṅga was continuing (with) an increase of sovereignty to an extent ever greater and greater:—

(L. 20)—While, by the favour of his majesty the king Atiśayadhavaḷa, the illustrious Dēvaṇṇayya, a very bee on the water-lilies that are the feet of Amôghavarshadēva and a very asylum for excellent people, was dwelling at Annigere,¹ governing the Beḷvola three-hundred; and while his [brother-in-law]² Kulappayya was governing the Muḷgunda twelve:—

(L. 23)—When it was the new-moon day of the dark fortnight of the month Jyêshṭha in that [year*], and when there was an eclipse of the sun,—on Kulappayya making a request, Dēvaṇṇayya obtained a royal decree from Amôghavarshadēva,³ and, with his (Amôghavarsha's) approval, the two of them, for the of their parents, in a meritorious manner, at the time of that eclipse, laved the feet of the hundred-and-twenty Mahâjanas of Nîrgunda, and relinquished⁴ (to them) the tax on clarified butter, with a conveyance of the usufruct of it.

(L. 27)—He who protects this act of religion shall attain the reward of the merit of giving at Vâraṇâsi, at the time of an eclipse of the sun, a thousand tawny-coloured cows to Brâhmanas who know the Vêdas; whosoever destroys this, shall incur the guilt of the five great sins of destroying a thousand tawny-coloured cows and a thousand Brâhmanas and Vâraṇâsi!⁵ Om! And there is the saying of Vyâsa:—(V. 7; l. 30). He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty

¹ Regarding the second syllable of this name, as written here, see page 100 above, note 3.

² The meanings given to *mayduna* in Kittel's Dictionary, which seem to mark clearly the relationship that is ordinarily intended, are 'a sister's husband, a husband's brother, a wife's brother;' and other meanings are 'a connection, friend, or husband,' and 'a brother's son in his relation to a sister's son.' Reeve and Sanderson's Dictionary gives (under *maiduna*, which is the same word) 'the son of a mother's brother, or of a father's sister, or a man's brother-in-law, if younger than one's self;' and on this authority I have, I think, sometimes translated it by 'cousin.'

³ *Lit.*, "Dēvaṇṇayya having made a *râjaśrāvita* on Amôghavarshadēva." For *râjaśrāvita*, 'a royal decree,' see page 99 above, note 2.

⁴ *Biḍu* means 'to let loose, to quit hold, to let go, to leave, to abandon, to give up,' etc., etc. We might perhaps understand it to mean here that the tax in question was abolished. But the verb is often used, in the ancient records, in the place of *koḍu*, 'to give;' that is to say, in the sense of 'to relinquish, to assign;' see, for instance, Vol. IV. above, p. 65, text line 23, and p. 353, lines 21, 34, and Vol. V. p. 25, lines 25, 26, 28, and *Ind. Ant.* Vol. XI. p. 127, line 12, and Vol. XII. p. 225, line 19, p. 256, line 18, and p. 271, line 17-18: and the causal *biḍisu* occurs in the sense of 'causing to relinquish, assign, or allot,' in *Ind. Ant.* Vol. XII. p. 225, line 10. The expression *sa-bhōga-sādhakam-āgi*, "in a manner accomplishing or effecting the enjoyment, with a conveyance of the usufruct," seems to shew clearly that it must be taken in that sense here. And there are three other references to the same matter, of the same period, one of which distinctly specifies a grant of the tax in question. The Sirûr inscription, of precisely the same date (see page 98 above), records that Dēvaṇṇayya, while governing the Beḷvola three-hundred, laved the feet of the two-hundred Mahâjanas of Śrīvûra and relinquished (to them) (*biṭṭom*) the *tuppadere*. An inscription at Soratûr, dated, without full details, in the same year, the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), = A.D. 866-67, records that, while he was governing the Purigere *nād*, the Mahâsāmanta Kuppeyarasa "graciously abandoned (*uḷidon*) the *tuppadere* to the fifty (Mahâjanas) of Saratavura." And an inscription at Gâwarawâd, dated in Ś-S. 791 (expired), in A.D. 869, records that, while he was still governing the Beḷvola three-hundred, Dēvaṇṇayya, under a royal decree (*râjaśrāvita*), "laved the feet of the Mahâjanas and of Gavadvîḍa, and gave (to them) (*dānam-goṭṭa*) the *tuppada tere*, to continue as long as the moon and sun should last." — It seems probable, now, that *biḍu* should be taken in the same sense of 'assigning' in line 6 of the Baḷagâmi inscription of the time of Vinayāditya and the Sêndraka prince Pogilli (*Ind. Ant.* Vol. XIX. p. 144). And the purport of that record, accordingly, will be that Kândarba, under a royal decree, conferred a favour on the specified establishments, etc., by assigning to them the specified fees and duties.

⁵ One might, perhaps, rather expect "at Vâraṇâsi." But plenty of other cases might be quoted, in which the accusative is used just as it is here. We may quote, in particular, lines 13, 14 of the Doddahundi inscription (page 44 above), where the destruction of only Vâraṇâsi is mentioned.

thousand years!—(V. 8; l. 31). They say that the property of a god is poison;¹ and the property of a Brâhman is said to be poison: but poison kills only one person; whereas the property of a Brâhman kills one's sons and grandsons!—(V. 9; l. 32). If a man enjoys the property of a Brâhman through (*breach of*) trust, he burns his family to the seventh generation; and those who enjoy it by force (*burn*) ten ancestors and ten descendants!—(V. 10; l. 33). Victorious is the god Hari (Vishnu),² the cause of continuance and destruction and creation, who is a very winter to the water-lilies that are the faces of the wives of the demons!³ —(V. 11; l. 34). "This general bridge of religion of kings should at all times be preserved by you;" thus does Râmabhadra make his earnest request to all future princes!

(L. 35)—Written by bhaṭṭa. Nâgamuḍḍa (?) [set up] this stone.

No. 12.—TWO PILLAR INSCRIPTIONS OF THE TIME OF KRISHNARAYA OF VIJAYANAGARA.

By H. LÜDERS, PH. D.; GÖTTINGEN.

Inked estampages of these two inscriptions were sent to me by Dr. Hultzsch through Prof. Kielhorn. The first⁴ is engraved on the four faces of a pillar lying on the ground near the steps leading to the temple on the hill at Maṅgalagiri, 12 miles north-east of Guṇṭûr in the Kistna district.

It contains 257 lines of writing.—The average size of the letters is $\frac{3}{4}$ ". At the top of the fourth face is a representation of the sun and the moon.—The alphabet is Telugu. The chief points in which it differs from the modern script are the following. The *talakaṭṭu* is a flattened semi-circle. The *dîrghamu* goes right down to the bottom of the line, except in *ṭâ*, *ṇâ* and *hâ*, where it is represented by the curve above the line which in the modern alphabet appears in *hâ* only. The *guḍi* is like the upper half of a circle, and to denote *î*, the tip is sometimes slightly curved inwards; see *e.g.* *sî* in l. 241. But in most cases it is absolutely impossible to distinguish between the long and the short vowel, except in *mî*, which appears in the modern form (l. 25). Medial *ê* has the form of a sickle or a semi-circle open to the left. In *mau* (ll. 54, 107), *yau* (l. 63), and *ryau* (l. 224) the diphthong is expressed by attaching the ordinary sign for *au* to the right of the letter and the sign for *ê* to the middle bar or to the *r*. Initial *a*, *ê*, *ga*, *gha*, *chha*, *ṭa*, *ṇa*, *da*, *pa*, *pha*, *ma*, *va*, *śa*, *sha* and *ha* show still the ancient forms. In the case of *sha* this is all the more remarkable as already in the Vânapalli plates of Anna-Vêma, dated in Śaka-Samvat 1300,⁵ occasionally a form of *sha* appears which on account of the division of the middle horizontal line comes nearer to the modern form (see *e.g.* ll. 2, 18, 30). *Ka*, on the other hand, shows, except in *ka* in ll. 22, 177 and *kê* in l. 23, an advanced form which in its characteristic lines already resembles the modern form. *La* has a peculiar form, differing from the sign used *e.g.* in the Biṭraguṇṭa grant of Saṅgama II. (Śaka-Samvat 1278)⁶ and the Vânapalli plates as well as from the modern sign. The *ottu*, the small vertical stroke underneath the letter, which in the modern alphabet is the sign of aspiration, is never found in *kha*, *chha* and *tha*, but, as a rule, it is used in *gha*, *ḍha*, *dha*, *pha* and *bha*, when no other sign stands below

¹ With the first, second, and fourth clauses, supply "if confiscated, or misappropriated."

² This verse seems rather out of place in the middle of the benedictive and imprecatory verses.

³ Compare the expression in the Tuṣām inscription, which describes Vishnu as "a very frost to (*cause the withering of*) the beauty of the water-lilies which are the faces of the women of the demons" (*Gupta Inscriptions*, p. 270).

⁴ No. 257 of the Government Epigraphist's collection for the year 1892.

⁵ Above, Vol. III. p. 59 ff., Plates.

⁶ Above, Vol. III. p. 21 ff., Plates.

the letter, as in *ghna*, *dhva*, *bhri*, *bhya*, etc.¹ Occasionally, however, the *ottu* is missing without any reason; examples for *gha* are found in l. 18; for *ḍha* in l. 48; for *dha* in ll. 153, 228; 214 (*dhā*); 39, 130, 178 (*dhi*); 180, 218 (*rdhi*); 93, 116, 198 (*dhu*); 27, 82, 163 (*dhdha*); for *bha* in ll. 33, 39, 231; 170, 187, 230 (*bhu*); 15, 85 (*bhū*); 233 (*bhā*); 141, 233, 244 (*bhō*). As in the latter cases the *talakaṭṭu* disappears, it is, of course, impossible to distinguish *bhā* and *bhō* from *bā* and *bō*. In the groups *chchha* and *rchchha* the *chha* is written above the *cha* (see ll. 15, 102, 160), the subscript *chha* apparently being found impracticable on account of the loop in the middle of the letter. As first letter of a group, *r* is represented by the full sign in *rchū* (ll. 220, 224, 236), and before *y* and *v* with the exception of *rva* in l. 177, *rvā* in l. 24, and *rvi* in ll. 21, 33. Here, as in all other cases, the secondary sign has been used.—The language is Sanskrit, and the whole text is in verse, with the exception of the introductory phrase *śubham=astu* in l. 1, the concluding Telugu words *śrī śrī śrīm jēyunu* in l. 257, and a few explanatory remarks in Telugu in ll. 46 f., 49 f. and 121.—As regards orthography, it will suffice to state that the doubling of consonants after *r* occurs only in *Rompicharlla* (l. 149) and *vargga* (l. 240). After *anusvāra* a consonant is doubled in *védāmtta* (l. 10), *Kṛishṇamāmbbayā* (l. 61), *saṁttāna* (l. 90), *ākrāmtta* (l. 140), *anāmtta* (ll. 149, 225), *saṁdhadhānitam* (l. 163), *Romppicharla* (l. 226), *-āṁkkitam* (l. 243), and probably in *Koṁḍḍakāvūri* (l. 255). A superfluous *anusvāra* has been inserted in *Timma* (l. 40, 252). In *nigrīmhya* (l. 5) and *Samhya* (l. 246) the *anusvāra* is due to faulty pronunciation. The group *ddh* is written *dhdh* in *ānadhdha* (l. 8), *pātālādh=dharanī* [m*] (l. 27), *śudhdha* (l. 48), *yadh-dhātī* (l. 82), *yudhdha* (l. 86), *saṁdhadhānitam* (l. 163), and perhaps *-ōdhdhūta* (l. 83). The words *maṇḍapa* and *pradhāna* are written *maṇṭapa* (ll. 155, 168, 173, 184, 204) and *prathāna* (l. 29; *pratāna* in l. 113).

The proper object of the inscription is to record a grant by **Sālva-Timma**, the prime-minister of king **Kṛishṇarāya** of **Vijayanagara**. It opens with invocations of Vishṇu in his boar incarnation (vv. 1, 2), as lord of **Kākuḷa** (v. 3), and as **Rāma** (vv. 4, 5). The title of **Kākuḷēśa** seems to refer to Vishṇu as worshipped at **Śrīkākulām**, 19 miles west of **Masulipatam** in the **Kistna** district. Mr. Sewell in his *Lists of the Antiquarian Remains in the Presidency of Madras*, Vol. I. p. 55, states that there is a temple at that place dedicated to **Śrīkākulēśvara-svāmin** and considered to be very sacred.²

The following verses (6-8) are a eulogy of king **Kṛishṇarāya**. They contain no historical information besides the statement that 'king **Kṛishṇa**'s pillar of victory is shining in the court of **Kālīṅga**,' an allusion to his conquest of the eastern coast.

The next verses (9-15) give an account of **Kṛishṇarāya**'s prime-minister **Sālva-** (or **Sāluva-**) **Timma**. He belonged to the *gōtra*³ of **Kaṇḍinya**, and was the son of the minister **Rācha** and the grandson of the minister **Vēma**,⁴ and it may be added here that vv. 43, 44 and 47 incidentally mention the name of his wife, **Lakshmī**.⁵ Two verses (13 and 14) are devoted to his conquest of **Koṇḍavīti**, i.e. **Koṇḍavīḍu**, the well-known hill-fort in the **Narasarāvupēṭa tāluka** of the

¹ But if the subscript sign stands far enough to the right, the *ottu* appears occasionally; see *rghya* in l. 159.

² That this temple existed long before the time of our inscription is proved by the fact that it contains a number of inscriptions ranging from the latter half of the eleventh to the beginning of the sixteenth century A.D.

³ Or, as it is called here, *kula*.

⁴ I have used throughout the Sanskrit forms of these names, *Rācha*, *Vēma*, *Timma*, *Appa*, etc., though in the text we find also the longer forms *Timmaya*, *Appaya* (ll. 56, 143, 150, 153, 189, 227). Except in *Timmākhya* in l. 42, the longer forms are invariably used in compounds before a word beginning with a vowel, as in *Appayāmātya*, *Gōpayāmātya*, *Timmayāmātya*, *Vēmayāmātya*, *Rāchayāmātya*, *Gōpayārya*, *Appayārya*.

⁵ Perhaps the praise bestowed on **Sālva-Timma** in vv. 11 and 12 for his literary attainments was not quite unfounded. In his *Index to the Sanskrit Mss. at Tanjore*, p. 159, Burnell mentions an 'exceedingly diffuse' commentary (*vyākhyāna*) on **Agastya's Bālābhārata** by **Timmaya**, dating from the beginning of the sixteenth century. The work apparently is the same as the *Bālābhārata-vyākhyāna* described by **Taylor** in his *Catalogue of Oriental Mss.*, Vol. I. p. 168, where the name of the author is given as **Sāluva-Timmaṇṇa daṇḍanātha**. The date, the title and the surname of the author make it highly probable that he is identical with the minister of **Kṛishṇarāya**.

Kistna district. From verse 13, where it is said that he captured 'the swan-like kings appointed by Gajapati in Koṇḍavîṭi,' it appears that Koṇḍavîḍu was governed at that time by some chieftains subordinate to the Gajapatis of Orissa. This agrees very well with what we can gather from other records. Until the beginning of the 15th century A.D. Koṇḍavîḍu was ruled by the Reddis,—the Tottaramûḍi plates of Kâṭa-Vêma, the latest record of the dynasty hitherto published, being dated in Śaka 1333.¹ Not long afterwards the country must have been occupied by the Gajapatis. In Śaka 1377, the cyclic year Yuvan,² we find as ruler of Koṇḍavîḍu a certain Gânadêva Rautarâya, whose family was connected with that of the Gajapatis, and who apparently was a tributary of the Gajapati king Kapila.

The capture of Koṇḍavîḍu formed part of Kṛishṇarâya's victorious campaign against the Gajapatis of Orissa. A detailed account of it is given in the *Chronicle of the Kings of Vijayanagara* written about 1525 and 1535 by two Portuguese horse-dealers, Domingos Paes and Fernão Nunes.³ There⁴ we are told that after the conquest of Odigair or Digary (Udayagiri)⁵ king Crisnarao (Kṛishṇarâya) laid siege to Comdovy (Koṇḍavîḍu) which was one of the principal towns of the kingdom of Orya (Orissa). The king of Orissa approached with a large army in defence of his country. When Kṛishṇarâya had heard of this, he left a portion of his troops at Koṇḍavîḍu as a guard against any attack from behind, and advanced himself four miles (*legoas*). On the banks of 'a great river with salt-water,' which apparently is the Kṛishṇâ, a battle took place which ended in the defeat and flight of the king of Orissa.⁶ After this victory the king told his '*regedor*' Salvatinea (Sâlva-Timma) that he intended to continue the siege of Koṇḍavîḍu. After two months the fortress surrendered, and Sâlva-Timma was appointed governor of Koṇḍavîḍu. But as he wished to accompany the king on his further expedition against the king of Orissa, he conferred, on his part, the governorship on one of his brothers. After taking the fortress of Comdepallyr (Koṇḍapalle) and occupying the country as far north as Symamdary,⁷ Kṛishṇarâya made peace with the king of Orissa and married one of his daughters. The 'river,' apparently the Kṛishṇâ, marked henceforth the boundary between the two kingdoms. After another expedition against Catur⁸ on the coast of Charamãodel (Coromandel) the whole country was pacified, and Sâlva-Timma was sent by the king to Koṇḍavîḍu to organize the administration of the newly acquired territory. On his way to Koṇḍavîḍu, Sâlva-Timma defeated a general of the king of Daquem (Dekkhan), called Madarmeluquo. A few months Sâlva-Timma stayed at Koṇḍavîḍu, organizing the civil and judicial administration of the province. Then he returned to Bisnaga (Vijayanagara), where he was received by the king as the principal person of the kingdom. The narrative of the chronicle has the appearance of being, on the whole, perfectly reliable.⁹ If the inscription differs from it in ascribing the capture of Koṇḍavîḍu to Sâlva-Timma alone, it is apparently only because he was the general in command of the Vijayanagara forces.

As a counterpart it may be quoted here what local tradition has to tell about the capture of the fort. According to Mr. Boswell,¹⁰ the story goes that about the beginning of the 16th century the last king of the Redḍi dynasty of Koṇḍavîḍu died childless, and his seventy-two

¹ Above, Vol. IV. p. 318 ff.

² *Ind. Ant.* Vol. XX. p. 390 ff. The date is irregular.

³ *Chronica dos Reis de Bisnaga. Manuscripto inédito do século XVI publicado por David Lopes*, Lisboa, 1897, p. lxxxvi f.

⁴ *Ibid.* pp. 19-24.

⁵ The conquest of Udayagiri and its dependencies took place in 1513; compare Sewell, *Lists of Antiquities*, Vol. I. p. 107, and *Sketch of the Southern Dynasties*, p. 109.

⁶ This seems to be the battle referred to in an inscription at Mêdûru; see Sewell, *Lists of Antiquities*, Vol. I. p. 51.

⁷ Symamdary is described as 'a very large town.' I therefore consider it to be Râjamahêndri (Rajahmundry), Symamdary being probably an error for Rasmamdary or a similar form.

⁸ I cannot identify this place.

⁹ One very slight mistake will be noticed hereafter.

¹⁰ *Ind. Ant.* Vol. I. p. 183.

chiefs could not agree upon the selection of a successor. Kṛishṇarāya resolved to make use of this state of things, and to acquire for himself the kingdom. To accomplish his designs, he sent a wily and unscrupulous Brāhmaṇ to Koṇḍavīḍu. This Brāhmaṇ was directed to set up and consecrate a new image in the temple of Gōpīnāthasvāmin at the foot of the fort, and to invite the seventy-two chiefs to the celebration of these rites. They descended from their hill-fortress and were all seated in the great hall. From thence one by one the priest led them to the inner shrine to view the new image. As they stepped into the inner hall, and bowed at the threshold, two ruffians, who were concealed in the chamber, stepped forward, and before the victim had time to raise a cry, precipitated him into a deep well whose mouth it was impossible to discover amid the surrounding gloom. When all had thus found their death, Kṛishṇarāya had no difficulty in seizing the fort. In a Telugu chronicle extracted by Mr. Sewell¹ the name of the wicked Brāhmaṇ is given as Rāmāyā Bhāskarūḍu. It is hardly necessary to point out that the story, as it stands, is incompatible with the historical facts. Whether it is purely fictitious or based on events which occurred at a different time, cannot be decided at present. At any rate it shows once more that local traditions and local chronicles, by themselves, have no historical value, even when they refer to events of comparatively modern times.²

The date of the capture of Koṇḍavīḍu is given several times, expressed in words, letters and figures.³ It took place on Saturday, the Harivāsara of the bright half of the month Āshāḍha in the Śaka year 1437. For Śaka-Saṃvat 1437 expired, this corresponds to Saturday, the 23rd June, A.D. 1515, when the twelfth *tithi* of the bright half of Āshāḍha ended 3 h. 24 m. after mean sunrise.⁴

Vv. 16-19 give a short genealogy of the two ministers Appa and Gōpa. They were the sons of the minister Timma, who belonged to a family from Nāḍiṇḍla⁵ and to the *gōtra*⁶ of Kauśika, and his wife Kṛishṇāmbā or Kṛishṇamāmbā who was the sister of Sālva-Timma, as appears from vv. 19 and 28, where Appa and Gōpa are called Sālva-Timma's sister's sons (*bhāginēya*). Later on, however, in v. 30 Gōpa is incidentally spoken of as his son-in-law (*jāmātri*), and in v. 27 as his younger son-in-law (*jāmātary=avarē*), which term, if used in its strict sense, would imply that both brothers were married to daughters of Sālva-Timma, their cousins. Of the following verses, vv. 20-23 are in praise of Nāḍiṇḍla-Appa, vv. 24-28 are glorifying Nāḍiṇḍla-Gōpa, and vv. 29-34 give a description of the latter's pious gifts. With v. 35 the text returns to Nāḍiṇḍla-Appa, the list of whose donations fills vv. 36-59. Of

¹ *Sketch of the Dynasties of Southern India*, p. 48.

² Of course, this does not exclude that some of their statements may be correct. The account of the Telugu chronicle, for instance, is partly confirmed by the inscriptions and the Portuguese chronicle.

³ For details I refer to the translation.

⁴ My thanks for the calculation of this and the following dates are due to Prof. Kielhorn who has also favoured me with the following additional remarks regarding the term *Harivāsara*. According to Molesworth's *Marāṭhi Dictionary*, *Harivāsara* is a term for the first quarter of the 12th lunar day, and a common term for the 12th lunar days of the light fortnight of the months Āshāḍha, Bhādrapada, and Kārttika, upon which, respectively, occur the *nakshatras* Anurādhā, Śravaṇa, and Rēvatī. In accordance with the latter meaning we find *e.g.* in two Bombay *Pañchāṅgas* for Śaka 1789 and 1814 *Harivāsara* written opposite to *Āshāḍha-śukla-paksha* 12, with, in either case, the Anurādhā-*nakshatra*, but not in a Bombay *Pañchāṅga* for Śaka 1812, where the *nakshatra* on *Āshāḍha-śukla-paksha* 12 was Viśākhā. That in the inscription also *Harivāsara* is used with the same meaning, is proved by the fact that on the day in question the moon was in the *nakshatra* Anurādhā by the equal-space system and according to Garga for 1 h. 58 m. after mean sunrise. With regard to the origin of the name, it may be pointed out here that the 12th *tithi* of the bright half of Āshāḍha was considered to be pre-eminently auspicious for the worship of Viṣṇu. The *Dharmasindhu* says '*Āshāḍha-śukla-dvādāśyām Vāmana-pūjanēna naramēdha-phalam*.' It is therefore also called *Vaiṣṇava-tithi* (*Ind. Ant.* Vol. XXVI. p. 333, No. 17) and described as *mahātithi* (*ibid.* Vol. XIII. p. 131, Plate IV. A, l. 16). *Harivāsara* must not be confounded with *Haridina* which, according to Molesworth, is simply a term for the *ekādāśi* or 11th day of the waxing or waning moon, and in this sense occurs *e.g.* in *Inscriptions in the Mysore District*, Part I. p. 63 (*Harér=din*).

⁵ On Nāḍiṇḍla, the modern Nāḍeṇḍla, see below, p. 115 and note 4.

⁶ Here called *anvaya*.

historical value are verses 21, 27, 28 and 35. V. 21 states that Nâdiṇḍla-Appa obtained from king Kṛishṇa and the minister Sâlva-Timma the right to use a palanquin, two *chauris*, and a parasol, and the posts of commander-in-chief of an army, of superintendent of Vinikonda, Gutti and Amarâvatî, and of sole governor (*êkadhuraṁdhara*) of that kingdom. Vinikonda is apparently the modern Vinukonda, a hill-fort and town in the Kistna district, about 37 miles west-south-west of Koṇḍaviḍu.¹ Gutti (Gooty) is the well-known hill-fort in the Anantapur district, and Amarâvatî is the equally well-known Buddhist site in the Kistna district. Vv. 27 and 28 state in very similar words that Sâlva-Timma gave to Nâdiṇḍla-Gôpa the right to use a palanquin and two *chauris*, and the posts of general of an army and sole governor (*êkadhuraṁdhara, dhauréya*) of the town and country of Koṇḍaviṭi. But in v. 35 we are told that in the year Yuvan, marked as Sâlivâhana-Śaka (*Sâlivâhana-Śak-âṅka*), Nâdiṇḍla-Appa obtained the regentship of Koṇḍaviṭi from Sâlva-Timma.

The apparent discrepancy between these statements may be solved, I think, with the help of the data furnished by the Portuguese chronicle. We have only to assume that Nâdiṇḍla-Appa was temporarily appointed after the capture of Koṇḍaviḍu, when Sâlva-Timma left the country in order to accompany the king on his expedition against Orissa, and that afterwards, when Sâlva-Timma had settled the administration of the country and intended to return to Vijayanagara, he installed Appa's younger brother Gôpa as governor of Koṇḍaviḍu, while Appa himself received the governorship of Vinikonda, Gutti and Amarâvatî. That Appa was appointed immediately after the capture of the fort, is shown by the date. There can be no doubt that it was Śaka-Saṁvat 1437 expired, which corresponds to Yuvan, although the chronogram does not work out quite correctly. The first three letters present no difficulty, *s(â)* being 7, *l(i)* 3, and *v(â)* 4, but, according to Burnell, *h(a)* has the value of 8, whereas here it would have to be taken as 1.² Secondly, the above assumption agrees with the fact that five years afterwards, in Śaka-Saṁvat 1442, Gôpa was ruling as governor of Koṇḍaviḍu.³ And from v. 45, where Appa, 'the lord of Vinikonda etc.,' is said to have made a grant in Śaka-Saṁvat 1439, we may perhaps even conclude that the new arrangement was made in or before that year. The chronicle, it is true, does not mention the second appointment of a substitute, and the first substitute is called there the brother of Sâlva-Timma, which certainly is a mistake. On the other hand, the statement that the real governor of Koṇḍaviḍu was Sâlva-Timma, and that he, on his hand, appointed a regent, is fully borne out by the terms used in v. 35, and the fact that he granted a village situated in the territory of Koṇḍaviḍu.

The list of Nâdiṇḍla-Gôpa's gifts comprises only three items.

1. (V. 29.) In the Śaka year counted by Râghavâya (i.e. Śaka-Saṁvat 1442) he erected some new buildings (*harmya*) adorned with a wall (*vapra*) and a gate-tower (*gôpura*) in honour of the god Râghava in Achalapuri. This is the Sanskrit equivalent of Koṇḍaviḍu, as we learn from the following verses that the temple of Râghava or Raghunâyaka was situated in that town.

2. (Vv. 30-32.) In the Śaka year to be counted by the towns (3), the Vêdas (4), the oceans (4), and the moon (1), in the year Vṛisha, on an auspicious day, on Monday, the day of full-moon in the month Phâlguna, he set up an image of Raghunâyaka in the town of Koṇḍaviṭi. This image was surrounded by statues of Râma's followers.⁴ For Śaka-Saṁvat 1443 expired, the date corresponds to Monday, the 10th February A.D. 1522, when the full-moon *tithi* of Phâlguna ended 18 h. 20 m. after mean sunrise.

¹ The older form of the name seems to have been *Vishṇukunḍa*; see above, Vol. IV. p. 195, note 1.

² The chronogram is altogether a very poor one; it has three letters, or, if *âṅka* is to be considered part of it as in *Sâlivâṅka* in v. 14, even four letters too many.

³ See the Koṇḍaviḍu inscription which will be published at an early date in this volume.

⁴ For details I refer to the translation.

3. (V. 34.) In order to do the performance of *niyôga*, exceeding seventy-two,¹ he presented to the temple of the holy **Sâluva-Râghava** the fertile village of **Unnuva**, defined by its four boundaries and completely furnished with all necessary things, together with the eight powers and enjoyments. The temple of Sâluva-Râghava seems to be identical with the temple of Râma at **Koṇḍaviḍu** referred to in the preceding verses. The village of Unnuva is the **Vunnava** of the map, 5 miles south-south-east of **Koṇḍaviḍu**.

Of the nineteen grants of **Nâdiṇḍla-Appa** enumerated in vv. 36-59 one is undated, six were made in Śaka 1438, ten in Śaka 1439, one in Śaka 1440, whereas one (v. 38) lies as far back as Śaka 1414. This last date seems to me open to grave doubts;² at any rate, it is difficult to see how Appa could have granted a village in the principality of **Koṇḍaviḍu** 23 years before the occupation of the country. The localities mentioned are situated in the modern *tâlukas* of **Vinukoṇḍa**, **Narasarâvupêṭa**, **Guṇṭûr**, **Bâpaṭla**, **Bezvâḍa**, **Oṅgôlu**, and **Palnâḍ** (?). As we do not know the exact date of Appa's installation as governor of **Vinikoṇḍa** etc., we cannot say with certainty whether he made these grants in the latter capacity or at the time when he was still governor of **Koṇḍaviḍu**. And even from those cases where the granted villages are expressly stated to have been in the *sîman* of **Vinikoṇḍa**, no conclusions can be drawn in this respect, as there is no reason to believe that **Vinikoṇḍa** formed a separate province before the country was divided between Appa and **Gôpa**.

1. (V. 36.) In the Śaka year to be counted by 9, the fires (3), the oceans (4), and the earth (1), in the year **Îśvara** (i.e. Śaka-Saṃvat 1439 expired), having founded an excellent village³ bearing the name of **Appâpura**, which was supplied with a tank and with some⁴ good arable land between **Vinikoṇḍa** and the river **Kunti**, he gave it to the temple of **Aṅgaḍi-Gôpinâtha-Hari**. From v. 47 we learn that this temple was in the town of **Vinikoṇḍa**. The river **Kunti** may be the **Guṇḍlakamma**, or, more probably, one of its tributaries.⁵ 4 miles south-west of **Vinukoṇḍa**, on the left bank of the **Guṇḍlakamma**, the map shows **Sabinivinu Appavupuram**, which probably is the same as the **Appâpura** of the inscription.

2. (V. 37.) To the temple of **Ananta-Gôpinâtha**, situated at **Rompicharla**, he gave the village of **Gôpavara**. **Rompicharla** is 10 miles west of **Narasarâvupêṭa**.⁶ **Gôpavara** may be the **Gopapuram** of the map, 8 miles south of **Rompicharla**.

3. (V. 38.) In the Śaka year contained in the **Indras** (14), the oceans (4), and the moon (1), (i.e. Śaka-Saṃvat 1414), he presented a wall (*vapra*) and the whole village of **Paiṇimarri** to the temple of **Mâdhavidêvi** in the town of **Madderêla**, to be enjoyed as long as the earth will last. **Madderêla** or, as it is called in v. 48, **Madderâla** seems to be the **Madheralah** of the map, 21 miles south-west of **Bâpaṭla**, 6 miles west of **Môtupalle**.⁷ **Paiṇimarri** may be the hamlet of **Pamidimarru**, the **Payidimarri** of the map, 8 miles south of **Narasarâvupêṭa**, though the distance between **Pamidimarru** and **Madheralah** amounts to 30 miles.

¹ *Dvâsaptaty-adhikâṁ niyôga-kalâṁ kartum*. I do not know what is meant by this phrase. It occurs again in the **Koṇḍaviḍu** inscription (compare p. 112, note 3), l. 98: *dvâsaptaty-adhikâṁ niyôga-rachâṁ . . . kṛitvâ*.

² There seems to be some confusion in the verse. The *vapra* which Appa is said to have erected in Śaka-Saṃvat 1414 is apparently the same which according to v. 48 he built in Śaka-Saṃvat 1438.

³ With *kṛitvâ grâmaçaram* compare *avayuti-kalâṁ-nirmit-Appâpur-âkhyâṁ . . . grâmaṁ* in v. 52, *Appâpuram . . . virachayya* in v. 54, and *grâmaṁ vidhâya* in v. 55.

⁴ With *kiyanmâtrataḥ* compare *kiyattm=avayutya bhûmim* in v. 54, and *avayutya bhûmim=uchitâṁ* in v. 55.

⁵ The **Guṇḍlakamma** seems to be identical with the **Ômkâra** mentioned in v. 40.

⁶ In the village is a temple dedicated to **Gôpâlasvâmin**, which probably is identical with the temple mentioned in the inscription; see Sewell, *Lists of Antiquities*, Vol. I. Appendix, p. xii.

⁷ There is also a **Mudderalapaudoo** (**Madderâlapâḍu**) 6½ miles north by east of **Oṅgôlu** in the **Nellore** district on the right bank of the **Guṇḍlakamma**.

4. (V. 39.) In the Śaka year to be counted by the Brahmans (9),¹ the fires (3), the Vêdas (4), and the moon (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), he erected a temple (*ālaya*), adorned with a solid hall (*maṇṭapa*), a wall (*vapra*) and a plastered mansion (*saudha*), to Rāmêśvara in the fort of Vinikoṇḍa.

5. (V. 40.) In the Śaka year contained in the elephants (8), the fires (3), the Vêdas (4), and the moon (1), in the year Dhâtri (*i.e.* Śaka-Saṃvat 1438 expired), he built a splendid temple of Śiva at the village of Nandipâṭi near the river called Ômkâra. Nandipâṭi seems to be the Nundeeпаudo (Nandipâḍu) of the map, 8 miles north of Oṅgôlu. It is situated on the right bank of the Guṇḍalakamma which in that case would have to be identified with the Ômkâra river.²

6. (V. 43.) In the Śaka year to be counted by the treasures (9), the Râmas (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), on the day of full-moon in the month Śrâvaṇa, he presented a plastered hall (*maṇṭapa*) of stone to the temple of the great Virêśvara in the village called Nûntulapâṭi in the *sîman* of Vinikoṇḍa, for the benefit of Sâlva-Timma, the husband of Lakshmi.³ 29 miles south-south-west of Guṇṭûr, 34 miles east-south-east of Vinukoṇḍa, the map shows Nutalupadu, which possibly is identical with the Nûntulapâṭi of the inscription. The date is the same as that of the grant recorded in v. 46.

7. (V. 44.) In the Śaka year to be counted by the air (0), the oceans (4), the Vêdas (4), and the earth (1), in the year Bahudhânya (*i.e.* Śaka-Saṃvat 1440 expired), he built a fine large hall (*maṇṭapa*) and presented it to the temple of Agastya-Mahêśvara at Krâñjâ for the benefit of Sâlva-Timma, the husband of Lakshmi.⁴ Krâñjâ is the modern Kâzâ, 9 miles north-east of Guṇṭûr.

8. (V. 45.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), he founded *sarvamânyas*,⁵ (which supplied) the taxes and fees (*mêra*)⁶ (due) to village accountants (*karaṇika*), for the eternal prosperity of his father and mother in the Vaikuṇṭha heaven.

9. (V. 46.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îśvara, on an auspicious day, on Monday, the day of full-moon in the month Śrâvaṇa, he gave the *agrahâra* Mallavara, filled with all kinds of riches, to be enjoyed for ever,⁷ to the temple of Channa-Kêśava-Ramânâtha, the lord of that village, whose nature is knowledge.⁸ The date is irregular. It corresponds, for Śaka-Saṃvat 1489 expired=Îśvara, to the 1st August A.D. 1517, when the full-moon *tithi* of Śrâvaṇa ended

¹ *Brahman*, with the value of 9, occurs again in vv. 52 and 54 [and the synonym *Aja* above, Vol. IV. p. 193]. I have found it only in the list given by Mr. Rice, *Mysore Inscriptions*, p. xx f. The use of *Brahman* in this sense is rather strange, especially as its synonym *pitâma* is mentioned by Bêrûnî among the numerical words for 1.

² There is another Nandipâḍu six miles south by east of Udayagiri in the Nellore district. But this would seem to be too far to the south as to be the village referred to in the inscription.

³ The phrase *Lakshmi-nâyaka-Sâlva-Timma-vibhavarê* occurs again in v. 47, and with the addition of *punyâya* in v. 44 and v. 28 of the Koṇḍavîḍu inscription (compare p. 112, note 3). The meaning is that the gift was made for the benefit of Sâlva-Timma and his wife Lakshmi, as clearly stated in the Telugu portion of the Koṇḍavîḍu inscription, l. 153 ff. The words *Lakshmi-nâyaka* are apparently used on account of their ambiguity.

⁴ See the preceding note.

⁵ *Sarvamânya*, 'exempted from all taxes,' is always applied to villages or portions of land allotted to Brâhmanas or some temple.

⁶ [For *mêra* and *karaṇika* see Brown's *Telugu Dictionary*.—E. H.]

⁷ *Achalam*, literally 'immovable,' seems to have here this meaning.

⁸ See below, p. 129, note 5.

19 h. 7 m. after mean sunrise. But this day was a **Saturday**, not a **Monday**.¹ Mallavarâgrahâra may be the Mullawarum Agra of the map, 4 miles north of Tummarakôṭa in the Palnâḍ tâluka, on the right bank of the Kṛishṇâ, or Mallavaram, $10\frac{1}{2}$ miles north-east of Koṇḍavîḍu, or Mullavarum, 11 miles north-north-west of Oṅgôlu. There is also a Chinna Mullavarum, $23\frac{1}{2}$ miles north-north-east of Oṅgôlu.

10. (V. 47.) In the Śaka year to be counted by the treasures (9), the fires (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), on the day of full-moon in the month Vaiśākha, he presented a beautiful large hall (*maṇṭapa*) and a very high wall (*prākāra*) to the temple of Aṅgaḍi-Gôpinâtha-Hari in the town of Vini-koṇḍa for the benefit of Sâlva-Timma, the husband of Lakshmi.² The same temple we have met with already in v. 36.

11. (V. 48.) In the Śaka year contained in the elephants (8), the fires (3), the oceans (4), and the moon (1), (*i.e.* Śaka-Saṃvat 1438), he presented to the temple of Mâdhavi-dêvi in the town of Maddêrâla the wall (*vapra*) which he had caused to be heightened. This temple was mentioned already in v. 38.

12. (V. 49, 50.) In the Śaka year contained in the Vasus (8), the fires (3), the Vêdas (4), and the moon (1), in the year Dhâṭṛi (*i.e.* Śaka-Saṃvat 1438 expired), having presented the whole village of Âtukûru, surnamed Nâdiṇḍla, to the Brâhmanas, he gave them a large tank, causing the growth of rice-fields and sugar-cane, for the performance of the daily ceremonies of bathing and praying at the *saṃdhyâs*, etc. This statement is repeated in different words in the second verse.³ Âtukûru is the Autcoor of the map, 11 miles north of Bezvâḍa.

13. (V. 51.) In the Śaka year contained in the elephants (8), the Râmas (3), the oceans (4), and the earth (1), in the year Dhâṭṛi (*i.e.* Śaka-Saṃvat 1438 expired), he presented a solid temple (*prâsâda*), adorned with nine golden pinnacles (*kumbha*), and a beautiful large hall (*maṇṭapa*) to the temple of Hari, the lord of Maṅgalaśaila, and gave also the village of Maṅgalaśaila to the temple of Nṛisimha. Maṅgalaśaila is, of course, identical with Maṅgalagiri, where the inscription was found.

14. (V. 52.) In the Śaka year counted by the Brahmanas (9), the fires (3), the Vêdas (4), and the moon (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), having presented to the Brâhmanas the village of Appâpura, which he had formed by taking off a portion of the land in the *sîman* of the village of Rêṭûri, he gave, in aid of them, a large tank for the cultivation of paddy fields, etc. This tank is described in the next verse. Rêṭûri is the Returu of the map, 7 miles north by west of Bâpaṭla. One mile to the north-west of it the map shows Appapuram.

15. (V. 54.) In the Śaka year marked by the Brahmanas (9), the fires (3), the oceans (4), and the moon (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), having taken off some land in the *sîman* of Nâdiṇḍla and having founded Appâpura, which was supplied with a tank, he gave it to the Brâhmanas. Nâdiṇḍla, which apparently is connected with the name of the donor's family, is the modern Nâdeṇḍla,⁴ $9\frac{1}{2}$ miles east-south-east of Narasarâvupêṭa. $3\frac{1}{2}$ miles south-west of Nâdeṇḍla, 8 miles south-east of Narasarâvupêṭa, the map shows Appapuram.

16. (V. 55.) In the Śaka year to be counted by the treasures (9), the Râmas (3), the Vêdas (4), and the earth (1), in the year Îśvara (*i.e.* Śaka-Saṃvat 1439 expired), having taken off a suitable portion of land in the territory of Yêrchûri and having founded a village

¹ Prof. Kielhorn adds that in Śaka-Saṃvat 1439 current = Dhâṭṛi the full-moon *tithi* of the second (*nija*) Śrâvâṇa commenced 6 h. 44 m. after mean sunrise on Monday, 11th August 1516, but he thinks it not at all probable that this day is intended.

² See above, p. 114, note 3.

³ See the translation.

⁴ For inscriptions at this village see above, Vol. IV. p. 37 f.

adorned with a tank and containing 10 *Kēsaripāṭi-putṭis*,¹ he gave it to the temple of **Aubhala-Nārasimha-Hari** at **Yêrchûri**. This is the **Vêlchûru**, **Yêlchûru**, or **Êlchûr**, 12½ miles south-west of **Narasarāvupêṭa**, 4 miles north of **Kommâlapâḍu Bungalow**, mentioned by **Mr. Sewell**, *Lists of Antiquities*, Vol. I. p. 73. On the map the name of the village is missing, though its site is indicated.

16a. (V. 56.) To the temple of **Ananta-Gôpinâtha** at **Rompicharla** he gave the village of **Gôpavara**. This is merely a repetition of v. 37.

17. (V. 57.) In the **Śaka** year to be counted by the **Vasus** (8), the **fires** (3), the **Vêdas** (4), and the **earth** (1), in the year **Dhâṭṛi** (*i.e.* **Śaka-Samvat** 1438 expired), on the day of full-moon in the month **Vaiśākha**, he gave the whole village of **Bhartapûṇḍi** in the *sîman* of **Vinikōṇḍa**, which he had marked with his own name, together with the eight powers and enjoyments, to the learned **Râyana-Bhâskara** who belonged to the *gôtra* of **Vasishṭha**. The map shows **Bhartapudi** 5 miles north-east of **Bâpatla**, but the identification must remain doubtful. As the distance between this **Bhartapudi** and **Vinukōṇḍa** is about 52 miles, it could hardly be said to be in the *sîman* of **Vinikōṇḍa**.

18. (V. 58.) In the **Śaka** year contained in the **elephants** (8), the **fires** (3), the **Vêdas** (4), and the **moon** (1), in the year **Dhâṭṛi** (*i.e.* **Śaka-Samvat** 1438 expired), on the day of full-moon in the month **Śrâvâṇa**, having taken off at **Yêrchûri** in the *sîman* of **Vinikōṇḍa** a village called **Gôpapuram**, containing 10 *Kēsaripāṭi-putṭis*² and adorned with a tank, he presented it to the **Brâhmanas**. **Yêrchûri** we have met with already in v. 55; 1½ miles north-west of it the map shows **Gopapuram**.

19. (V. 59.) In the **Śaka** year to be counted by the **treasures** (9), the **Râmas** (3), the aggregate of the pursuits of life³ (4), and the **earth** (1), in the year **Îśvara** (*i.e.* **Śaka-Samvat** 1439 expired), on the day of full-moon in the month **Kârttika**, he gave the whole village of **Annavara** in the *sîman* of **Vinikōṇḍa**, marked by his own name, together with the eight powers and enjoyments to the learned **Dêcha**⁴ of the *gôtra* of **Kaṇḍinya**. **Annavaram** is a very common name, which makes a strict identification impossible. The map shows an **Annavaram Kandrike** 5 miles west of **Narasarāvupêṭa**, 20 miles north-east of **Vinukōṇḍa**, another **Annavaram** (**Annawarum**) 25½ miles south by west of **Vinukōṇḍa**, and a third **Annavaram** 17 miles south-east of **Narasarāvupêṭa**, 35 miles east of **Vinukōṇḍa**.

The list of **Nâḍiṇḍla-Appa**'s donations concludes with a verse (60) in praise of **Sâlva-Timma**, and the last verse of the inscription (61) records that **Sâlva-Timma** assigned the village of **Kōṇḍakâvûri** to the temple of **Trikûṭêśvara-Niṭaladriś**, *i.e.* **Trikûṭêśvara-Śiva**, the lord of the whole world, as long as the moon and the sun and the stars endure. **Kōṇḍakâvûri** is the modern **Kōṇḍakâvûru**, 8 miles south of **Narasarāvupêṭa**.

The second inscription,⁵ also in **Telugu** characters, is engraved on the four faces of a pillar lying in the temple of **Kôḍaṇḍarâmasvâmin** at **Kâzâ**, 9 miles north-east of **Guṇṭûr**, in the **Kistna** district. It contains 258 lines of writing. The average size of the letters is $\frac{3}{4}$ ". With the exception of the last verse, beginning in l. 255, the whole text of the inscription is identical with that of the **Maṅgalagiri** inscription. Only the order of the verses differs, as shown by the following comparison: **Kâzâ** 1—35 = **Maṅgalagiri** 1—35; **K.** 36 = **M.** 55; **K.** 37—40 = **M.** 36—39; **K.** 41, 42 = **M.** 45, 46; **K.** 43 = **M.** 40; **K.** 44 = **M.** 47; **K.** 45—47 = **M.** 41—43; **K.** 48—54 = **M.** 48—

¹ Regarding the term *putṭi* see above, Vol. III. p. 93, note 1. *Kēsaripāṭi-putṭi* seems to mean the *putṭi* (used in the village) of **Kēsaripâḍu**, which cannot be traced on the map.

² See the preceding note.

³ I have not found the word *varga* in any of the published lists of numerical words. The meaning of four is, of course, due to the *chaturvarga*.

⁴ [He is styled *ûra-Dêcha*, 'the *Dêcha* of (this) village.'—E. H.]

⁵ No. 255 of the Government Epigraphist's collection for the year 1892.

54; K. 55=M. 44; K. 56=M. 57; K. 57=M. 59; K. 58=M. 58; K. 59=M. 60. M. 56, which is only a repetition of v. 37, occurs in K. once only. In neither case any principle seems to have been followed in arranging the verses. Under these circumstances I have thought it unnecessary to publish in full the text of this inscription; but I have given all the various readings which it presents in the notes on the text of the Maṅgalagiri inscription.

The last verse records that in the Śaka year to be counted by the Vasus (8), the fires (3), the Vêdas (4), and the moon (1), (*i.e.* Śaka-Samvat 1438), the minister Appa built a plastered hall (*maṇṭapa*) at the temple of Agastyêśa at Nallapâṭi. Nallapâḍu, the Nelapadu of the map, is 15 miles north of Guṇṭûr. According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 75, there are several temples in that village. The map shows another Nallapadu 4 miles west of Guṇṭûr, but no remains of temples seem to exist at this place.

A.—Maṅgalagiri Pillar Inscription.

TEXT.¹

First Face.

- 1 शुभमस्तु ।[*] अव्यादादिवराहो वस्सरसामु-
- 2 इहन्महीं । निजांगसंगसंजातसांद्रस्वेदो-
- 3 दयामिव ।[। १*] कल्याणमाकलयतादयमादि-²
- 4 पोत्री धात्रीमुदरह्य³ सरसां स रसातिरेकात् ।
- 5 संश्लेषसंभ्रमवशात्सहसा⁴ निगृह्य⁵ दंतेन
- 6 किंचिददुनोदधरं धरायाः⁶ ।[। २*] उरसि निहितल-
- 7 ल्मीबाहुवल्लीयुगेन स्वकरयुगळ्मेकीकृत्य केली-
- 8 विनोदे । कुवलयदळ्दामानध्वमंदारमा-⁷
- 9 लां दधदिव वितनोतु श्रीकळां काकुळेशः ।[। ३*] श्रीरा-
- 10 म[*] श्रियमातनोतु जगतां वेदांतवेद्यो ह-
- 11 रि⁹ । ज्ञानानंतसदात्मकोपि मघवत्कार्याय मा-
- 12 यातनुः । यं दृष्ट्वा रिपवोपि रावणमुखाः का-
- 13 लावसाने दिवं याता[*] श्रीहनुमद्विभीषणमु-
- 14 खा जाताः कृतार्था¹⁰ भुवि ।[। ४*] प्रह्वेद्रादिशिरोम-
- 15 णिच्छविरविप्रातर्मयूखारुणं भूषावृत्र-
- 16 ¹¹भिदश्मिरश्मिलहरीभृंगाळिशृंगारितं । मंजीर-
- 17 क्कणितैर्मराळ्वनितामंजुस्वनैरंचितं वंदे
- 18 रामपदारविंदमनघं वंदारुकल्पद्रुमं ।[। ५*]

¹ From inked estampages supplied by Dr. Hultzsch.

² K. °मावि°.

³ In K. the *anusvāra* of °संभ्रम° is written twice.

⁴ K. दरायाः, but perhaps corrected.

⁵ K. वेदांत°.

⁶ Read कृतार्था, as correctly in K.

⁷ Read °सुदृष्ट, as correctly in K.

⁸ Read निगृह्य.

⁹ Read °नृ°.

¹⁰ Read रिज्ञा°, as correctly in K.

¹¹ Read भिदश्मरश्मि°.

- 19 अस्ति श्रीकृष्णरायाख्यो नरनाथशिरोमणिः । राज-
 20 न्यचूळिकारत्ननोराजितपदांबुजः ।[। ६*] श्रीकृष्णचित्ति-
 21 पालदत्तमणिभिर्विद्वत्कवीनां गृहा नानारत्न-
 22 विचित्रकुट्टिमभुवो रत्नाकरत्वं गताः । अद्भिः^१
 23 केवलनीरपूरनिलयस्संभाव्यते सज्जनैः । रं-^२
 24 भोधिर्जलधिः पयोधिरुदधिर्वां निधिर्वारिधिः ।[। ७*]
 25 आलानं रिपुदंतिनामरिपशौर्यूपसमोका-
 26 ध्वरे वैरिस्वांतनिखातशंकुरुदितो दीप्रः प्रता-
 27 पांकुरः । पाताळाध्वरणी^३ वराहवपुषो दं-
 28 द्रा विभियोद्गता श्रीकृष्णचित्तिपस्य भाति विजय-
 29 स्तंभः कळिंगांगणे ।[। ८*] महाप्रधान^४ श्रीसाळ्वति-^५
 30 म्मसचिवशेखरः । श्रीकृष्णरायनृपतेस्साम्राज्य-
 31 मधितिष्ठति ।[। ९*] श्रीसाळ्वतिम्मसचिवः^६ कौडिन्यकुल-
 32 शेखरः । वेमयामात्यतनयराचयामात्य-
 33 नंदनः^७ ।[। १०*] विद्मो^८ नैकं^९ विशेषं वितरणविभवैर्विदग्ने-
 34 सराणां पद्मावाणीविलासैः प्रगुणमणिगणैः
 35 पद्मलाक्षीसहस्रैः । रम्यप्रासादहर्म्यैरतुल-
 36 परिकरैरश्वहस्यादियानैस्सम्यक्तेभ्यो विशेषं
 37 समरविजयतस्साळ्वतिम्मस्य^{१०} नूनं ।[। ११*] पंकप्रवे-
 38 शपरिमार्जनलज्जया किं पंकेरुहालयम-
 39 पास्य भवन्मुखाब्जं । पद्माधितिष्ठति सह सुषया
 40 च वाण्या चौहत्तमल्ल चतुरानन साळ्वति-^{११}
 41 म्म ।[। १२*] सप्तांगोपेतशक्तित्रितयचतुरुपायै-
 42 कमंचोशसाळ्वे तिममाख्ये कौडवीर्यां गजप-
 43 तिनिहितान् राजहंसान् गृहीत्वा । धाटी-
 44 माटीकमाने परनृपतिखगाः क्षुत्पिपासाति-
 45 खिन्नाः शाकाब्दान् मार्गयन्ते गिरिपुरजलधि-
 46 क्ष्मासु गूढं प्रलीनाः ।[। १३*] १४३७ शकाब्दालु [।*] सुगू-

^१ Read अद्भिः.^२ Read सज्जनैरं.^३ Read पातालाध्वरणी; in K. a small *anusvāra* has been added afterwards.^४ K. समहा; read महाप्रधानः.^५ K. श्रीसाळ्वतिम्म.^६ K. श्रीसाळ्वतिम्म.^७ K. यामा । त्यनंदनः.^८ In K. between the *d* and *m* of विद्मो the subscript sign for *t* has been inserted.^९ The *anusvāra* is very small, and has been inserted afterwards.^{१०} K. °तिम्मस्य.^{११} K. °तिम्म.

- 47 टंपलीनाः अक्ष[र*]संज्ञ¹ ।[1*] साङ्गुवांकशकवत्सरग-
 48 ण्यापादशुभ्रहरिवासरसौरी² । साङ्गुवतिम्मसचि-
 49 वंन गृहीतं कीडवीटिनगरं नगराजं ।[1 १४*] सा-
 50 ङ्गुवांक अक्षरसंज्ञ । १४३७ शकवर्षालु ।[1*] पु-
 51 चारामतटाकदेवसदनब्रह्मप्रतिष्ठानिधि का-
 52 व्यं चेह पपरत्र³ सौख्यजनकासंतानकास-
 53 म तान् । आवृत्तान् गणनातिवर्ति कृतवानासेतु-
 54 शीताचलं श्रीकृष्णक्षितिपालमौळिसचिव[*] श्रीसा-
 55 ङ्गुवतिम्मप्रभुः ।[1 १५*] कौशिकान्वयसंभूतो ना-
 56 दिंडुकुलशेखरः । अस्ति ⁴तिम्मयमंत्रीशश्वन्म-⁵
 57 यात्मविवेकधीः ।[1 १६*] कृष्णांवारुंधती ख्याता
 58 भर्तृवाक्यमरुंधती । अनसूयैव सर्व-
 59 च मानसूयेति गण्यते ॥ [१७*]

Second Face.

- 60 नादिंडुतिम्मयामात्यः कळुची
 61 कृष्णमांज्या । तत्पुत्रावप्य-
 62 ⁶यामात्यगोपयामात्यशेखरौ ।[1 १८*]
 63 श्रीसाङ्गुवतिम्मसचिवभागिनयौ कु-
 64 लोद्वहौ । नादिंडुयप्पयामा-
 65 त्यगोपयामात्यशेखरौ ।[1 १९*] अप्पो
 66 नादिंडुयप्पस्तावाप्यमूर्ति-
 67 प्रचेतसौ । पश्चिमोदन्वदीशानद-
 68 क्षिणोदन्वदीशरौ ।[1 २०*] श्रीकृष्णक्षितिपा-
 69 च तिमसचिवात्पल्लंकिका⁷ चाम-
 70 रे ।⁸ चत्रं⁹ यो विनिकोडगुत्तिकनक-
 71 क्षाम्भृत्पुराद्यक्षतां¹⁰ । मत्तेभाश्व-
 72 पदातिसंकुलमहासेनाधिपत्यं
 73 महत्तद्राज्यैकधुरंधरत्वमग-
 74 मन्नादिंडुयप्पप्रभुः ।[1 २१*] जंभ-

¹ K. अक्षरसंज्ञ.⁴ K. तिम्मयं.⁷ Read °किंका.⁹ K. छत्रं ; read छत्रं.² Read °शुभ्र ; K. °सौरा.⁵ Read °शिवं, as correctly in K.⁸ This sign of punctuation is superfluous.¹⁰ Read °राध्यक्षतां, as correctly in K.³ Read पपरत्र, as corrected in K.⁶ K. यामत्यगो°.

- 75 द्वि०कुंभिकुंभद्वयसचिवशची-
 76 चारुवच्चम्येजकुंभव्यक्तव्याप्तानु-¹
 77 लिप्तप्रसृमरमसृणक्षोदकर्पू-
 78 रपूरः । यत्कीर्तिः² कार्ति०केदुं³ प-
 79 रिहसति निजैः ⁴श्वेतमाद्वैतवादै-
 80 स्तोयं नादिङ्गुयप्प्रभुम-
 81 णिरखिलस्तुत्यकीर्तिप्रतापः ।[२२*] य-
 82 ⁵धाटीघोटकोटीखरखुरदम्बित-
 83 क्ष्मातलोडूतधूळीपाळीपाता-⁶
 84 ळकेळीकृतधरणितले खड्गयुग्यस्य
 85 बाहुः । जिह्वालाभोलभूभ-
 86 हुजगपतिरिव प्रेक्ष्यते युध्वरं-⁷
 87 गे स्तोयं नादिङ्गुयप्प्रभु-
 88 रवनिभराक्रांतबाहुप्रतिष्ठः ।[२३*]
 89 गोपो नादिङ्गुगोपश्च तुल्यावि-
 90 ति कथं स्तुमः । एकसंतानवा-⁸
 91 न्पूर्वस्सप्तसंतानवान् परः ।[२४*] ए-
 92 के चाद्याविता⁹ ये वितरणनिगमा-
 93 न् वेधसा सिंधुचंद्रप्राया जा-
 94 ङां प्रपन्नाः कति च पशुदृषद्धारु-
 95 जात्यातिमूढाः । धत्ते चाद्याप-¹⁰
 96 यंस्तान्वितरणनिगमान् गोप-
 97 यार्यः¹¹ करेभिं कल्पद्रुं कामधे-
 98 नुं हृदि वदनदृशोश्चंद्रचिंता-
 99 मणी च ।[२५*] ¹²यद्वैरिच्छोणिपालप्रकर-
 100 पुरमहाचंद्रशालागृह्णांत[:*]-¹³

¹ Read ०वचीज०, as correctly in K.

² K. यत्कीर्ति.

³ Read कार्ति०केदुं.

⁴ Read श्वेतिमा०.

⁵ Read धाटी०.

⁶ Perhaps the actual reading is ०लोडूत०, as in K.

⁷ Read युद्ध०; the *anusvāra* stands at the beginning of the next line.

⁸ K. ०संतान०.

⁹ Read चाद्यापिता, as correctly in K.

¹⁰ Read चाद्याप०, as correctly in K.

¹¹ Originally त्य had been engraved instead of यं, but it seems to have been corrected.

¹² The रि has possibly been corrected out of ठि.

¹³ K. ०गृह्णांत-.

- 101 श्रीखंडस्तंभकुंभद्भुजगपतिवृ-¹
 102 ढालोटदेहार्कवाहाः । मूर्च्छ-
 103 न्मोहा[:*] स्वलंतः² सपदि गतविषा
 104 वैनतेयेन सद्यो द्योमार्गं यां-³
 105 ति सोयं दिनमणिविनुतो भा-
 106 ति नादिङ्गुगोपः ॥ [२६*] श्रीकृष्णक्षितिपा-
 107 लमौळिसचिव[:*] श्रीसाळ्वतिम्मप्रभु-
 108 र्जांमातर्यवरे धुरंधरवहे⁴ श्री-
 109 गोपमंत्रीश्वरे । ⁵प्राधत्ताखिलकीं-⁶
 110 डवीटिनगरीसाम्राज्यरौरिय-⁷
 111 कां⁸ मत्तेभांश्वपदातिसैन्यकलितां⁹
 112 पल्लंक्रिकां चामरे ।[। २७*] श्रीकृष्णरा-
 113 यनरनाथशिरःप्रतानश्रीसाळ्व-¹⁰
 114 तिम्मसचिवेश्वरभागिनेयः । ना-
 115 दिङ्गुगोपसचिवो नयतत्ववे-¹¹
 116 दी श्रीकीडवीटिनगरैकधुरंधरो-
 117 [भू]त् ।[। २८*] राघवायगणिते शकव-
 118 [र्वे] राघवाय रचिताचलपुर्यां ।¹²
 119 वप्रगोपुरमयैर्नव[ह*]म्यैर्गो-¹³
 120 पमंत्रितिलकेन सपर्याः¹⁴ ॥ [२९*]

Third Face.

- 121 राघवाय १४४२ अक्षरसंज्ञ ।[*] शाकाब्दे पु-
 122 रवेदवार्धिशशिभिर्गण्ये¹⁵ वृषे वत्सरे फाल्गुन्यां
 123 विधुवासरे शुभदिने श्रीकीडवीटीपुरे । नादिं-
 124 ड्वान्वयगोपमंत्रितिलक[:*] श्रीसाळ्वतिम्मप्रभोर्जा-

¹ Read °भृशुंभद्भुजगपरिवृ-, as correctly in K.

² The subscript sign which I have read *kh* is rather indistinct, and may be meant for something else ; in K., however, the reading स्व is quite certain.

³ The *anusvāra* stands at the beginning of the next line.

⁴ Read धुरंधरवरे.

⁵ Read प्रादत्ता°.

⁶ The *anusvāra* stands at the beginning of the next line.

⁷ Read °ज्यधौरिय°, as correctly in K.

⁸ Read तां, as in K., where तां seems to have been corrected out of कां.

⁹ The *anusvāra* stands at the beginning of the next line.

¹⁰ K. °प्रधान° ; read °प्रधान°.

¹¹ Read °तत्त्ववे-.

¹² The *anusvāra* and the sign of punctuation stand at the beginning of the next line ; K. °ताचपुर्यां.

¹³ K. °वह्यै°.

¹⁴ Read सपर्या, as correctly in K.

¹⁵ K. °वार्दिश°.

- 125 माता रघुनायकस्य कृतवान् सम्यक्प्रतिष्ठावि-
 126 धिं ।[। ३०*] सुग्रीवलक्ष्मणविभीषणजांबवद्विश्वाम-
 127 युक्तभरतेन हनुमता च । सीतापतिं सप-
 128 रिवारकमंगदेन रामं च गोपसचिवीकृत सु-
 129 प्रतिष्ठं ।[। ३१*] सीतारामसमन्विता सभरता चैषा
 130 ह्ययोध्या तता^१ शत्रुघ्नाधिकलक्ष्मणा विजय-
 131 ते श्रीकौण्डवीटोपुरी । सुग्रीवो हनुमान्विभीष-^२
 132 ण इह श्रीजांबवत्संगदो^३ रामं सावरणं प्र-
 133 तिष्ठितमतात्रादिङ्गुगोपप्रभुः^४ ।[। ३२*] श्रीकौण्डवीटि-
 134 पुरिनायक रामचंद्रः^५ किं चंद्रकां^६ समधि-
 135 गत्य शशः कर्ककः । आयाति यावदिति साकुव-
 136 केतनत्वं धत्ते न चेत्कुत इदं गरुडध्वजस्य ।[। ३३*] डा-
 137 सप्तत्यधिकां नियोगकलनां कर्तुं बुधया-
 138 मिणीः^७ । श्रीमत्साकुवराघवाय महितो ना-
 139 दिङ्गुगोपप्रभुः । प्रादादुबुवनामकं सु-
 140 फलितं सोमाचतुष्कान्वितं ।^८ सर्वाक्रांततया^९
 141 समस्तमासमाष्टैस्त्र्यंभोगान्वितं^{१०} ।[। ३४*] सालिवा-
 142 हनशकांकयुवाब्दे सालिवाहनसमोप-
 143 यमंचो । साकुवतिभ्रसचिवादुदवापत्कीं-
 144 डवीटिनगराधिपलक्ष्मीं ।[। ३५*] शाकाब्दे नववर्ज्जिवा-
 145 धिवसुधागखेखरे वत्सरे सुचेवं विनिकौंड-
 146 कुंतिसरितोर्मये^{११} कियन्मात्रतः । कृत्वा ग्राम-
 147 वरं तटाककलितं चाप्यापुरास्थान्वितं ।^{१२} प्रा-
 148 दादंगडिगोपिनाथहरये नादिङ्गुयप्य-
 149 प्रभुः ।[। ३६*] अनंतगोपिनाथाय^{१३} रोपिचर्चनिवा-
 150 सिने । प्रादाद्वीपवरं ग्रामं नादिङ्गुयप्य-

^१ Read तया, as correctly in K.

^२ K. हनुमादि°.

^३ Read श्रीजांबवत्संगदी or श्रीजांबवत्संगदी or श्रीजांबवत्संगदी.

^४ Read °मघाद्रा°, as probably corrected in K.

^५ K. पुरना°; read °चंद्र.

^६ Read चंद्रतां, as correctly in K.

^७ Read मणीः, as correctly in K; the following sign of punctuation is superfluous and wanting in K.

^८ This sign of punctuation is superfluous and wanting in K.

^९ K. °क्रांततया.

^{१०} Read °समसमा°, as correctly in K.

^{११} Read °र्मये, as correctly in K.

^{१२} This sign of punctuation is superfluous.

^{१३} K. अनंत°.

- 151 मंजिराट् ।[। ३७*] महेरेलपुरमाधविदेवै वप्रमिं-¹
 152 द्रजलदीदुगगाके² । पैणिमहिमदिगत्पू-³
 153 र्ण ग्राममावसुधमप्ययमंचो ।[। ३८*] ब्रह्मा-
 154 ग्निवेदगगिगण्यगकेखरेन्दे नादिंहुयप्यमचियो वि-
 155 निकीडदुर्ग । रामेश्वराय घनमंटपवप्र-
 156 सौधाम्यालय⁴ समतनोत्समतारसन्नः ।[। ३९*]
 157 'गाकेशवज्जिनिगमेदुगदानुवर्षे⁵ नादिंहुति-⁷
 158 म्मसचित्रात्मभवाप्ययार्थः । श्रीकारनामस-
 159 रिदंतिकनंदिपाटिग्रामे गिवालयमनर्घ्य-
 160 ममावकार्यात् ॥ [४०*] म्मच्छमच्छनखावळिच्छविगिगवाके-
 161 क्रीमराक्रीवतं भृषोद्दामिभुजंगपुंगवल-
 162 ललाळाम्णाशान्वितं⁸ । वैरित्रातशिरोमिळिंद-
 163 वनितामंदोहमंभानितं ।⁹ वंदे दक्षमखा-
 164 रिपादकमलं वृंदारवृंदाचितं ।[। ४१*] दक्षप्र-
 165 जापतेमूर्धा मेपमूर्धायते क्षणात्¹⁰ । यद्वीरकरुणा-
 166 वेशात्स वो वीरेश्वरावतं¹¹ ।[। ४२*] शाकाब्दे निधिरामवेदध-
 167 रणीगण्येश्वरे वत्सरे थावण्यां विनिकीडगीमनि¹² सु-
 168 दालिप्तं¹³ गिलासंटपं । ग्रामे नंतुलपाटि-
 169 नामनि महावीरेश्वरायादिगत् लक्ष्मोनायकमा-¹⁴
 170 क्वतिम्भविभवे¹⁵ नादिंहुयप्यप्रभुः ।[। ४३*] शाकाब्दे गग-
 171 नाब्दिवेदधरणीगण्ये¹⁶ च संवत्सरे विख्याते बहु-
 172 दान्यनामनि¹⁷ महात्रादिंहुयप्यप्रभुः । क्रां-
 173 जागस्यमहेश्वराय विपुलं रम्यं महामं-
 174 टपं लक्ष्मोनायकमाक्वतिम्भविभवे पुण्याय कृ-

¹ The *gudi* has been added afterwards; the *anusvara* stands at the beginning of the next line; K. indistinct.

² Read 'जलधींद', as correctly in K.

³ K. indistinct; read 'मरिपू-.

⁴ Read 'सौधरम्भा'.

⁵ Read 'गाकेशव', as correctly in K.

⁶ Read 'मधाय', as correctly in K.

⁷ K. 'तिम्भ'.

⁸ Read 'ललाळान्वित'.

⁹ Read 'मंभानितं', as probably correctly in K. The sign of punctuation is superfluous and wanting in K.

¹⁰ For the *aksharas* जाप to क्षणा something else seems to have been originally engraved.

¹¹ Read 'वत्', as correctly in K.

¹² Read 'हमीमनि', as correctly in K.

¹³ Read 'दालिप्त', as correctly in K.

¹⁴ Read 'महामनी'.

¹⁵ K. 'तिम्भ', or perhaps 'तिम'.

¹⁶ Read 'नाब्दिवेद'.

¹⁷ Read 'दान्य', as correctly in K.; ना has been corrected from ना.

- 175 त्वादिशत् ॥ [४४*] निधिशुचिनिगमक्ष्मागण्यशाकेश्वराब्दे प्रभु-
 176 वरविनिकोडादोशनादिङ्गुयप्पः । निजजनकजन-
 177 न्योर्नित्यवैकुण्ठसिद्धौ^१ करणिककरमेरान्^२ सर्वमान्या-
 178 नकार्षीत् । [४५*] शाकाब्दे निधिवक्त्रिवेदधरणीगण्येश्वरे वत्स-
 179 रे श्रावण्यां विधुवासरे शुभदिने^३ नादिङ्गुयप्पप्र-
 180 भुः । प्रादान्मल्लवराग्रहारमचलं सर्वर्धिसंपू^४
 181 रितं तद्गामाधिपचनकेशवरमानाथाय बो-
 182 धात्मने । [४६*] शाकाब्दे निधिवक्त्रिवेदधरणीगण्येश्वरे वत्स-
 183 रे वैशाख्यां विनिकोडनामनि पुरे रम्यं महा-

Fourth Face.

- 184 मंठपं । प्रादादंगडिगोपिनाथ-
 185 हरये प्राकारमत्युन्नतं लक्ष्मीना-
 186 यकसाङ्गवतिमविभवे^५ नादिङ्गुय-
 187 प्पप्रभुः । [४७*] महेरालपुरमाधवदेव्यै^६ [व*]प्र-^७
 188 मुन्नततरं प्रविधाय । नागवक्त्रिज-
 189 लधींदुगशाके वर्षे एनमदितोप्यय-^८
 190 मंचौ । [४८*] शाकाब्दे वसुवक्त्रिवेदशशिगे वर्षे
 191 च दात्राह्वये^९ नादिङ्गुपपदातुकू-
 192 र्मखिलं कृत्वा स्वयं विप्रसात् । सं-^{१०}
 193 ध्यास्त्रानजपाङ्गिकादिविधये त्भ्य-
 194 स्तुटाकं^{११} महत्^{१२} शाल्यारामवरेक्षुसा-
 195 धनमदानादिङ्गुयप्पप्रभुः^{१३} । [४९*] उ-
 196 त्पुल्लोलवेत्तकमलवनमिळ्द्राजहं^{१४}
 197 सावतंसं क्रेकारिक्रौचचक्रकम-
 198 गतिमिधुनक्रोडखेलामनोन्न^{१५} । पा-
 199 रावारांककारं तटपुटघटितोत्ता-

^१ Read °सिद्धौ ; K. illegible.

^२ The third क of this word is expressed by the old sign. K. seems to read °ककर° by correction.

^३ K. सुभ°.

^४ Read सर्वर्धि° ; K. illegible.

^५ K. probably °तिम°.

^६ Read °माधवि°.

^७ K. वप्र°.

^८ Read °वर्ष एनमदिताप्यय-; in K. probably corrected.

^९ Read धात्रा°, as correctly in K.

^{१०} The *anusvāra* stands at the beginning of the next line.

^{११} Read तैभ्यस्तुटाकं, as correctly in K.

^{१२} Read महत्त्वा°.

^{१३} K. धनमदाना°.

^{१४} Read त्पुल्लोल°.

^{१५} The *anusvāra* stands at the beginning of the next line.

^{१६} Read °मिधुन°, as correctly in K.

- 200 लतालं तटाकं कृत्वा नादिङ्गुयप्प-
 201 भुरक्ततरां विप्रसादातुकूरीः¹ [॥ ५०*]
 202 शाकाब्दे गजरामवादिमहिगे दाचा-²
 203 ख्यवर्षे घनं प्रासादं नवहेमकं-³
 204 भकलितं रम्यं महामंटपं । श्रीमन्म-⁴
 205 गळ्शैलनाथहरये नादिङ्गुयप्पप्रभु-⁵
 206 ग्रामं मंगळशैलनामकमपि प्रादात्⁶
 207 नृसिंहाय च । [॥ ५१*] शाकाब्दे ब्रह्मवर्द्धि-
 208 तिशशिगणिते चेश्वराख्ये वर्षे⁷ रेटूरिग्राम-⁸
 209 श्रीमन्मवयुतिकलनानिर्मिताप्पापुरा-
 210 ख्यं । दत्त्वा¹⁰ ग्रामं द्विजेभ्यस्तदुपकृतिकृते शा-
 211 लिसस्यादिसिद्धे¹¹ प्रादानादिङ्गुयप्पप्रभुमणि-
 212 रुद्धिप्रख्यमेकं तटाकं । [॥ ५२*] अप्पापुरे वार्दिसम-
 213 स्तटाक¹² पद्माकरोयं द्विजराजवासः । यन्ने¹³ वनं
 214 चाच्युतशालिधाम श्रीक्षे पयःपूर्णत-
 215 या नदीक¹⁴ । [॥ ५३*] नादिङ्गुसीन्नि कियतीमव-
 216 युत्य भूमिमप्पापुरं च विरचा-¹⁵
 217 य्य तटाकयुक्तं¹⁶ [॥ ५४*] नादिङ्गुयप्पस-
 218 [चि]वीदित तद्विजेभ्यो¹⁷ ब्रह्माग्निवार्धि-
 219 शशिशकगुणेश्वरेन्द्रे ॥ [५४*] शाकाब्दे निधिरा-
 220 मवेदधरणीगणेश्वरे वत्सरे यैर्चू-
 221 रादतयुत्य¹⁸ भूमिसुचितां प-
 222 द्वाकरालंकृतं । ग्रामं केसरिपाटि-
 223 पुटिदशकप्रायं विधायादिशये-
 224 [चू]र्यौभळनारसिंहहरये ना-
 225 [दि]ङ्गुयप्पप्रभुः । [॥ ५५*] अनन्तगोपिना-

¹ Read °कूरी, as correctly in K.

² The *anusudra* stands at the beginning of the next line.

³ The *anusudra* stands at the beginning of the next line.

⁴ K. inserts a superfluous sign of punctuation after °प्रभु°.

⁵ Read प्रादात्°.

⁶ Read सीम°, as correctly in K.

⁷ Read वार्धिसमस्तटाकः, as correctly in K.

⁸ Read नदीकः, as correctly in K.

⁹ K. बहिजेभ्यो ; read तद्विजेभ्यो.

¹⁰ Read °वार्धिसमहिगे दाचा-, as correctly in K.

¹¹ Read °ख्ये च वर्षे, as correctly in K.

¹² Read दत्त्वा.

¹³ Read विरचा-, as correctly in K.

¹⁴ Read रावव°.

¹⁵ K. रेटूरि°.

¹⁶ K. °सिद्धे ; read °विधेय.

¹⁷ Read यन्ने.

¹⁸ K. °युक्तं।

¹⁹ Read पुटि°.

- 226 [था]य रौप्पिचर्लनिवासिने । प्रादानो-
 227 पवरं ग्रामं नादिंङ्गुप्यमन्त्रि-
 228 राट्¹ ।[। ५६*] शाकाब्दे वसुवक्त्रिवेदधरणीग-
 229 ख्ये च दात्रब्दे² वैशाख्यां विनिकोडसो-
 230 मनि सुधो³ नादिंङ्गुप्यप्रभुः । वा-
 231 [सि]ष्टाय च भर्तृपूडिमखिलं ग्रामं⁴
 232 स्वनामांकितं प्रादाद्रायण-⁵
 233 भास्कराय ⁶निधुषेष्टैश्वर्यभोगान्वितं [॥ ५७*]
 234 शाकाब्दे गजवक्त्रिवेदशशिगे⁷ वर्षे च दा-
 235 चाह्वय⁸ आवण्यां विनिकोडसोन्नि⁹
 236 कृतधोर्नादिंङ्गुप्यप्रभुः । येच-
 237 राववयुत्य गोपपुरमित्याख्यं [दि]-
 238 जेभ्यादिश¹⁰ ग्रामं केसरिपाटिपुटिदश[क]-¹¹
 239 प्रायं तटाकोज्ज्वलं¹² ॥ [५८*] शाकाब्दे निधिरा-¹³
 240 मवर्गाधरणीगख्येश्वरे वत्सरे कार्तिक्या¹⁴
 241 विनिकोडसोन्नि सुकृती नादिंङ्गुप्य-
 242 प्रभुः । प्रादाधन्नवराभिदं¹⁵ च सकलं
 243 ग्रामं स्वनामांकितं कौडिन्यान्व-
 244 ¹⁶ययूरदेचविदुषेष्टैश्वर्यभोगान्वितं¹⁷
 245 ।[। ५९*] यावज्जङ्गुसुतात्रियंबकसुता-¹⁸
 246 ¹⁹श्रीसंज्ञपुत्रीपय[:*]पूरास्ते पुनते भु-
 247 वं च सकलां श्रीकोडवीटोपुरीं । या-
 248 वत्काव्यसुधांबुराशिलहरोहेलां
 249 विधत्ते कविस्तावत्साळुवतिम्भकीर्तिलति-

¹ This verse is a repetition of v. 37, and occurs in K. once only.

² K. धात्रब्दे । ; read धात्रब्दे.

⁴ The *anuvāda* stands at the beginning of the next line.

⁶ Read विदुषे, as correctly in K. ⁷ K. वैधश.

⁹ K. कोडसोन्नि.

¹⁰ K. जेभ्योदिश ; read जेभ्योदिशग्रामं.

¹¹ Read पुटि ; in K. a very small ट् seems to have been added afterwards.

¹² Read कोज्ज्वलं.

¹³ K. निधिरा-

¹⁴ K. २ । का ; read कार्तिक्या.

¹⁵ K. प्रादादन्न ; read प्रादादन्नवराभिधं.

¹⁶ K. perhaps देव.

¹⁷ The *anuvāda* stands at the beginning of the next line.

¹⁸ In K. the ता of the first सुता appears to have been corrected from some other *akshara* ; ¹⁹ चिर्यावक, perhaps corrected.

¹⁹ In K. the *visarga* was inserted afterwards ; read श्रीसंज्ञ.

³ Read सुधीर्ना, as correctly in K.

⁵ K. दात्रा.

⁸ K. धात्रह्वय । ; read धात्रह्वये.

- 250 का ¹पुष्पत्वजसं भुवि ॥ [६०*] ²श्रीकृष्णक्षीणिपा-
 251 लप्रचुरतरमहाराज्यधौरियनो-
 252 तिप्रागल्भ्यस्मात्स्वतिंमप्रभुवरति-
 253 लको राचयामात्यसूनुः । आचं-³
 254 द्रादित्यतारस्थिरतरमदिशत्को-⁴
 255 ड्कावूरिनामख्यातग्रामं⁵ त्रि-
 256 कूटेश्वरनिटलदृष्टे विश्वलोकेश्वरा-
 257 य ॥ [६१*] श्री श्री श्रीं जियुनु⁶ ॥

ABRIDGED TRANSLATION.

(Line 1.) Let there be prosperity !

(Verse 1.) May the primeval boar protect you, he who lifted the earth that was wet as if it (*were a woman that had fallen in love with him⁷ and*) were in violent perspiration on account of the touching of his body !

(V. 2.) Let this primeval boar devise what is propitious ! When he had lifted the wet earth from the flood of water, he held it with great force for fear lest it should slip down,⁸ and (*thereby*) hurt a little the lower part of it with his tusk (*like a lover who, when he has lifted his mistress in excess of passion, bewildered by the contact with her body, squeezes her with great force and inflicts a little wound to her lower lip with his tooth*).

(V. 3.) The lord of Kākūḷa who, in love's wanton sports, interlacing his own (*blue*) hands with the tender (*white*) arms of Lakshmi⁹ clinging to his chest, wears, as it were, a garland of *mandāra* flowers⁹ entwined with strings of leaves of the blue water-lily, — may he exhibit the skill of fortune !

(V. 4.) The holy Rāma (*who is identical with*) Hari, who may be known from the Vêdānta;¹⁰ who, though his nature is knowledge, without end,¹¹ and existence, yet, in order to perform the duties of Maghavat,¹² wears an illusory body ; at whose sight even his enemies, such as Rāvaṇa and the rest, went to heaven¹³ at the end of their time, and others, such as Hanumat and Vibhīṣaṇa, felt perfect satisfaction on earth, — let him grant welfare to the worlds !

(V. 5.) I do homage to the sinless lotus-like foot of Rāma, the tree of desires to those who worship it, which is reddened by the splendour of the crest-jewels of Indra and the other

¹ Read पुष्पात्वं.

² The following verse is not in K.

³ The *anusvāra* stands at the beginning of the next line.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ The subscript sign of the first *akshara* of this line is very indistinct.

⁶ For the reading of K. see the text.

⁷ Both here and in the next verse the boar and the earth are represented as two lovers, and the words have to be taken in a double meaning.

⁸ Literally, 'on account of the unsteadiness of the contact.'

⁹ As Lakshmi is represented as being of white or golden colour, *mandāra* seems to be used here as a name of the white variety of *Calotropis Gigantea*, not of the scarlet-flowering *Erythrina Indica*.

¹⁰ Compare *Vêdānta-vêdy-âtmanê*. . . *Vishṇavê* in l. 135 of the Pithāpuram inscription of Prithivīśvara ; above, Vol. IV. p. 46.

¹¹ I have translated *ananta*, as this is the reading of both inscriptions. But I think it not unlikely that *ananta* is a mistake for *ānanda*. *jñān-ānanda-sad* corresponding to the well known *sach-chid-ānanda* which in such texts as the *Rāmatāpantiya-Upanishad* is frequently applied to Rāma-Vishṇu.

¹² *I.e.* Indra.

¹³ *I.e.* obtained salvation.

(gods) bowing (before him) as (the lotus is reddened) by the early rays of the sun; which is embellished by the waves of light from the thunderbolt of the slayer of Vṛitra¹ as (the lotus is embellished) by flights of bees; and which is distinguished by the tinkling of its anklets as (the lotus is distinguished) by the sweet sounds of the female flamingoes.

(V. 6.) There is (a king) called the glorious Kṛishṇarāya, the head-ornament of kings, whose lotus-like feet are illuminated by the crest-jewels of princes.

(V. 7.) Through the precious stones presented by the glorious king Kṛishṇa the houses of the learned and the poets have pavements sparkling with jewels of different kinds, and have (thus) become jewel-mines;² veracious people (therefore) speak of the ocean which is (now) only a receptacle of floods of water (only in terms meaning water-receptacle, such) as ambhódhiḥ, julaḍhiḥ, payódhiḥ, udadhiḥ, várām nidhiḥ, váriddhiḥ.

(V. 8.) In the court of Kalinga is seen the pillar of victory of the glorious king Kṛishṇa, (resembling) a stake for (tying) the elephants of his enemies, a post for (sacrificing) his foes in battle like cattle at a sacrifice, a shaft thrust into the hearts of his enemies, a lofty radiant shoot of splendour, the tusk of the boar-bodied (Viṣṇu) rising from the lower regions by piercing the earth.

(V. 9.) The great chancellor, the glorious Sâlva-Timma, the best of ministers, rules the empire of the glorious king Kṛishṇarāya.

(V. 10.) The glorious minister Sâlva-Timma, the best of the family of Kaundinya, is the son of the minister Râcha, the son of the minister Vêma.

(V. 11.) We are not aware that the leaders of the learned differ in any way (from Sâlva-Timma) as to their wealth (obtained) by donations, their sports with Padmâ³ or Vâṇî,⁴ the number of their excellent jewels, the thousands of their fair-eyed women, their beautiful mansions and palaces, their unequalled attendants or their carriages for horses, elephants, etc.; (but) verily, well we know how (in one thing) Sâlva-Timma differs from them, for he is victorious in battle.

(V. 12.) Was it, because she was ashamed (of being obliged) to clean herself from the contact with the mud, that Padmâ gave up the dwelling in the mud-born (lotus) and abides in the water-born (lotus) of thy face, together with her daughter-in-law Vâṇî,⁵ O Sâlva-Timma! (who on that account art both) Chauhattamalla (and) Chaturânana?⁶

(V. 13.) When Sâlva (or the hawk), surnamed Timma, the one chief minister on account of (his knowledge of) the four means and the three powers together with the seven constituents (of government),⁷ after having captured the swan-like kings appointed by Gajapati in Koṇḍaviṭi, is planning an attack, the hostile princes, secretly absconding, tormented by hunger and thirst, are searching for the Śaka years in the mountains (7), the towns (3),⁸ the oceans (4) and the earth (1), (thus) resembling birds which, flying off unnoticed, tormented by hunger

¹ I.e. Indra.

² Or, oceans, *ratndkara* being a common term for ocean.

³ I.e. the goddess of riches.

⁴ I.e. the goddess of learning.

⁵ Vâṇî (Sarasvatî) is called here the daughter-in-law of Padmâ (Lakshmî), because, as a rule, learning and wealth agree as little with each other as, according to Indian ideas, a mother-in-law with her daughter-in-law.

⁶ Sarasvatî is generally supposed to dwell in the mouth of Chaturânana (Brahman), while Lakshmî is the consort of Viṣṇu. Chauhattamalla, therefore, seems to be used here as a name of Viṣṇu, though I do not find it mentioned anywhere else. *Chauhatta* seems to be equivalent to the Sanskrit *Chaturhasta*; compare *Chaturbhujā*, a common name of Viṣṇu-Kṛishṇu.

⁷ The four means (*upâya*) are *sâman*, *dâna*, *bhêda*, and *daṇḍa*; the three powers (*śakti*) are *prabhâva*, *utsâha*, and *mantra*; the seven constituents of government (*aṅga*) are *svâmin*, *amâtya*, *suhrid*, *kôśa*, *râshṭra*, *durga*, and *bala*; compare *Amarakôśa*, II. 8, 17; 19; 20. The four numbers give the date 1437.

⁸ I have found *pura* with the value of 3 only in the list of numerical words given by Mr. Rice, *Mysore Inscriptions*, p. xx f. It occurs in the same meaning in v. 30 below. *Pura* in this sense refers to the three cities built by Maya and destroyed by Śiva.

and thirst, are looking for herbs and (rain-giving) clouds in the mountains, the towns, the oceans and the earth.¹

(V. 14.) On Saturday, the Harivāsara of the bright half of the month Āshāḍha, to be counted in the Śaka year marked by Śāluva (Śāluvaṅka), the town of Koṇḍaviṭi, the excellent hill-fort,² was taken by the minister Śāluva-Timma.³

(V. 15.) (The procreation of) a son, (the planting of) a grove, (the construction of) a tank, (the consecration of) a temple, the marriage (of a girl) to a Brāhmaṇ, (the hoarding of) a treasure, and (the composition of) a poem are the seven *saṁtānaka* acts which cause happiness in this world and in the next one; the glorious lord Śāluva-Timma, the prime-minister of the glorious king Kṛishṇa, has so often performed them, from the Bridge to the snowy mountain, that one cannot count them.⁴

(V. 16.) There is, born in the lineage of Kauśika, the best of the family of Nādiṇḍla, an excellent minister, Timma, who has the true knowledge of him whose nature is intelligence.⁵

(V. 17.) Kṛishṇāmbā, renowned as Arundhatī,⁶ because she does not oppose (*arundhatī*) the command of her husband, is regarded as Anasūyā, because she is always free from spite (*anasūyā*).

(V. 18.) The minister Nādiṇḍla-Timma was married to Kṛishṇāmbā; his sons were the excellent ministers Appa and Gōpa.

(V. 19.) The sister's sons of the glorious minister Śāluva-Timma, who continued his family, were the excellent ministers Nādiṇḍla-Appa and (Nādiṇḍla-)Gōpa.

(V. 20.) Appa,⁷ who manifests himself in the waters and (*who bears the epithet*) Prachētas, and Nādiṇḍla-Appa, who is easily accessible⁸ and intelligent, are the lords, the one of the western, and the other of the southern ocean.

¹ In order to remove any doubt about the meaning of the words *giri-pura-jaladhi-kshmdsu gūḍhaṁ pralīndh* an explanation has been inserted at the end of the stanza: 1 437 Śak-ābdālu [1*] *su gūḍhaṁ pralīndh aksha[ra*]-saṁjñā*, i.e. '1437 Śaka years; *su gūḍhaṁ pralīndh* is a notation by letters.' We have therefore to take *s(u)* as 7, *g(d)* as 3, *dh(am)* as 4, and *p(ra)* as 1. There is a slight irregularity in the last *akshara*. According to the established usage, in groups of consonants the last consonant only counts (compare Burnell, *South-Indian Palaeography*, 2nd ed., p. 79), whereas in this case *p* must have been intended to express the numeral, *r* having the value of 2. As the reading *pralīndh* is supported by both inscriptions as well as by the Koṇḍaviṭu inscription (compare p. 112, note 3), I have not ventured to alter the text, although the reading *pralīndā* seems to me far better. In that case the meaning would be that the princes are searching for the Śaka years deeply hidden in the mountains, the towns, the oceans and the earth, which, from an Indian point of view, would be an excellent pun, whereas in the text as it stands the words *gūḍhaṁ pralīndh* are quite superfluous.

² With *naga-rājāṁ* compare the terms *durggadāṁ śrīvabhaumāḥ* and *giri-varaḥ* applied to a hill-fort in an inscription of the time of king Bukka; *South-Ind. Inscr.* Vol. I. p. 167. The neuter form of the word, though not in accordance with grammar, is warranted also by the Koṇḍaviṭu inscription (compare p. 112, note 3).

³ Here again, at the end of the stanza a gloss has been inserted, stating that *Śāluvaṅka* is a chronogram: *Śāluvaṅka akshara-saṁjñā* | 1437 Śaka-varshālu. It appears that *s(d)* is 7, *l(u)* 3, *v(am)* 4, and *k(a)* 1. This again is not quite in accordance with the table given by Burnell, where *l* has the value of 9. The author of the inscription apparently looked upon *l* as equal to *d* or *l*.

⁴ The seven *saṁtānas* or *saṁtatis* are mentioned also in v. 24 below, in v. 43 of the Gaṇapésvaram inscription of Gaṇapati, above, Vol. III. p. 88, in v. 9 of the Vānapalli plates and v. 17 of the Naḍupūru plates of Anna-Vēma, *ibid.* pp. 61 and 289; compare the notes of Dr. Hultzsch on the first two passages.

⁵ I.e. Rāma. With *chinmay-dīman* compare the epithets *jñān-dānta-sad-dīmakā* and *bōdh-dīman* applied to Rāma in vv. 4 and 46.

⁶ This would be the literal meaning of the passage, but the author did not want to say that Kṛishṇāmbā really was called Arundhatī. In the Koṇḍaviṭu inscription (compare p. 112, note 3) *nūnam* has therefore been substituted for *khyatī*.

⁷ I.e. Varuṇa.

⁸ *Āpya-mūrti*, as applied to Nādiṇḍla-Appa, seems to mean 'whose person is obtainable,' i.e. 'who is easily accessible.'



(V. 21.) It was the lord Nâdiṇḍla-Appa who obtained from the glorious king Kṛishṇa and the minister Timma (*the right to use*) a palanquin, two *chauris*¹ and a parasol, and the posts of superintendent of Vinikoṇḍa, Gutti, and the city on the golden mountain (Mêru),² of commander-in-chief of a large army consisting of rutting elephants, horses and infantry, and of sole governor of that kingdom.

(V. 22.) (*The man*) whose fame—a swelling smooth cloud of pulverized camphor, anointing, covering and spreading on, the beautiful rounded breasts of Śachî³ which resemble⁴ the two frontal globes of the elephant of the slayer of Jambhâ⁵—derides the moon in the month Kârttika by asserting that it has not its equals in whiteness,⁶—that man is this excellent lord Nâdiṇḍla-Appa whose brilliant fame (*therefore*) is to be praised by all men.

(V. 23.) (*The man*) whose arm, when it brandishes a sword on the battle-field on the surface of the earth which he has made (*appear*) like the Pâtâla world⁷ by the clouds of dust whirled up from the ground crushed by the hard hoofs of millions of his war-horses, looks like the formidable licking lord of the serpents who supports the earth,—that man is this lord Nâdiṇḍla-Appa whose arm (*therefore*) is the support on which the weight of the earth rests.

(V. 24.) How can we praise Gôpa and Nâdiṇḍla-Gôpa as being alike to each other? (*For*) the former has (*only*) one *saṁtâna*, while the latter has seven of them.⁸

(V. 25.) Some, (*although they were*) taught the rules of donation by the creator, are dull (*or cold*), such as the ocean and the moon, and some are exceedingly stupid, because they belong to the class of cattle, stone or wood; (*but*) the honourable Gôpa, teaching them the rules of donation, carries in his hand the ocean, in his heart the tree of desires and the cow of wishes, in his face the moon, and in his eye the stone of desires.

(V. 26.) Having their bodies licked by the lords of the serpents decorating the sandal-wood pillars in the large apartments on the top of the houses in the towns of the numerous kings hostile to *him*,⁹ becoming totally insensible and faltering, (*but*) having instantly lost their poison through (*the presence of*) Vainatêya,¹⁰ the horses of the sun are suddenly walking along the sky;—brilliant is he, this Nâdiṇḍla-Gôpa who is praised by the sun.¹¹

(V. 27.) The glorious lord Sâlva-Timma, the minister of the glorious Kṛishṇa, the first among kings, gave to his younger son-in-law, the glorious Gôpa, the best among governors and

¹ [Compare above, Vol. IV. No. 4, verse 3.—E. H.]

² [The city on the mythical mountain Mêru is Amarâvatî, the residence of god Indra. Here this poetical term is applied to Amarâvatî in the Kistna district.—E. H.]

³ The wife of Indra.

⁴ Literally, 'having for companions.'

⁵ *I.e.* Indra.

⁶ If my translation is correct, we should rather expect *nija-śvêtim-âdvaita-vâdaiḥ* instead of *nijaiḥ śvêtim-âdvaita-vâdaiḥ*, which, however, is supported also by the Koṇḍaviḍu inscription (compare p. 112, note 3).

⁷ Pâtâla is the abode of the serpents.

⁸ As to the seven *saṁtânas* compare the note on v. 15. In the case of Gôpa, *i.e.* Kṛishṇa, *saṁtâna* seems to refer to the one celestial tree which Kṛishṇa, on the advice of his wife Satyabhâmâ, carried off from Indra's heaven, though the name of this tree is generally given as Pârijâta. But the names of the five celestial trees are sometimes mixed up; compare *e.g.* v. 16 of the Vânapalli plates of Anna-Vêma, above, Vol. III. p. 62, where the Pârijâta tree takes the place of the Kalpa tree, or v. 3 of the Bîṭraguṇṭa grant of Saṁgama II., *ibid.* p. 25, where Kalpa is used for the celestial trees in general; see also the note of Mr. H. Krishna Sastri on this passage. There is hardly any allusion to Saṁtâna-Gôpâla, one of the names of Kṛishṇa, when worshipped as giver of progeny.

⁹ Snakes are supposed to be fond of sandal-wood. The towns of Gôpa's enemies were deserted by their inhabitants and therefore abounded in snakes. The houses were so high that their tops touched the sun.

¹⁰ *I.e.* Garuda. This bird must have been the device on Gôpa's banner (compare v. 33 below) which had been planted on the top of the palaces of his conquered enemies.

¹¹ The sun is grateful to Gôpa whose banner saved his horses.

an excellent minister, the post of governor of the whole empire of the city of Koṇḍavīṭi, together with an army consisting of rutting elephants, horses and infantry, and (*the right to use*) a palanquin and two *chauris*.

(V. 28.) The sister's son of the prime-minister, the glorious Sālva-Timma, the chancellor (*pradhāna*) of the glorious Kṛishṇarāya, the first among kings,—the minister Nādiṇḍla-Gōpa, versed in the principles of policy, was the sole governor of the excellent city of Koṇḍavīṭi.

(V. 29.) In the Śaka year counted by Rāghavāya the excellent minister Gōpa showed his veneration for (*the god*) Rāghava in Achalapuri by (*erecting*) new buildings adorned with a wall and a gate-tower.¹

V. 30 records the setting-up of an image of Raghunāyaka.

(V. 31.) Rāma, the husband of Sītā,² with a circle³ consisting of Sugrīva, Lakshmaṇa, Vibhīṣhaṇa, Jāmbavat, Bharata together with Śatrughna, Hanūmat and Aṅgada, were duly set up by the minister Gōpa.

(V. 32.) Possessed of Sītā and Rāma, Bharata, Śatrughna and Lakshmaṇa, this excellent city of Koṇḍavīṭi is flourishing (*like*) Ayōdhyā; (*but*) here are (*also*) Sugrīva, Hanumat, Vibhīṣhaṇa, Jāmbavat and Aṅgada, (*for*) the lord Nādiṇḍla-Gōpa set up Rāma with his circle.

(V. 33.) O Rāmachandra, glorious lord of the city Koṇḍavīṭi, dost thou, having become a moon (*chandra*), assume the ensign of the hawk (*sālva*), because thou thinkest that the hare comes in as a stain? If not, why (*dost thou assume*) this (*ensign*) of him who has the Garuḍa as his emblem?⁴

V. 34 records the grant of a village to Sālva-Rāghava.

(V. 35.) In the year Yuvan, marked as Sālīvāhana-Śaka,⁵ the minister Appa, who is equal to Sālīvāhana, obtained the regentship of the city of Koṇḍavīṭi from the minister Sālva-Timma.

¹ At the end of this verse we find, as before, the explanation of the chronogram 'Rāghavāya 1442 akshara-samjñā.' This time it shows nothing peculiar, *r(d)* being 2, *gh(a)* 4, *v(d)* 4, and *y(a)* 1.

² This seems to mean 'with Sītā on his lap.'

³ *Saparivāra* is apparently the same as *sāvarana* in the next verse. *Āvarana* seems to be a technical term for the circles formed by the statues of Rāma's followers round the statue of their master. Thus we read in the *Rāmapurvatāpantya-Upanishad*, v. 48 ff., that Rāma is surrounded (*āvrīta*, vv. 55, 56) by five circles, called *āvarana* in Nārāyaṇa's *Dīpikā*. The third of these circles is formed by the son of the wind (Hanumat), Sugrīva, Bharata, Vibhīṣhaṇa, Lakshmaṇa, Aṅgada, Arimardana (Śatrughna) and Jāmbavat (vv. 53, 54), exactly the same persons as those mentioned above. Sītā is not mentioned in the description of the Upanishad, though in the preceding verse 47 she is represented as sitting on Rāma's lap; compare also v. 26. That the author had in view some arrangement of statues similar to that described in the inscription, and not, as the commentator thinks, of figures drawn in a diagram, is probable from the fact that in describing the position of the figures he uses the terms *udag-dakṣiṇayōḥ*, *agrataḥ* (v. 50), *paśchimē* (v. 51), *agnēyādishu* (v. 53), whereas in the description of the diagram (v. 58 ff.) he speaks only of *madhyē*, *talpārīvē*, etc.

⁴ I.e. either Vishṇu or Sālva-Timma. I am not at all sure that my translation of this verse is correct. Its principal object apparently is a pun on the name of the god, Sālva-Rāghava, mentioned in the next verse; compare vv. 41, 42 which in a similar way praise Śiva Virēśvara mentioned in v. 43. The name of the god is certainly connected in some way with that of Sālva-Timma, where, to judge from the analogy of such names as Nādiṇḍla-Timma, etc., the first part would seem to be properly a family name. Whether Sālva in this sense has anything to do with the tribal name of the Sālvas or Śālvas, must be left undecided; compare Winternitz, *Mantrapāṭha*, p. xlvii. On the other hand, in the titles *Gaṇḍa Kaṭṭāri Sālva*, borne e.g. by Narasimharāya of Vijayanagara and Veṅkaṭa I. of Kārṇāṭa (*South-Ind. Inscr.* Vol. I. pp. 85, 131), and by the former king even with repetition of the last word (*Sālva-sālva*; *ibid.* p. 132), *sālva* is clearly only a *biruda*. According to Dr. Hultzsch it means 'the hawk,' and in this sense, and as a synonym of *Garuḍa*, it seems to have been used in the present case also.

⁵ As to the chronogram see the remarks on p. 112 above.

Vv. 36-40 record various grants.

(V. 41.) I worship the lotus-like foot of the destroyer of the sacrifice of Dakṣha,¹ which is revered by the hosts of the gods; which is covered by the brilliant rays of the lines of its exceedingly white nails, as (a lotus is covered) by ducks kept for pleasure; which is adorned with huge serpents glittering like ornaments, as (a lotus is adorned) with the floating fibres of its stalk; which is surrounded by the heads of the hosts of his enemies, as (a lotus is surrounded) by flights of female bees.

(V. 42.) Let that Virāṣvara protect you whose deep compassion with heroes was the cause of Dakṣha-Prajāpati's head becoming quickly the head of a ram!²

Vv. 43-49 record various grants.

(V. 50.) Having made at Ātukūru a tank, where lines of swans meet in the clusters of the widely opened water-lilies floating on the waves; which is charming, because the curlews are (seen there) striding in circles and sporting in pairs, (pressing each other) with their throats, (at the same time) uttering sharp cries; which is the rival of the ocean; where a loud dabbling noise originates in the cavities of the banks, the lord Nāṇḍila-Appa presented it completely to the Brāhmanas.³

Vv. 51 and 52 record two grants.

(V. 53.) This tank at Appāpura, resembling the ocean, which, abounding in lotuses, was the abode of the kings of birds,⁴ became a forest, a field of rampant maddy, and in the hot season a stream, because (even at that time) it was full of water.

Vv. 54-59 record various grants.

(V. 60.) As long as the floods of the daughter of Jānu, the daughter of Tryambaka and the holy daughter of Sāhya are purifying the earth and the whole city of Kōṇḍaviḍi,⁵ as long as a poet is sporting in the waves of the nectar-ocean of poetry, so long shall the creeper of Sāluva-Timma's fame continually blossom on earth!

V. 61 records a grant by Sāluva-Timma.

(L. 257.) Happiness! Happiness! May it cause happiness!

¹ *Ia. Siva.*

² This is an allusion to the legend that Śiva, irritated because he had not been invited to the sacrifice of Dakṣha-Prajāpati, the father of his wife Sati, decapitated his father-in-law, but afterwards, out of pity, revived him and gave him the head of a ram.

³ I find it impossible to render the niceties of the text in my translation. The terms used are such as to convey the idea of an arena, where circles of kings (*rājakaṇṭha-dvāṇḍas*) are assembled, where a wrestling (*māṭhaṇa-brōḍa-kāṇḍa*) takes place, where a champion (*śakāḍya*) appears, and where loud applause (*attāla-tāla*) is heard.

⁴ *Deijarāja* seems to be meant for *rājakaṇṭha*.

⁵ The daughter of Jānu is the Gaṅgā. The daughter of Tryambaka is the Gōḍāvarī which rises on mount Tryambaka; compare the verse in Rudrabhāṭṭa's commentary on the *Pañḍarāṅga*, quoted by Aufrecht, *Cat. Cod. Sanscr. Bibl. Bodl.* p. 318a:

Yatradgati Tryambaka-pareśvataḥ-cha Gōḍāvarī Sindhuśodhā yubhā |
tatrastī Gōḍā-tāṭa-madhya-dīpī Śaṣṭhāṣṭak-dhīyaṁ nagarāṁ suramvāṇ |

The Tryambaka forms part of the chain of mountains on the north-west side of the Peninsula which commonly are called Sāhya; in the *Vāyaparaṇa*, I. 45, 104, the Gōḍāvarī therefore appears in the list of rivers which rise on the Sāhya. Here, however, the daughter of Sāhya is the Kṛishṇā, as shown by the corresponding verse in the Kōṇḍaviḍi inscription (compare p. 112, note 3), where *Kṛishṇasodhā* has been inserted instead of *Sāhyapatri*. Rivers are frequently called the daughters of the mountains where they arise; even in the dry geographical description of the *Vāyaparaṇa* the rivers rising on mount Mahēndra are called his daughters (45, 106). The statement that the Kṛishṇā purifies the city (*pari*) of Kōṇḍaviḍi is, of course, a poetical exaggeration, the distance between Kōṇḍaviḍi and the river being more than twenty miles.

B.—Kāzā Pillar Inscription.

END OF THE TEXT.¹*Fourth Face.*

- 255 ²शक्ते वस्वग्निवेदे-³
 256 दुग्धेगस्थेममंटपं । नक्षपाटी सु-
 257 धालिमं कृतवानप्पमंत्रिराट् ॥ [६०*] श्री
 258 श्री श्री जेयुनू [॥*]

No. 13.—TWO GRANTS OF DANDIMAHADEVI.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The two grants of which at Dr. Hultzsch's request I give an account here from excellent impressions supplied to him by Mr. Venkayya, were preserved in the office of the Collector of Gañjām and will be deposited in the Madras Museum. There is no information as to where or by whom they were discovered. They have been briefly noticed already in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32 f., Nos. 216 and 217;⁵ and I have for years been in possession of rubbings of them which formerly belonged to the late Sir A. Cunningham. The grants record donations by a lady named Daṇḍimahādēvi, whose ancestors are enumerated in both, in almost identical verses.

A.—DANḌIMAHĀDĒVĪ'S GRANT OF THE YEAR 180.

This is a single copper-plate which measures about 1' $\frac{1}{4}$ " broad by 10 $\frac{1}{8}$ " high, and is inscribed on both sides. On to its proper right is soldered a seal, half of which sticks to the plate, while the other half projects beyond it. This seal rests on an expanded lotus flower the petals of which enclose it; it is circular and measures 2 $\frac{3}{4}$ " in diameter. It bears in relief on a countersunk surface, across the centre, the legend *śrīmad-Daṇḍimahādēvi*, in characters resembling those on the first side of the plate; above the legend, a couchant bull facing to the proper right, with the sun and the moon's crescent above its hump and a conch-shell above its hips; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between $\frac{2}{8}$ and $\frac{7}{8}$ " on the first side of the plate, and between about $\frac{1}{4}$ and $\frac{3}{8}$ " on the second side. Both the general style of writing and the forms of individual letters shew that the two sides of the plate were written by different persons. The writer of the first side, who affects a monumental style of writing, apparently has taken some pride in his work and has done it fairly well; the writer of the second side, who writes in a current hand, has performed his task in a very slovenly manner and committed many blunders, some of which I am unable to correct. The characters on both sides belong to the northern part of Eastern India. They

¹ From an inked estampage supplied by Dr. Hultzsch.² Up to this, the text is practically identical with that of the preceding inscription.³ The *anusvāra* stands at the beginning of the next line.⁴ Read जेयुनू; after this comes a sign the meaning of which I do not know.⁵ The prince 'Indulālā' of Mr. Sewell's account, to whom is ascribed the feat of having rescued his brother's throne, owes his existence to the epithet *vyādha-bhōgandra-līlā* in verse 6 of the two grants. Most of the princes who are really mentioned in the grants have been omitted by Mr. Sewell's informant.

may be classed together with those of e.g. the Nadagām (in Gañjām) plates of Vajrabhāṣa of Śaka-Saṁvat 777 (No. 357 of my *List of Inscr. of North India*), the Bāmaṅghālī (in Orissa) plate of Rāṣabhaṅga (ibid. No. 655), the Orissa (?) plates of Vidyādharaśhaṅga (ibid. No. 656), the Paṇḍā, Kapak and Kudopāl plates of Mahābhavagupta I. and II. (ibid. Nos. 659, 660, 664 and 665), the Bāguda (in Gañjām) plates of Mādharavarman (ibid. No. 673), the Gañjām plates of Prabhavarman (ibid. No. 672), and even the Assam plates of Ratnapālavarman, Indrapālavarman and Balavarman (ibid. Nos. 711-714). To prove this with full details would lead me too far here, but I may invite the reader's attention at least to the forms of the *akṣara* ja and ṣa used in the present inscription (e.g. in the word *khṛṣṭa* in line 30, and in *ṣṛamāṣa* at the end of line 5), the type of which is equally found in all the eastern inscriptions enumerated,¹ while it is absent from the records of other parts of Northern India. Of peculiar forms of letters on the first side of the plate I would point out that of the letter *a* (e.g. in *avāṣa*, l. 3, and *śaṁśaṣa* =, l. 4), which has found no place yet in our palaeographic Tables; it also occurs in the Nadagām plates of Vajrabhāṣa (above, Vol. IV, p. 189, and Plate, e.g. in *bhāṁṁṁṁṁṁṁṁṁṁ*, l. 11). I may mention besides that in the word *charāḍaṣṭha* in line 12 the *r* of the *akṣara* ṣṭha clearly is written on, not above, the line. On the second side attention may be drawn, amongst other things, to the form of the letter *k* (e.g. in *mahāyast mahāṁṁṁṁ* in line 20), which also is absent from our palaeographic Tables, but occurs e.g. in the Orissa (?) plates of Vidyādharaśhaṅga (*Jour. Beng. As. Soc.* Vol. LVI, Part I, Plate ix.); to the form of the subscript *ḍ*, e.g. in *chāṭṭha*—*chāṭṭha*, l. 21, and *vaḥḍa*, l. 22, which is the form of *ḍ* constantly used in the Nadagām plates; to the medial *d* in *paḥḍa* (for *paḥḍaḥ*), l. 26, in the *ad* of *Dāḍaḥaḥ*, l. 40,² and in the *gr* of *grāḍa*, l. 41; to the fact that the letters *c*, *ṛ* and *j* occasionally are turned the wrong way, as in *chiraṁ* = and *ṛaḥṭaṣṭha* in line 20, and *ḍāḥṭaṣṭha*, l. 23; to the final *i* in *samaṭ*, l. 35, and *śṛimaṭ*, l. 38; to the occurrence of the rare letter *jā* in *ajāḍaṣṭha* at the end of line 42;³ and to the apparently very modern forms—peculiar, so far as I can see, to Orissa—of the letters *p*, *ph* and *śh* in the corrupt passage *mā bhāḍa-aphaṣaṁ mā para-dāṭṭha* in line 37. Nor would I omit to mention that in line 26 the first *akṣara* of the word which I have transcribed by [*stā*']*śaṁṭaṣṭha*[*ḥ*]*ḍa* = is denoted by a strange sign which bears no resemblance at all to the ordinary sign for *stā*.⁴ But what in this inscription—a record which from its general appearance could hardly pretend to any great antiquity—seems to me most remarkable, is the employment of numerical symbols⁵ in the date of it (in lines 35 and 36), which I have transcribed by *samaṭ 100 80 Mārgaśīṣa-mās 5 (?)*. In this respect, I can compare with the present grant only the Bāmaṅghālī (in Orissa) plate of Rāṣabhaṅga, in which the year of the date is similarly denoted by numerical symbols (for 200, 80 and 5).⁶ It is noteworthy that both these grants come from the same part of India, where

¹ In some of these inscriptions it is difficult to distinguish between the signs for *j* and *ṣ*, and there are some in which no difference at all is made between the two.

² The same sign for *ḍ* is used in line 39, in the word transcribed by [*ḍā*']*ḍaḥṭa*. The medial *d* is occasionally written in the same manner in the Kudopāl plates (above, Vol. IV, p. 258, Plate), in the *akṣaras* *ḍā*, *ḍḍ*, *ḍḍā* and *ḍḍā* (and also in *ad*).

³ The sign for *jā*, here employed, resembles the sign for the same letter used in the Assam plates of Vallabhadra, above, Vol. V, p. 185, l. 41, in the phrase *sa-ḥḍa-ṛaṣṭha*. A similar sign for *jā* also occurs in line 11 of the Kudopāl plates, above, Vol. IV, p. 258, where the actual reading, as I now see, is *sa-ḥḍa-ṛaṣṭha-ḍaṣṭha* (for *sa-ḥḍa-ṛaṣṭha-ḍaṣṭha*), not *sa-ḥḍa-ṛaṣṭha-ḍaṣṭha*.

⁴ The sign employed by the writer is perhaps really meant for *thā*, not *stā*.

⁵ Above, Vol. IV, p. 196, note 4, I have given the latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, and have stated that they are all anterior to A.D. 800. The only stone inscriptions with numerical symbols which are later than A.D. 800, so far as I know, are Nos. 501, 545 and 560 of my *List of Inscr. of North India*.

⁶ See *Jour. Beng. As. Soc.* Vol. XL, Part I, Plate ii, last line; and Prof. Bühler's *Ind. Palaeographie*, Plate IX, col. xviii, where (probably only in consequence of the numerical symbols) Rāṣabhaṅga's plate is assigned to the 9th century A.D.

such symbols therefore would seem to have been longer in practical use than in other parts of the country. As regards the individual signs employed in this inscription, the symbol for 100 is something between *lra* and *la*, just as the symbol for 200 in the Śārngāṅga plate is *lā*; and that for 20 is nearly identical in both plates. The exact form of the symbol—*li* if be intended as such—for the number of the year of the date I have not been able to trace elsewhere, and I am very doubtful whether I have correctly taken it to denote '5.'—Excepting the description of the boundaries in lines 42 and 43, where some local dialect appears to be used, the language of the inscription is Sanskrit. The first part of the grant up to line 22, which gives the genealogy of Dandimahādevī, is in verse, but includes a short prose passage in line 3. The formal part of the grant, from line 22 to the end, is in prose, except that in lines 36-39 it contains some benedictory and imprecatory verses or fragments of verses—here, as in some cognate inscriptions given very corruptly—as well as a verse which records the name of the composer of the *prafuṭi*, i.e., as I take it, of the genealogical account. In respect of orthography the only general remarks called for are, that the letter *ṣ* throughout is denoted by the sign for *v*, and that the writer of the second side (like some Telugu writers) has found some difficulty in distinguishing between the vowels *i* and *ī*. The second side of the grant, as I have intimated already, has been written so carelessly that it would be impossible here to point out all orthographical mistakes. On the first side it may suffice to call attention to the use of the *akṣara* *ta* instead of *cakṣha* in the word *apṭatāda* (for *apṭachakṣāda*) in line 2, which finds its counterpart in the common *adṛṣṭachakṣa* (for *adṛṣṭachakṣa*).—I regret that in the formal part of the grant there are several words or phrases regarding the exact reading and interpretation of which I am uncertain. They are the words transcribed by *pa[ṣṭ?]*ka**, l. 27, *gōku[ṣṭ?]*, l. 28, *alākṣari-prasādanā[ṣṭ?]*, l. 31, and *[ṣṭ?]ad[ṣṭ?]*, l. 39. I also am unable to interpret the greater part of lines 42 and 43, which, as stated already, are not in Sanskrit.

The inscription is one of the *Paramabhāṣṭrikā Mahārājāśāhīya-Paramāṣṭri* Dandimahādevī (l. 24), whose ancestors are enumerated in verses 2-9. There was a king named Ummattasīma (l. 5), from whose family sprang Maṅgapāda (l. 7) and other kings. In their family there was the king Lōnabhāra (l. 9); his son was Kusumabhāra (l. 12); after him ruled his younger brother Lalitabhāra (l. 13); he was succeeded by his son Śāntikara (l. 15), and he again by his younger brother Subhākara (l. 18). When the last of these princes died, his queen² ascended the throne, and afterwards her daughter Dandimahādevī (l. 20) 'ruled the earth for a long time.' This queen, a devout worshipper of Mahādeva (Śiva), from 'the camp of victory'—appropriately compared in verse 1 with the commencement of autumn (the season of war)—at Guṇḍavarapāṭaka (l. 3), issues the following order to the present and future functionaries in the Kōṅḍa-maṇḍala (l. 24), viz. the *Mahāśāmantas*, *Mahārājas*, *Rājaputras*, *Antarāṅgas*, *Kumārāmātyas*, *Uparīkṣas*, *Vatagapatis*, *Tadāyuktakas*, *Dāśapāṭakas*, *Śāhīnī-tarikas*³ and others who enjoy the royal favour, those belonging to the regular and irregular troops and (royal) favourites;⁴ and to the people, headed by the . . . *Sāmantas* and *Sāmarājins*,⁵ who dwell in the eastern division of the *Varāḍākhaṇḍa-vishaya* (l. 26):—

"Be it known to you! For the increase of the religious merit of our parents, ourselves and all beings, we have, on the occasion of a *samkrānti* (l. 34), by means of a copper-charter

¹ The doubtful sign seems to me to bear some kind of resemblance to the symbol for *ṣ* in the Chittala plates, above, Vol. IV. p. 197, l. 26, Plate.

² Her name is not given, but from the epithets applied to her in verse 9 we may suspect that it was Gaurī.

³ I do not remember having met this term before; *śāhīnī-tarikas* occurs above, Vol. III. p. 330, l. 11 of the text, and *śāhīnī-tarikas* in *Ind. Ant.* Vol. XXV. p. 179, l. 14.

⁴ Compare above, Vol. IV. p. 200, l. 10, *śāhīnī-tarikas-vallabhaḍṭṭas*, instead of *vallabha* we have *śāhīnī-tarikas* above, Vol. III. p. 342, l. 6; p. 347, l. 7; and elsewhere.

⁵ See below, p. 128, note 25.

⁶ The term *śāmantas* occurs above, Vol. IV. p. 258, l. 14; instead of it we have *śāmantas*, *śāntas*, p. 200, l. 11; and *śāmantas*, above, Vol. III. p. 342, l. 27 (where the published text has *śāntas*).

with pouring out of water given, in the way of a perpetual endowment and free from taxes,¹ the village of **Villa** (l. 29) which belongs to this *vishaya*— with the *uparikara*, with the *uddēśa*,² with³ its weavers, *gōkuṭas* (?), distillers of spirituous liquors and other artisans (?), with its hamlets³ (?), landing-places (or steps on the river-side), ferry-places⁴ etc. and thickets, exempt from all molestation, not to be entered⁵ . . . , in accordance with the maxim called *bhūmichchhidra* and for as long as the moon, the sun and the earth endure—to the door-keeper Dhavala (l. 34), the son of Vās[u ?] . . . and grandson of Apratidāghōsha, an immigrant from **Viṅgipāṭaka** (?), belonging to the *Viśvāmītra gōtra*, with the *pravara* *Dēvarāta* and *anupravara* Audala, and student of the *Kaṇva-śākhā*. Wherefore, out of respect for what is right, you should preserve this our gift ! ”

This order is followed (in line 35) by the date, the 5th (?) of the dark half of **Mārgaśīrsha** of the year 180; and (in lines 36-38) by benedictive and imprecatory verses. Lines 38-40 repeat that this is a charter of **Daṇḍimahādēvi**; give the name of the author of the *prāśasti*, the poet Jambhala, son of the great poet Jayātman (?); and record the names of certain officials, viz. the *Rānaka* *Dānālava* who was the *dūtaka* (?) of the grant, the *Mahākshapaṭalika* *Nṛi[simha ?]*, the *Mahāsāndhivigrahin* *Ugrāditya*, and the *Mahāpratihāra* (?) *Prahāsa*.

Line 41 adds that a quarter (?) of the village of **Villa** on the occasion of a *samkrānti* was given by Dhavala to the Brāhmaṇas; lines 42 and 43, in which the names of the villages of **Hōṇḍala** and **Khaīrapaṭa** occur, apparently state the boundaries of the village granted; and the inscription ends with the name of the engraver, *Sambhaka*.

Beyond saying that, judged by the writing, this inscription could hardly be older than the 13th century A.D., I do not venture at present to express any opinion regarding its age. I do not know to what era the year 180 of its date and the year 288 of the date of *Raṇabhaṇja*'s grant should be referred, and can only trust that other inscriptions, similarly dated, will be obtained from the same part of the country, which may both help us to fix definitely the dates of these grants and throw more light on the general question of the employment of numerical symbols in Eastern India.

The place *Guhēśvarapāṭaka* from which the grant was issued, the villages mentioned in it, and the *vishaya* in which they were situated, I have not found on the maps. The name **Kōṅgōḍa**⁶ of the *maṇḍala* to which the *vishayas* of both the grants A and B belonged I have from the first ventured to identify with the name **Kong-u-t'o** (**Kong-yu-t'o**) of *Hsien Tsiang* (Beal's *Si-yu-ki*, Vol. II. p. 206), and I am assured by Professor S. Lévi that from a linguistic point of view this identification is in every respect unobjectionable. As stated by

¹ The phrases *akaratvāna* and *akartakṛitya* are very common in grants from the same part of India.

² Above, Vol. IV. p. 254, I have translated *sōddēśa* by 'with all their localities,' but *uddēśa* has probably a more specific meaning. *Sōparikarāḥ sōddēśaḥ* (which apparently is the proper reading also in *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125, l. 4 from the bottom) may be equivalent to the *sōdraṅgaḥ sōparikarāḥ* of other inscriptions.

³ In the phrase which commences here the reading of the word *gōkuṭa* appears to be certain, but its meaning is not apparent. For some expressions (the exact meaning of which is uncertain), in which the word *prakṛiti* occurs, see *Ind. Ant.* Vol. XXV. p. 183, note 82. For the general import of the phrase here used I would compare above, Vol. V. p. 112, lines 65 and 66, where the village-artisans are stated to be included in the grant; also *Ind. Ant.* Vol. XIV. p. 58, l. 52, and above, Vol. IV. p. 296, "We (also) gave the oil-mongers and the five (classes of) artisans as (his) slaves." For taxes on looms etc. see *South-Ind. Insor.* Vol. I. pp. 88, 89, 108, 155 etc.

⁴ Compare above, Vol. V. p. 52, last line of the text ("ferry-boats" etc.).

⁵ The phrase commencing with *-lōkhant*(?)—I am unable to explain. It recalls, of course, such well-known expressions as *achāṭabhaṭapravēśa*, *achāṭabhaṭapravēśiya*, *akimśhitpragrāhya*, *ahastaprakshēpanīya*, etc.

⁶ According to the grant B the *Kōṅgōḍa-maṇḍala* (or *-maṇḍalaka*) was in *Dakṣiṇa-Kōśalā*.—For a village or town named *Kaiṅgōḍa* see above, Vol. III. p. 42.

Mr. Beal, Sir A. Cunningham supposed Kong-u-t'o (hitherto transcribed by Kōnyōdha) to be Gañjām, and Mr. Fergusson took it as nearly certain that the small kingdom of Kong-u-t'o was 'somewhere between Kuttack and Aska' (in the Gañjām district). Inasmuch as both our grants come from Gañjām, either statement would tend to support my identification. On the maps I have searched in vain for a name like Kōngōda. In Hiuen Tsiang's account of the kingdom of Kong-u-t'o there is one point to which, in concluding these remarks, I may draw attention. The written characters of the people of that kingdom, he says, 'are the same as those of Mid-India.' In other words, they belonged to the northern alphabet, just as is the case with the characters of the grants here edited, grants which otherwise one would rather have classed with the southern inscriptions.

TEXT.¹*First Side.*

- 1 Ōm² [||*] Svasti³ vyastajal-ābhra-vibhrama-haraiḥ⁴ śvêtâ[tpa]tr-⁵ôtkarair=
⁶avathîya-śrutichāmarais=va(cha) ⁷bha(ha)sita-vyākōśa-kā-
- 2 śodayair=uddāmair=mmada-saurabhais=cha karinām=ākshipta-saptatsa(chchha)d-⁸āmōdaiḥ
sannihitām sad=aiva sara-
- 3 d-ārambha-śriyam=vi(bi)bhrataḥ || [1*] Śrīmad-Guhēsvarapāṭṭa(ṭa)ka-nivāsi-⁹
vijayaskandhāvârât || Sarvv-āsâ-pa-
- 4 ripûraṇ-ādhika-ruchir=yas=tāpam=astan=nayann=ānandan=kṛitavân(ñ)=janasya manasi
¹⁰prāptam=pratishtā(śhṭhâ)ñ=chiram [1*]
- 5 saddriṣṭi-pratirōdhi yēna cha tamō nirmmūlam=û(u)nmūlitam
śrīmân=indur=iv=āvanīpatir=abhûd=Ummaṭṭa-
- 6 siṅgh-āhvayaḥ¹¹ || [2*] Tad-vamśād=abhavann=anindita-guṇâ muktāmayāḥ
sadgatāḥ¹² sad-vṛittāḥ sukha-
- 7 śi(śi)talāḥ kshitibhṛitāḥ¹³ śrī-Madgapād-¹⁴ādayaḥ | yê nîtâ hṛiday-ōgra-tāpa-
sa(śa)manê dê-
- 8 v-āṅganābhīḥ svayaṇ=kaṇṭhāślêsha-sukha[m?]¹⁵ sthiti-praṇayinô hâr-ābhirāmāḥ
kṛitāḥ || [3*] Ta-
- 9 d-vamśê=bhavad=urjjita[h*]¹⁶ kṛita-vu(bu)dha-prīti[h]¹⁶ pratit-ōdayô dêvaḥ
śatruvadhû-mukhēndu-taraṇi[h]¹⁷ śrī-Lô-
- 10 nabhârô¹⁸ nṛipaḥ [1*] yasy=ākramya gurupratāpa-śikhinaḥ prithvībhṛita[h]¹⁹
prōdva(ddha)tān dūram sarvva-
- 11 digantarêshu tarasâ²⁰ svairam=prasasruḥ karāḥ²¹ || [4*] ²²Tasy=ātmajah
praṇata-pārthiva-chakra-chûḍâ-
- 12 nirvvyāja-rōpita-padaś=charitārtha-nāmâ [1*] vistâri-saurabha-guṇ-ōdaya-pūrit-āsas=
tasmâ-²³

¹ From impressions supplied by Mr. Venkayya.² Metre of verses 1-4: Śārdūlavikrīḍ ta.³ B has *svêtātapatr-*; read *svêtātapatr-*.⁴ B has *hasita-*.⁵ B has *°pātaka-vasita-vi°*; I should have expected *°pātak-avāsita-vi°*.⁶ B has only *prātam chiram*.⁷ B has *sadśatāḥ*; read *saṅgatāḥ* (or *saṃgatāḥ*). B omits *sad-vṛittāḥ*.⁸ B has *sthitibhṛitāḥ*.⁹ B has *=urjitāḥ*.¹⁰ The sign of *visarga* was originally omitted, but seems to have been inserted afterwards; B has *-sttiḥ*.¹¹ This sign of *visarga* also was originally omitted.¹² This sign of *visarga* also was originally omitted.¹³ B has *karā* |.¹⁴ Instead of *tasmā* B has *śrīmān*, which is a better reading.¹⁵ Denoted by a symbol.¹⁶ The grant B has *-vibhrama-dharaiḥ*.¹⁷ B has *astiya-*; read *asvīya-*.¹⁸ B has *saptachchhad-*.¹⁹ B has *sih-āhvaya*; read *siṃh-āhvayaḥ*.²⁰ B has *śrīmadagapād-*; read *śrī-Maṅgapād-*(?).²¹ B has *-Lōṇahārô*.²² B has *tarshā*.²³ Metre: Vasantatilakā.

- 13 d=abhût=Kusumabhâra iti kshitîśaḥ || [5*] Abhrita¹ Lali[ta*]bhâraḥ kshma-
bharam=bhûri-têjâs=tad=ann
14 tad-anujanmâ vyûḍha-bhōgîndra-lîlaḥ | anayad=amalimânâṁ yad-yasâḥpûram=
nchai(chchai)r=âpi ripu-rama-
15 nînâm=añjan-ônmiśram=aśraḥ² || [6*] ³Tasmin=nripê divam=upêyushi tat-
tanûjaḥ śâst=âvanêr=ajanê(ni) Śâ-
16 ntikar-âbhivâ(dhâ)naḥ [1*] yên=ôddhritêshv=akhila-durmada-kaṇṭakêshva(shu)
rêmê ⁴yavô(thâ)-sva(su)kham=apâsta-bhiyâ janêna || [7*] Tasya
17 prasa(śa)sya-charit-â[r*]jita-bhûri-kâ(kî)rtti[r*]=vviśvambharâ-vibhur=abhûd = a n u j a s =
tatô=pi [1*] śrêyôbhir=êka-padam=ity=a-
18 khilaiḥ śrî(śrî)t-âtmâ yaḥ śrî-Subhâkara iti prathitô yavô(thâ)rtham || [8*]
Tasya tripisṭapa-jusha[h]⁵ paramêśvara-
19 sya dēvî samasta-janatâ-ma(na)ta-padêpadmâ⁶ [1*] singhâsanam⁷ śasîkar-
âmala-kâ(kî)rtti-gaurî Gaur=îva gaurava-

Second Side.

- 20 ⁸padam chiram=adhyarôhataḥ⁹ || [9*] Tatô¹⁰ Daṇḍimâhâdêvi¹¹ sutâ tasyâ¹²
mahi(hî)yasî [1*] mahîm=ahi(hî)-
21 nasâ(yâ)¹³ matyâ chē(chi)ra-kâlam=apâlayata¹⁴ || [10*]
¹⁵Avichchhâ[nn]âyatiprâ[s]au vamsê[ka]ra-mahibhritâm [1*] chi[hna]-bhûtâ pa-
22 tâk=êva yâ va(ba)bhûva vibhûshaṇam || (l) lâvaṇy-âmṛita-niḥsyanda-¹⁶
sundaram dadhatî vapuḥ |(l)|[11*] Paramamâ-
23 hêsvari¹⁷ mâtâpitri-pâdânudhyâtâ paramabha[tt]ârikâ mâ(ma)hârâjâdhirâja-
paramêśva-
24 ri(rî) śrîmad-Daṇḍimâhâdêvi¹⁸ kusalini [19] Kô[m]gôda-mê(ma)ṇḍê(ṇḍa)lê
vartamâ[na*]-bhavishyan-mâ(ma)hâ-
25 ²⁰sâmantam-mâhâraja-râjaputr-ântaraṅga-kumârâmâty-ôparikarîkâ-²¹vishaya p a t i - t a -
26 ²²dâyukuka-daṇḍavâsika-[sth?]-ânântari[k]ân=anyân=[cha?]²³ râjaprasâdina(nô)
bha[ṭa]-châṭa-valla[bha*]jâtinâ²⁴ Varadâ-
27 khaṇḍa-vishayê pu(pû)rvva-khaṇḍê pa[vâ?]ka-²⁵sâmantasâma-vâji-pramukha-
nivâsinô ja-

¹ Metre: Mâlinî; B omits the first two words of this verse.

² Read =aśra, which is the reading of B.

⁴ B has yathâ-suddham=.

⁶ Read -pâdapadmâ.

⁸ Above the aksharas mâhâdêvi sutâ tasyâ of this line 10 aksharas are engraved in small letters. So far as I can make them out, they are sâmantasya mudâmalapaja; I do not understand their meaning.

⁹ B has =adhyarôt (or °rôta); read =adhyarôhat.

¹⁰ Metre of verses 10 and 11: Ślôka (Anushtubh). Verse 11 contains six Pâdas.

¹¹ B has Daṇḍimahâvî; read Daṇḍimahâdêvî.

¹³ B has =ahînasâ.

¹⁵ Read avichchhinn-dyati-prâptau (?) vamsakara-mahibhritâm.

¹⁶ Read -nisyanda-.

¹⁷ Read hêsvart.

¹⁸ Read -Daṇḍimahâdêvî kusalint.

¹⁹ This sign of punctuation is superfluous. In the following name the sign of anusvâra is very faint in the impressions; in the grant B the name is written Kôṅgôda-.

²⁰ Read sâmantamâhârâja-.

²¹ Read -ôparika-.

²² The second akshara of this line, transcribed by tyu, is really tyâ with the sign of u below it; of the 10th akshara, transcribed by sthâ, the sign for sth seems to be no proper letter at all. Read dâyuktaka-dâḍapâsika-
In B sthânântarikân= is quite clear.

²³ Read =anyân=cha.

²⁴ Read °jâttyân; compare above, Vol. IV. p. 200, l. 10, and note 9.

²⁵ Read pradhâna(?) or râṇaka- (?). For the following sâma-vâji compare ibid. p. 258, l. 14, and note 16.

[illegible]

20

22

24

26

28

30

32

34

36

38

40

42

20

22

24

26

28

30

32

34

36

38

40

42

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 23 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related classical language. There are some visible signs of wear and damage to the manuscript, particularly in the center and towards the bottom right, where the ink is faded and the paper is torn. The text is written in a consistent style, with clear letter forms and some use of diacritics. The overall appearance is that of an ancient or medieval manuscript.

- 28 napadâna¹ pa(ya)thârha[m*] mânayati vò(bò)dhayatî(ti) ²pramajñâpayati [l*]
³Viyîtam=asu bhavâra-
- 29 tadashasamana-Villa-grâma[h*]⁴ sya(sò)parikara[h*] sòthêshaḥ⁵ sa-tamtravâya-
gòku[ṭa].⁶saundî-⁷
- 30 k-âdi-prakutitah sa-khêṭa-ghaṭa(ṭṭa)-nadi(dî)tarasthân-âdî(di)-gulmakah sarvva-
pîḍâ-va-
- 31 rjitô=lêkhari-pravêsanâs[t]iyâ⁸ bh[û]michhîdr-âpivâna-⁹nyâyên=â-chandr-ârka-kshiti-
sama-kâlam ma(mâ)tâpitrô-
- 32 r=âtmanah sarvva-sa[t*]tvânâ[ñ=cha] puky(ṇy)-â[bh]ivri[d*]dhayê Viṅginâṭaka-¹⁰
vin[i]rgatâya Viśvâmitra-gôtrâya Dêva-
- 33 râta-pravarâya Audal-êṭa¹¹ anupravarâya Kaṇḍa(ṇva)sâkh-[â]ddhyâyî¹²
Apratiḍâghôsha-pautrâya Vâs[u?]-
- 34 ¹³ . . -putrâya pratihâra-Dhavalâya saṅkrântiyâm hast-ôdakên=âsm[â]bhis=
tâmvrasâsa[n]ikrity=âkshapanivî-dha-¹⁴
- 35 rmên=âkaratvêna pratiyâ(pâ)ditasad=¹⁵êsh=âsma-dati=ddharma-gauravâd=bhavadbhîḥ
pariphalaniyâ¹⁶ [l*] Samvat¹⁷ 100
- 36 80 Mârgasîrsha-vadi 5(?) [l*] ¹⁸Vahubhir=vasuddhâ [da*]ttâ | râjâna¹⁹ Sagar-
âdibhîḥ [l*] yasya yasya yadâ bhumîḥ tasya tasya
- 37 tadâ pâlah [l*] Mâ²⁰ bhud=aphasanâ saḥ para-datishu pâ[tth]îvâ [l*] Sva-datâ
para-datam=vâ yô harê vasuddharâ [l*] sa viśṭhâyâ
- 38 kṛimir=bhutvâ pitribhi saha pachyatêḥ l(II) ²¹Śrîmat Daṇḍimahâdêvyâ
tâvachhâsanam=ast=îdam | Prasasti²² samasta-
- 39 vachasâ kavin=êha mâ(ma)hâkavêḥ [l*] kṛitâ Jambhala-nâmn=êyam=âtmajênâ²³
Jayatmanah [l*] ²⁴[Pû?]nâ[kô]=pi râṇaka-śrî-

¹ Read -nivâsi-janapadâmi=cha (?).² Read samâjñâ°.³ Read Vidyâtam=astu bhavatâm=êṭad-vishaya-sambaddha-.⁴ Of the name of the village (read by me Villa-) the consonant of the first akshara has a somewhat odd form, and the second akshara might possibly be lga; below, in line 41, the name is written either Vila- or Vêla-.⁵ Read sôddêśah.⁶ B has distinctly gòkuṭa; in the present inscription the sign transcribed by ṭa differs somewhat from the sign for ṭa which elsewhere is used here.⁷ Read -saundîk-âdi-prakṛitikaḥ.⁸ B has =lêkhani-pravêśatay[â]. I do not find a similar term (containing lêkhani) elsewhere, and am unable to suggest a suitable emendation.⁹ Read bhûmichchîdr-âbhîdhâna-.¹⁰ Read Viṅgipâtaka-(?) or Veṅgipâtaka-(?).¹¹ Read °rây=Audal-êṭy-anu°.¹² Read -âddhyâyîné, and compare above, Vol. IV. p. 253, l. 16 of the text. With the following name which is clear in the impression, compare Kôighôsha and Vallabhaghôsha, above, Vol. III. p. 344, l. 42 of the text.¹³ Here one akshara is mutilated and illegible in the impression.¹⁴ Read tâmrâśasankṛity=âkshayanîvî-dha-.¹⁵ Read °dita=tad=êsh=âsma-dattir=.¹⁶ Read °dbhîḥ paripdantyd.¹⁷ Read samvat; compare my introductory remarks.¹⁸ I consider it unnecessary to correct all the numerous mistakes in the following verses; compare above, Vol. IV. p. 201, l. 23 ff., and p. 259, l. 22 ff.¹⁹ Read râjânah, which actually occurs in Ind. Ant. Vol. XIII. p. 49, l. 13. Instead of it, we have râjâna also above, Vol. III. p. 19, l. 24, and Vol. IV. p. 201, l. 24; râjanai in Ind. Ant. Vol. XIII. p. 276, l. 19; and râjana above, Vol. IV. p. 259, l. 21.²⁰ Intended for mâ bhûd=aphala-sâṅka vah para-dattishu (instead of the ordinary para-datt=êṭi) pārthivâḥ; compare e.g. above, Vol. III. p. 45, l. 47. The second half of the verse, commencing with svadânt, is omitted here.²¹ Read śrîmad-Daṇḍimahâdêvyâ=tâvach=chhâsanam=(?) or =tâmrâ-śasanam=(?).²² Metre: Ślôka (Anuṣṭubh).— Read prasastiḥ; for the following samasta-, which is quite clear in the impressions, I cannot suggest a suitable emendation.²³ Read °jêna Jayatmanah (?).²⁴ The engraving is quite clear here, but I can read with confidence only the second akshara (nâ).— Read dâtakô (?).

- 40 Dâṇâlavaḥ mâhakâshapaṭala¹ śrī-Nṛi² | mâ(ma)hâsandhivigrahi(hî) śrī(śry)-
Ugrâditya[h*] || mâpratira³ śrī-P[r]ahâsaḥ [||*]
41 ⁴Vila-grāmâ⁵ chat[v]âr[ô?] bhâgâ[h*] | tan-maddhê(dhyê) Dhavalêna
vrâ(brâ)hmaṇânâ[dêsha ?]⁶ bhâga[h*] saṅkrântya[m*] hast-ôdakêna
datam⁷ [||*]
42 ⁸U[tta]ra-parvvata-śikhara sâddhi tivaḍisigâḍi pôchâdigâḍi hōṇḍimasigagâḍi
sâddhî ajhêraṭa-
43 [ga]kagâḍi sâddhi Hōṇḍala-grâma sâddhi Khaîrapaṭa-grâma sâddhi cha[tu]-
śim-ôpalakshita⁹ [||*] Utkâmṇa¹⁰ Sambhakêna [||*]

B.— UNDATED GRANT OF DAṆḌĪMAHĀDĒVĪ.

This is another single copper-plate which measures 10½" broad by from 8½" to 8¾" high and is inscribed on both sides. On to its proper right is soldered a circular seal, 2½" in diameter, in the same manner as in the grant A. This seal bears in relief on a countersunk surface, across the centre, the legend *śrīmad-Daṇḍīmahādēvī*, in the characters of the inscription;¹¹ above the legend, a couchant bull facing to the proper right, with the sun and the moon's crescent above its hump and a conch-shell above its tail, and on each side of the bull what may be either an elephant-goad or a lampstand; and below the legend, two straight lines over an expanded lotus flower the stalk of which rises out of the margin of the seal.—The writing is well preserved. The size of the letters is between ¼ and ⅕". The characters furnish another specimen of the northern alphabet peculiar to Eastern India; they closely resemble those of the Orissa (?) plates of Vidyâdharabhaṇja, *Jour. Beng. As. Soc.* Vol. LVI. Part I. Plate ix. The language of the inscription is Sanskrit. Lines 1 to (the middle of) 20 are substantially identical with lines 1 to (the middle of) 21 of the grant A. The remainder of the text, which contains the formal part of the grant, is in prose, except that it includes a benedictive and imprecatory verse in lines 35-37. In respect of orthography, what strikes one most is the promiscuous employment of the three sibilants: *s* is often used for *ś*, and *ś* nearly as often for *s* (e.g. in *śalīla*, l. 33, and *śakalam*, l. 36); *sh* for *ś* in *śhâsana-darshanâd=*, l. 34; *ś* for *sh* in *puruṣai* (for *purushaiḥ*), l. 37; and *s* for *sh* in *manusya*-, l. 36. The consonant *b* is throughout denoted by the sign for *v*, and medial *û* by the sign for *u*. Besides it may be noted that *t* is used for *d* in *bhumichchhitr-*, l. 29, and *Autalya*-, l. 39; and that *upējushi*, l. 14, is written for *upēyushi*; *-âpivirdhayê*, l. 33, for *-âbhivirdhayê*;¹² and *udârhitā*, l. 36, for *udâhṛitā*. In general, the formal part of this grant is less faulty than that of the grant A; its phraseology is about the same.

This is another inscription of the *Paramabhaṭṭârīkā Mahârâjâdhirâja-Paramêśvarī Daṇḍīmahādēvī* (l. 21), the names of whose ancestors are given exactly as in the grant A. From 'the camp of victory' at Guhêśvarapâṭaka (l. 3) this queen issues the following order to the

¹ Read *mahâkshapaṭalikaḥ*.

² Here part of the name (perhaps *śimhaḥ*) has been omitted.

³ Read *mahâpratihâraḥ* (?) *śrī*-.

⁴ The reading of the name here may be either *Vila-* or *Vêla-*; compare above, l. 29, where the name apparently is written *Villa-*.

⁵ Read *-grâmasya*.

⁶ Read *°ṇāṇm=êka* (?).

⁷ Read *dattam*.

⁸ The passage which begins here I do not understand. It apparently gives the boundaries of the village, but is not in Sanskrit. The word *sâddhi* (or *sâddhi*), which occurs in it five times, is written in another (unpublished) Gaṇjâm grant both *śândhi* and *sândhi*; compare *śmâ-sandhayaḥ* above, Vol. III. p. 223, l. 16.

⁹ Read *chatuḥśim-ôpalakshitaḥ*; compare above, Vol. IV. p. 200, l. 13.

¹⁰ Read *utkîrṇam*. (The Gaṇjâm grant mentioned above, note 8, has the extraordinary word *udagirtam* for *utkîrṇam*).

¹¹ According to Mr. Sewell's informant the legend is "*Śrī Mahâ Sômandhavarômi* in Telugu characters." This statement is purely imaginary.

¹² In line 30 this word is written correctly.

various functionaries, as they may be present from time to time, in the **Kôṅgôda-maṇḍalaka** in **Dakṣiṇa-Kôṣalâ** (l. 22), viz. the *Mahâsâmantas*, *Mahârâjas*, *Râjaputras*, *Antaraṅgas*, *Kumârâmâtayas*, *Uparikas*, *Vishayapatis*, *Tadâyuktakas*, *Dâṇḍapâśikas*, *Sthânântarikas*¹ and others who enjoy the royal favour, those belonging to the regular and irregular troops and (royal) favourites; and also to the *Mahâmahattaras*, *Bṛihadbhôgins*,² *Pustakapâlas*,
and other officials in the **Arttani-vishaya** (l. 25):—

“Be it known to you! For the increase of the religious merit of our parents, ourselves and all beings, we have, on the occasion of the *uttarâyana*³ (l. 32), with pouring out of water given, free from taxes, the village of [Ga]rasâmbhâ which belongs to this *vishaya*—with the *uparikara*, with the *uddêśa*, with its weavers, *gôkutas*(?), distillers of spirituous liquors and other artisans(?), with its hamlets(?), landing-places (or steps on the river-side), ferry-places etc. and thickets, exempt from all molestation, not to be entered, in accordance with the maxim called *bhûmichchhidra* and for as long as the moon, the sun and the earth endure—to the *Bhaṭṭaputra* Purushôttama, of the *Kâśyapa gôtra*, with the *pravaras* *Kâśyapa*, *Avatsâra* and *Naidhruva*, a member of the *Vâjasanêya charaṇa* and student of the *Kâṇva śâkhâ* (of that *Vêda*). Wherefore, seeing this order, out of respect for what is right and out of respect for ourselves, nobody should cause any obstruction!”

This order is followed (in lines 35-38) by a benedictive and imprecatory verse; by the names of the writer, the *Mahâkshapaṭalika* Bhôgaḍa, and of the engraver, the copper-smith [Kaṇṭha?]kaka; and by the statement that the village granted is (given as) contained within its well-known four boundary lines.

Lines 38 and 39 add that half of the village was given by the grantee Purushôttama to the *Bhaṭṭaputra* Ravika, of the *Kauśika gôtra*, with the *pravaras* *Audalya*, *Viśvâmitra* and *Dêvarâta*.

The inscription is not dated. Regarding the localities mentioned in it I can only refer the reader to my remarks on the grant A; the village granted by the present inscription, and the *vishaya* in which it was situated, I have not been able to identify.

TEXT.⁴

First Side.

19⁵Tatô⁶ Daṇḍimahâ[dê*]vi sutâ tasya⁷ mahîyasî [l*]
20 mahîm=ahînasâ(yâ) matyâ chira-kâlam=apâlayata⁸ || [10*] Para[ma*]mâhêśvarî
mâta(tâ)pitṛi-pâdânudhyâtâ parama-
21 bhattârikâ mahârâjâdhira(râ)ja-paramêśva(śva)rî śrîmad-Daṇḍi(ṇḍi)mahâdêvi
kuśalî(li)nî || tha⁹ || Dakṣiṇa-Kô-
22 śalâyâm Kôṅgôda-maṇḍalakê yathâkâl-âdhyâsinô

¹ For this term and some others in what follows see the notes on the preceding grant.

² I do not remember having met with the terms *bṛihadbhôgin* and *pustakapâla* in other grants; with *bṛihadbhôgin* one may compare the ordinary *bhôgapati*. I am not able to explain the term [ku]takôlasa- of the text.

³ I take *uttarâyane* (like the expression *uttarâyana-nimittê* of several Eastern Chalukya grants) to be used in the sense of *uttarâyana-samkrântau*, ‘on the occasion of the sun’s entering upon his northern course.’

⁴ From impressions supplied by Mr. Venkayya.

⁵ Except for some various readings the most important of which have been given above under A, the preceding portion of the text is the same as in A, and need not therefore be published.

⁶ Metre: Ślôka (Anushtubh).

⁷ Read *tasyâ*, which is the reading of A.

⁸ Read =apâlayat.

⁹ The same *akshara tha*, between two signs of punctuation, is used at the end of Vidyâdharabhaṇja’s plates mentioned above. Compare *Ind. Ant.* Vol. XVII, p. 140, note 45, and Prof. Bühler’s *Ind. Palaeographie*, p. 85. There should have been no sign of punctuation after *kuśalîni*.

Second Side.

- 23 ¹bhaviṣṭhyan-mahāsāmanta-mahārāja-rājaputr-āntaraṅgara-²kumārāmāty-u (ò) p a r i k a -
vishayapati-tadāyu-
- 24 ktaka-dāṇḍapāsika-sthānāntarikā[n]=anyān=api rājaprasādinaś=chāṭa-bhaṭa-
vallabhajātīy[ā]-
- 25 n=Arttani-vishayē=pi mahāmatatura-³vṛi(bṛi)hadbhōgi-pustakapāla-[ku]ṭakōlas-
ādy-[ā]dhikarāṇa⁴
- 26 yathārha[m*] mānayati vò(bò)dhayati śajñāpayati⁵ cha [i*] Veditam=astu
bhavata(tā)m=ētaḍ-vishaya-samva(mba)ddha-[Ga]-
- 27 rasāmbhā-grāmaḥ sōparikaraḥ sōddēśaḥ sa-tavra(ntra)vāya-gōkuṭa-sō(śau)ṇḍi[k]-ādi-
prakṛita(ti)kaḥ
- 28 sa-khēṭa-ghaṭṭa-nadi(dī)tarasthān-ādi-gulmakah sarvê(rva)-pi(pī)ḍā-vivarjitô=lêkhanī-
pravēśatay[ā]⁶
- 29 ⁷bhumichchitr-āpidhāna-nyâyēn=ā-chandr-ārka-kshiti-sama-kāla[m*] ⁸mâtāpimâtāpi-
trôr=ātmanaḥ sarva-sa[t*]tvānāñ=cha puny-ābhivṛiddhayê Kāśyapa-gōtrāya Kā-
śyap-Āvachchhā-⁹Naidhruva-pravarāya ¹⁰Vājasēna-charanāya Kāṇvaśākh-āyadhy[ā]y[i]-¹¹
- 32 nê bhaṭa(ṭṭa)putra-Purushôta(tta)māya¹² ih=aiva utrāyanē datam¹³ mâtāpitrô-
33 r=ātmanas=cha puny-āpivirdhayê¹⁴ śaliladhārā-purasarēna¹⁵ chandr-ārka-kshi-
34 ti-sama-kālam=akari(rī)kritya pratipāditô=smābhir=yatām(taḥ)¹⁶ shā(śā)saua-
darsha(rśa)nā-
- 35 d=dharma-gô(gau)ravād=asmad-gauravāch=cha na kēnachit=paripanthinā
bhavitavyam [i*] Iti¹⁷ kama-
- 36 ladal-āmva(mbu)vindu-lôlā[m*] śrī(śri)yam=anuchintya manṣya(shya)-ji(ji)vitam
cha [i*] śa(sa)kalam=idam=udārhitā¹⁸ vu-
- 37 dhvā na hi puruśai(shaiḥ) para-kī[r]tayô vilôpyā[h] || Lêkhakô
mâ(ma)hākshapaṭalika-Bhōgaḍaḥ | Utkīrnam¹⁹ tam-
- 38 [vâ ?]ra-²⁰[Kāṇṭha ?]kakēna |(||) Grāmô=yam prasiddha-[da]taḥsīma[ś=cha ?]²¹ [i*]
Asya grāmasy=ā[r]ddhō bhāgaḥ Purushôta(tta)mēna Kau-
- 39 śika-gōtrāya²² Autalya-Viśvāmītra-Dēvarāja-²³pravara-bhaṭa(ṭṭa)putra-Ravikāya dattaḥ
ardhdha²⁴ amñśam [i*]

¹ Before this one misses the word *vartamāna-*.

² Read *-āntaraṅga-*.

³ Read *mahāmahattara-*.

⁴ Officials named *pustakapāla* I have not found mentioned elsewhere; the following [ku]ṭakōlas- I am unable to explain; and instead of *-[ā]dhikarāṇa* I should have expected *-ādhikarāṇikān*.

⁵ Read *samājñāpayati*.

⁶ See above, p. 139, note 8.

⁷ Read *bhūmichchidr-ābhidhāna-*.

⁸ Read *mâtāpi-* (only once).

⁹ Read *-Āvachchhā-*.

¹⁰ See the same form of the word (*Vājasēna* for *Vājasanēya*) above, Vol. IV. p. 200, l. 14, and note 13.

¹¹ Read *-ādhyāyī-*.

¹² Originally *°māyā* was engraved; read *°māy=śh=aiv=ōttarāgānē*.

¹³ Read *dattô*; but this word and the following as far as *°virdhayê* should have been omitted.

¹⁴ Read *puny-ābhivṛiddhayê*; compare *puny-āpivirdhayô* above, Vol. IV. p. 200, l. 18; and *punya-yatô-pivarddhaē* *ibid.* p. 259, l. 18.

¹⁵ Read *saliladhārā-puraḥsarēna* (for *°saram*); compare above, Vol. III. p. 46, l. 40; Vol. IV. p. 200, l. 19; and elsewhere. Some grants have *saliladhārā-puraḥsarēna vidhind*.

¹⁶ Compare above, Vol. IV. p. 201, l. 21.

¹⁷ Metre: Pushpitāgrā. For the spelling of some words of this verse compare *ibid.* ll. 32 and 33.

¹⁸ Read *=udārhitam cha buddhvā*.

¹⁹ Read *utkīrnam*.

²⁰ Read *tambāra-* (for *tāmra-kāra-* ?); compare *kāmsāra* for *kāmsyakāra*.

²¹ Read *prasiddha-chatuḥśīmaś=cha*. The last *akshara*, which I have given as *ścha*, looks in the original like *ni*, preceded by part of the letter *ś*.

²² Read *-gōtrāya=Audalya-*.

²³ Read *-Dēvarāja-*.

²⁴ Intended for *ardhō-mśah*, but these words are superfluous.

No. 14.—PLATES OF THE TIME OF SASANKARAJA;
GUPTA-SAMVAT 300.

By E. HULTZSCH, PH.D.

These plates were received in February 1900 from Mr. H. D. Taylor, I.C.S., Acting Collector of Gañjām, in whose office they had been lying unclaimed. It is not known where they come from. They will be deposited in the Madras Museum.

These are three copper-plates, the first of which bears writing on one side only, and the other two on both sides. But the second side of the third plate is so much worn that I have not been able to read the whole of it. The plates measure $5\frac{1}{2}$ " in breadth and $2\frac{1}{4}$ " in height. Their edges are slightly raised into rims for the protection of the writing. On the left side of each plate a hole is bored for passing through a ring, which is $3\frac{1}{4}$ " in diameter and about $\frac{1}{4}$ " thick, and which was cut by Mr. Venkayya on receipt of the plates. The ends of the ring are secured in the base of an elliptical seal, which measures 1" by $1\frac{3}{8}$ ". In the depression of the seal are, in relief, a couchant bull facing the proper right, a vertical line across the breadth of the seal, and at the bottom the legend *Śrī-Sainyabhītas*[y*]a.

The alphabet is the 'acute-angled type with nail-heads,' which forms the transition from the Gupta to the Nāgarī alphabet.¹ Two signs of interpunctuation are used, viz. a single horizontal line (ll. 1, 24, 27) which corresponds to the single vertical line of other records, and the usual double vertical line.—As regards orthography, I would note that the *upadhmānīya* occurs twice (ll. 5 and 17) and that *b* is throughout represented by the sign for *v*. In *saiṇhāra* (l. 16) the guttural nasal stands for the *anusvāra*; in *nṛi(tri)bhuvaṇa* (l. 17) the vowel *ri* takes the place of the syllable *ri*; and in *saiṇhāta* (l. 5) *h* is an error for *gh*. The group *ddy* is simplified into *dy* in *udyōtita* (l. 15), while *t* is doubled before *r* in *śatattrayē* (l. 2), *mātāpittrōḥ* (l. 21) and *gōttra* (l. 22). The *anusvāra* is generally changed into the corresponding nasal before consonants of the five first classes. Two cases of wrong *saṁdhi* are *paradattām=vā* (l. 27) and *°dāt=mahārāja°* (l. 8).—The language of the inscription is Sanskrit. The bulk of it is in prose; lines 24 to 29 contain four imprecatory verses; and after them there seems to have been a fifth verse of which I can read only the last word (l. 31). The Sanskrit of the prose portion is not very correct. Thus in line 8 f. the words *priya-tanayō mahārājā(ja)-Yaśōbhītaḥ* ought to stand in the genitive case and the following pronoun *tasya* ought to be omitted; in line 11 four words have to be transposed; line 16 contains a compound in which two superfluous synonyms are included; and in line 21 f. we find *arddhēṇa* and *°purassarēṇa* for *arthē* and *°purassaram*.

The inscription is dated in the Gupta year three hundred (l. 2), i.e. in Gupta-Samvat 300 = A.D. 619-20, and during the reign of the *Mahārājādhirāja Śaśāṅkarāja* (l. 3). This king is probably identical with Śaśāṅka, the king of *Karṇasuvarṇa*, who, according to Hsien Tsiang,² murdered *Rājyavardhana*, the elder brother and predecessor of the great king *Harsha* of *Thāṇesar*. In *Bāṇa's Harshacharita* the slaying of *Rājyavardhana* is attributed to the king of *Gauda* who, according to one manuscript of the *Śrīharshacharita*, was called *Narēndragupta*,³ but who, according to the commentator on the *Harshacharita*,⁴ was named Śaśāṅka. The translators of the *Harshacharita* very ingeniously find an allusion to king Śaśāṅka in the word *śaśāṅka-maṇḍalam*.⁵ If the Śaśāṅka of the *Si-yu-ki* and of the *Harshacharita* is

¹ See Professor Bühler's *Indische Paläographie*, § 23.

² Beal's *Buddhist Records of the Western World*, Vol. I, p. 210.

³ *Ep. Ind.*, Vol. I, p. 70.

⁴ Bombay 1892, p. 195.

⁵ *Ibid.* p. 199, and Cowell and Thomas' translation, p. x and p. 275.

really identical with the Śaśāṅkarāja of this inscription, it follows that he must have continued to reign at least 13 years after the murder of Rājyavardhana and the accession of Harsha.

As, at the beginning of the inscription, Śaśāṅkarāja is mentioned as the *Mahārājādhirāja* ruling the earth, he must be understood to have been the sovereign of the prince who issued the grant. This was the *Mahārāja Mahāsāmanta Mādhavarāja II.* (l. 17 f.) of the Śilōdbhava family (l. 10), the son of Yaśōbhīta (l. 9) and grandson of Mādhavarāja I. (l. 8). He was a worshipper of Śiva (ll. 14-17) and, to judge from the legend on the seal of his grant, bore the surname Sainyabhīta. The only other inscription of the same dynasty, which has been published, are the Buguḍa plates of Mādhavavarman, surnamed Sainyabhīta,¹ of the family of Śailōdbhava.² As the alphabet of these plates is considerably more modern than that of the subjoined inscription, it follows that Yaśōbhīta's son Sainyabhīta Mādhavavarman of the Buguḍa plates was a remote descendant of Yaśōbhīta's son Sainyabhīta Mādhavarāja II., the contemporary and subordinate of Śaśāṅkarāja.

At an eclipse of the sun (l. 23) Mādhavarāja II. granted to a Brāhmaṇa the village of Chhavalakkhaya (l. 18 f.) in the Kṛishṇagiri-vishaya. He issued his order 'from the victorious Kōṅgēda' (l. 8) on the bank of the Śālimā river (l. 7). None of these local names can be traced on the map at present. Kṛishṇagiri, the head-quarters of the *vishaya*, might be identical with its synonym Nilagiri, which is a name of Jagannātha (Purī) in Orissa.³ Kōṅgēda is mentioned in the form Kaṅgōda as the residence of Mādhavavarman in the Buguḍa plates (l. 29), and the Kōṅgōda-maṇḍala occurs in the two grants of Daṇḍimahādēvi. Professor Kielhorn identifies Kōṅgōda with the Kong-u-t'o of Hiuen Tsiang.⁴

TEXT.⁵

First Plate.

- 1 श्री⁶ स्वस्ति । चतुर्दधिसलिलवीचीमेखलानिलीनायां सद्दीपा-⁷
- 2 गरपत्तनवत्या वसुन्धरायां गौमाब्दे⁸ वर्षशतत्रये वर्तमाने
- 3 महाराजाधिराजाश्चशशाङ्गराज्ये⁹ शासति गगणतल-
- 4 विनि[*]सृतभगीरथावतारिताया हिमवद्भिरेरूपरि
- 5 पतना[द*]नेकशिलासंघातविभिन्नवह्निपातालात्तर्ज्जलौघै¹⁰
- 6 सुरसरित इव विविधतरुवरकुसुमसञ्चक्रोभयतटा-

Second Plate; First Side.

- 7 न्तविनिपतितजलाशयायाः श[1]लिमासरितः ¹¹कुला[प]कण्ठा-
- 8 ¹²द्वेजयकोङ्गेदात्महाराजमहासामन्तश्रीमाधवराजस्य प्रियतनयो
- 9 महाराज(1)यशोभीतस्तस्यापि प्रियसूनुः स्वगुण[म]रोचिनिकर-
- 10 ¹³प्रबोधितशिलोद्भवकुलकमलो विकोशनीलोत्पल-

¹ In taking Sainyabhīta (verse 9 of the Buguḍa plates) as a surname of Mādhavavarman (v. 12 of the same plates) I differ from Professor Kielhorn, who understands Mādhavavarman to have been the son of Sainyabhīta.

² Above, Vol. III. p. 41 ff.

³ See my *Reports on Sanskrit Manuscripts in Southern India*, No. I. p. 59, note 3, and p. 69, No. 291.

⁴ See page 136 above.

⁵ From the original copper-plates.

⁶ Expressed by a symbol.

⁷ Read सद्दीपगिरिपत्तनवत्यां.

⁸ Read गौमाब्दे.

⁹ Read °राजश्रीशशाङ्गराजे.

¹⁰ Read °संघातविभिन्नवह्निपातितान्जर्जलौघायाः(P).

¹¹ Read कुलोप°.

¹² Read °द्विजयकोङ्गेदात्महाराजे.

¹³ Read प्रबोधित.

2

8

16

iii a.

22 22
24 24
26 26

22 22
24 24
26 26

iii b.

28 28
30 30

28 28
30 30

- 11 प्रतिस्पर्द्धि(नी)खङ्गधारानिशितनिशेषप्रतिहतरिपु-¹
 12 वली² दीनानाथकृपणवनीपकोपभुज्यमानविभवः स्वभु-
 13 जपरिघयुगलोपार्जितनृपश्री[:*] कमलविमलरुथर-³

Second Plate; Second Side.

- 14 तनुर्जगन्म[ण्ड*]लमण्डनश्रुतशौर्यधैर्यगुणान्वितो महावृषभपर्यङ्क-
 15 ⁴ककुधोपधानविन्यस्तवाहीर्वालचन्द्रोद्योतितजटाकलापैकदे-
 16 शस्य भगवतस्स्थित्युत्पत्तिप्रलयसृष्टिसङ्कारकारणस्य⁵
 17 ⁶नृभुवनगुरोः पादभक्तः परमब्रह्मण्यो⁷ महाराजमहासा-
 18 मन्तश्रीमाधवराजः कुशलो कृष्णगिरिविषयसंवद्धच्छवल-⁸
 19 क्वयग्रामे ⁹वर्त्तमानभविष्यकुमारामात्योपरिकतदायुक्तकानन्याश्च¹⁰
 20 यथाह¹¹ पूजयति मानयति च [।*] विदितमस्तु भवतामयं ग्रामो-

Third Plate; First Side.

- 21 स्माभिरर्द्धे¹² मातापित्तोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुर-
 22 ¹³स्मरेणाचन्द्रार्कसमकालीनाक्षयनीये¹⁴ भरद्वाजसगोक्षायार्द्धि-
 23 रसवार्हस्यप्रवराय¹⁵ हरम्पस्वामिने सूर्योपरागे प्रतिपादित[:*] ॥
 24 उक्तञ्च स्मृतिशास्त्रे । ¹⁶बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः [।*]
 25 यस्य यस्य यदा भूमितस्य¹⁷ तस्य तदा फलं ॥ षष्टिं वर्षसहस्रा-
 26 णि स्वर्गे मोदति भूमिदः [।*] आक्षेप्ता चानुमन्ता च तान्येव नरके
 27 वसे[त्*] ॥ स्वदत्ता¹⁸ परदत्ताम्वा (।) यो हरेत वसुन्धरा[म् ।*] स विष्ठायां

Third Plate; Second Side.

- 28 [कृमि]र्भूत्वा पितृभिस्सह पच्यते ॥ मा ¹⁹भुतफलशङ्का व[.] परदत्ते-
 29 [ति] पार्थिव[ः*] ॥ स्वदाना[त्*] फलमानन्त्य²⁰ (॥) परद[त्तानुपालने] ॥ . . .
 30
 31 [प्र]यच्छति ॥

¹ निशित ought to stand before खङ्गधारा, and प्रतिहत before निशेष.

² Read °वली.

³ Read रुचिर.

⁴ Read °ककुधोपधानविन्यस्तवाहीर्वालचन्द्रोद्योतित°.

⁵ Read संहार.

⁶ Read त्रिभुवन.

⁷ Read °ब्रह्मण्यो.

⁸ Read संवद्ध.

⁹ Read °भविष्यत्कु°.

¹⁰ Read °न्याश्च.

¹¹ Read यथाह°.

¹² Read °रर्धे.

¹³ Read °स्मरमा°.

¹⁴ Read °लीमोक्षयणीयो.

¹⁵ Read वार्हस्य.

¹⁶ Read बहु°.

¹⁷ Read भूमितस्य.

¹⁸ Read स्वदत्ता परदत्ता वा.

¹⁹ Read भूदफल°.

²⁰ Read °नन्त्यं.

TRANSLATION.

(Line 1.) *Om*. Hail! While the Gupta year three hundred was current (*and*) while the *Mahārājādhirāja*, the glorious *Śaśāṅkarāja*, was ruling over the earth surrounded by the girdle of the waves of the water of the four oceans, together with islands, mountains and cities,—from the victorious *Kōṅgēda* near the bank of the *Śālimā* river, on both of whose banks, covered with the flowers of various excellent trees, pools of water have formed, (*and which therefore*) resembles the river of the gods (*Gaṅgā*), which issued from the sky, which was brought down by *Bhagīratha*, (*and*) the streams of whose water are split and dashed outside by many masses of rock at (*her*) fall on the top of the Snowy Mountain,—the dear son of the *Mahārāja Yaśōbhita*, (*who was*) the dear son of the *Mahārāja Mahāsāmanta*, the glorious *Mādhavarāja (I.)*,—the very pious *Mahārāja Mahāsāmanta*, the glorious *Mādhavarāja (II.)*, who has caused to bloom the lotus—the *Śilōdbhava* family, by the mass of rays—his virtues; who has repulsed the armies of all the enemies by the sharp edge of (*his*) sword which rivals an unfolded¹ flower of the blue lotus; whose wealth is being enjoyed by the distressed, helpless, poor, and mendicants; who has acquired the prosperity of a prince by the pair of his bar-like arms; whose body is as spotless and as brilliant as a lotus; who possesses the virtues of learning, courage and constancy which adorn the whole world; (*and*) who is devoted to the feet of the blessed lord of the three worlds (*viz. Śiva*) who is the cause of existence, creation and destruction,² whose arms are placed on the hump of the great bull (*viz. Nandi*) as on the pillow of a couch, (*and*) whose matted hair is illuminated in one place by the crescent of the moon,—being in good health, suitably worships and honours princes, ministers, officers, their subordinates, and others who are present or shall be present at the village of *Chhavalakkhaya* which belongs to the *Kṛṣṇagiri-vishaya*, (*and informs them as follows*):—

(L. 20.) “Let it be known to you (*that*), for the sake of (*our*) father and mother and for the increase of (*our*) own merit, with libations of water, at an eclipse of the sun, we have given this village, to last for the same time as the moon and the sun, to *Chharampasvāmin* who belongs to the *gōtra* of *Bharadvāja* (*and*) has the *pravaras* of *Āṅgīrasa* and *Bārhaspatya*.”

(L. 24.) And it is said in the Law-book (*Smṛitiśāstra*):³ [Here follow four of the customary verses, and perhaps a fifth verse which is obliterated.]

No. 15.—TWO PILLAR INSCRIPTIONS AT AMARAVATI.

By E. HULTZSCH, PH.D.

These two inscriptions (Nos. 269 and 270 of 1897) are engraved on the four sides of a pillar at the southern entrance to the central shrine of the *Amarēśvara* temple at *Amarāvati* in the *Sattenapalli tāluka* of the *Kistna* district. The alphabet is Telugu, and the languages are Sanskrit and Telugu.

A.—Inscription of Kēta II.;

Śaka-Saṁvat 1104.

This inscription contains 52 Sanskrit verses. There are passages in Telugu prose in lines 108 to 127, 131 to 149, and 170 to 187.

The inscription opens with the mention of the city of *Śrī-Dhānyakataka*, which contains the *Śiva* temple called *Amarēśvara*, and close to which is ‘a very lofty *Chaitya*’ of god *Buddha*

¹ This meaning of *vikōśa* is not given in the dictionaries.

² The words *śṛṣṭi* and *saṁhāra* are mere repetitions of *utpatti* and *pralaya*.

³ In the *Bugūda* plates (l. 44 f.) the same four verses are stated to be quotations from the Law of Manu.

(v. 1 f.). Dhānyakataka is the old name of the present Amarāvati;¹ the temple of Amarêśvara is the one in which the inscription is preserved; and the *Chaitya* of Buddha is the famous Amarāvati Stūpa, which at the time of the inscription must have been still in good preservation. In that city, the inscription continues, was a royal family which claimed descent from the feet of the Creator (v. 3 f.), i.e. which belonged to the Śūdra caste. Four generations are mentioned, viz. Bhīma I. (v. 6), Kêta I. (v. 24), Bhīma II. (v. 28) whose wife was Sabbamādêvi (v. 32), and Kêta II. (v. 33). Nothing of historical importance is related of any of these princes in the 43 Sanskrit verses with which the inscription opens. The first passage in Telugu (l. 108 ff.) gives a list of the *birudas*² of Kêta II. He was styled the *Mahāmaṇḍalêśvara Kôṭa-Kêtarāja*,—in which the word *Kôṭa*, 'the fort,' perhaps refers to the fort of Dharanikôṭa³ near Amarāvati,—'the lord of the district of six-thousand (villages) on the southern (bank) of the Krishṇavennā river, obtained through the favour of the glorious Trinayana-Pallava,'⁴ and 'the lord of Śrī-Dhānyakataka, the best of cities.' Two further generations of the same family are known from the Yenamadala inscription of Gaṇapāmbā,⁵ which mentions Kêta (identical with Kêta II.), his son Rudra, and the latter's son Bêta who became the husband of the Kākatiya princess Gaṇapāmbā.

The grants recorded in the inscription were all made on **Thursday**, the **tenth tithi** of the **bright fortnight** of **Māgha** in **Śaka-Samvat 1104**.⁶ The grants are five in number. The 1st, 2nd and 5th are specified both in Sanskrit verse and Telugu prose, while the 3rd and 4th are only worded in Telugu:—(1) **Kêta II.** granted to **Buddha** the village of **Kranteru** in the district of **Kaṇḍravāḍi**, and the villages of **Mêḍukonḍûru** and **Ḍonkiparṇu** in the district of **Konḍapaḍumaṭi** (v. 44 and ll. 121 to 124); (2) **Kêta II.** granted to **Buddha** 110 sheep, the milk of which had to be used for ghee to feed two perpetual lamps (v. 46 and the subsequent Telugu passage); (3) **Gasavi-Sûramadêvi**, one of the king's concubines, gave to **Buddha** 55 sheep for a perpetual lamp (l. 141 ff.); (4) a similar gift was made by **Prôlamadêvi**, apparently another of the king's favourites (l. 145 ff.); and (5) **Kêta II.** himself granted to **Brâhmaṇas** the following villages for the merit of his mother **Sabbamadêvi**,⁷ of his father **Bhīmarāja**,⁸ of his elder brother **Chôḍerāja**,⁹ and for his own merit:—**Kôkallu** (v. 48) in the district of **Gonḍanâtavāḍi** (l. 173); **Giñjipāḍu**, **Challagarâ** and **Tâḍivâya** (v. 49) in the same district (l. 176); **Ammalapûṇḍi** (v. 50) in the same district (l. 179 f.); **Kuṇṭimaddi** and **Uppalapāḍu** (v. 51) in the same district (l. 182); **Sattenapalli**, **Chintapalli** (v. 51), **Kêtepalli** and **Erragunṭa** (l. 184 f.) in the district of **Konḍapaḍumaṭi** (l. 183 f.); and **Oṅkadona** (v. 51) in the district of **Dodḍikaṇḍravāḍi** (l. 185). The names of these villages were changed, respectively, into **Sabbāmbikāpuram** (l. 174) after the name of his mother; **Bhīmāvuram** (l. 177 f.) after that of his father; **Chôḍāvuram** (l. 180 f.) after that of his elder brother; and **Jagamechchuganḍapuram** (l. 185 f.) after one of his own surnames.

¹ See above, p. 85 and note 4. The village of Viripara (*loc. cit.*) is perhaps the modern Vipparla (No. 95 on the *Madras Survey Map* of the Sattenapalli taluka), 12 miles west of Amarāvati.

² Four of these are not Telugu, but Kanarese, viz. *Kaligaḷa-mogada-kai*, *Bêḍvarig-tva-kai*, *Gaṇḍara-gaṇḍa* and *Nanni-mârtaṇḍa*.

³ See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 64.

⁴ The same *biruda* occurs in the Yenamadala inscription; above, Vol. III. p. 95.

⁵ Above, Vol. III. p. 94.

⁶ This date is given five times: v. 44, ll. 119 to 121, v. 46, l. 133 f., and v. 47. Professor Kielhorn kindly contributes the following remarks:—"The date is incorrect. It would correspond, for Ś. 1104 current, to Saturday, the 16th January A.D. 1182; for Ś. 1104 expired, to Wednesday, the 5th January A.D. 1183, when the 10th *tithi* of the bright half ended 10 h. 55 m. after mean sunrise; and for Ś. 1105 expired, to Tuesday, the 24th January A.D. 1184. I am of opinion that the year intended is Ś. 1104 *expired*, and that either the week-day or the *tithi* has been quoted incorrectly."

⁷ Identical with Sabbamādêvi (v. 32).

⁸ Identical with Bhīma II. (v. 28).

⁹ The same person is mentioned in No. 257 of 1897 as '(his) elder brother Kôṭa-Chôḍarāja' (*anna Gôṭa-Chôḍarāju*).

It appears from the foregoing abstract that the majority of the villages were granted to Brâhmanas, but that, in spite of that, and though Kêta II. and his predecessors were worshippers of Śiva-Amarêśvara,¹ he granted three villages and two lamps to Buddha, and two further lamps were granted to Buddha by two of the inmates of his harem. This proves what is already suggested by the second verse of the inscription, that at the time of Kêta II. the Buddhist religion continued to have votaries in the Telugu country and was tolerated and supported by the Hindû rulers of Amarâvatî. I hope I am not unjust to Kêta II. if I suggest that his gifts to Buddha were a case of '*Cherchez la femme*!' The two *dêvîs* of his who granted lamps to Buddha may have been Buddhist *upâsikâs* and may have induced him to join them in making donations to their own god, though he professed the Śaiva creed. It may have been to atone for his apostasy that he subsequently granted a large number of villages to Brâhmanas, as recorded in the inscription.

The villages granted by Kêta II. belonged to four different districts:—Kaṇḍravâḍi, Doddikaṇḍravâḍi, Koṇḍapaḍumaṭi, and Goṇḍanâtavâḍi. Kaṇḍravâḍi is evidently the same as the Kaṇḍeruvâḍi-vishaya of the Eastern Châlukya inscriptions,² which also mention an Uttara-Kaṇḍeruvâḍi-vishaya.³ Doddikaṇḍravâḍi is perhaps meant for Doddakaṇḍravâḍi, i.e. 'the great Kaṇḍravâḍi.' The district of Koṇḍapaḍumaṭi corresponds to the eastern portion of the Sattenapalli tâluka of the Kistna district; for, the villages of Mēḍukonḍûru, Doṇkiparru, Sattenapalli, Chintapalli and Erragunṭa⁴ are identical with the modern Medikondur, Dokiparru, Sattenapalli, Chintapalli and Yerraguntapadu.⁵ Goṇḍanâtavâḍi is identical with the Konnâtavâḍi-vishaya which was ruled over by Kêta II. according to the Yenamadala inscription.⁶ It corresponds to the western portion of the Sattenapalli tâluka; for, the villages of Giṇḍipâḍu, Challagarâ, Tâḍivâya, Kuṇṭimaddi and Uppalapâḍu⁷ are identical with the modern Gunjapalli, Challagaregi, Taduveya, Kuntamaddi and Vuppalapadu.⁸

The date of the present inscription was probably the very day of the accession of Kêta II. to the throne.⁹ Two other inscriptions of the Amarêśvara temple (Nos. 257 and 264 of 1897) are dated on the very same day. From the first of them we learn that Sabbâ (or Sabbamâ), the mother of Kêta II., was the sister of Goṅka,¹⁰ who is probably identical with Goṅka III. of Velanâḍu.¹¹ Later inscriptions of Kêta II. at Amarâvatî and Peddacherukûru are dated in Śaka-Saṁvat 1119, 1122 and 1131.¹²

TEXT.¹³

East Face.¹⁴

- 1 ओ¹⁵ [॥*] अस्ति श्रीधा[न्य]कटकं [पुरं सुरपुरा]हरं । यचामरेख-
2 रश्मभुरमरेखरपूजितः ॥ [१*] बुद्धो देव[स्त]-

¹ See verse 3 and l. 113 f.

² *Ibid.* p. 127.

³ Nos. 188, 186, 148, 22 and 154 on the *Madras Survey Map* of the Sattenapalli tâluka.

⁴ Above, Vol. III. p. 102, v. 11.

⁵ Nos. 19, 20, 21, 18 and 51 on the *Madras Survey Map* of the Sattenapalli tâluka.

⁶ See below, p. 155, note 2.

⁷ No. 257 of 1897, ll. 29 to 33:—

भूपालरत्नयुतसत्कुलवर्द्धिजाता गोकचितीशशशिनी भगिनी गुणाद्या ।

सन्वाह्या कमलचारकरा स्फुटं श्रीस्तस्याभवत्प्रियतमा पुरुषोत्तमस्य ॥

⁸ See above, Vol. IV. pp. 35, 37 and 38.

⁹ Nos. 261, 251 and 244 of 1897.

¹⁰ From an inked estampage, prepared in 1897 by Mr. H. Krishna Sastri.

¹¹ All the verses of this face, with the exception of verse 2, are found also on the east face of No. 262 of 1897.

¹² Expressed by a symbol.

- 3 सान्निध्यो यत्र धात्रा प्रपूजितः । चै-
 4 त्यमत्युन्नतं यत्र नानाचित्रसु-
 5 चित्रितं ॥ [२*] अस्ति तत्र स्थिरैश्वर्य्यं राज्ञामाज्ञावतां
 6 कुलं । अमरेश्वरदेवेन रक्षितं रक्षकं नृणां ॥ [३*] जातं सु-
 7 रेंद्रदैत्येन्द्रमुनीन्द्रगणवंदितात् । श्रेयसां^१
 8 भूयसां दातुर्धातुर्यच्चरणद्वयात् ॥ [४*] क्षो-
 9 णीक्षेमंकरा भूपा यत्र शत्रुभयंकराः ।
 10 शंकरास्माधुवृत्तानां शंकरस्य तु किंकराः ॥ [५*]
 11 तत्रामरेशसंकाशो भीमो नाम नृपोभवत् ।
 12 विश्वे विश्वंभराधीशा यत्पदांबुजपद्मदाः ॥ [६*]
 13 उर्व्वीपतिषु सर्व्वेषु सदृक्षो यस्य नेक्षितः ।
 14 प्रजानां पालने सम्यग्विद्वत्सामुन्मूलने तथा^२ ॥ [७*]
 15 चक्रे पवित्रचारित्रो भक्त्या शक्त्या च भव्यया ।
 16 यस्सुरेशान्नरेशांश्च वरदान्करदानपि ॥ [८*] यो
 17 भूरिभक्तिसुप्रीतशर्व्वस्सर्व्वमनोरथान् ।
 18 कृतवान्मित्रसंघस्य कृतवाञ्छन्नुसंहतेः ॥ [९*]
 19 विस्मापितजना यस्य विस्मारितरणांतरा ।
 20 वीरपूरितजंभारिपुरा रणपरंपरा ॥ [१०*]
 21 यस्य क्ष्माचक्रशक्रस्य चक्रिचक्रसमौजसा ।
 22 चक्रेण विक्रम्य दिशां चक्रं चक्रे भृशं वशं ॥ [११*]
 23 क्षिप्रं विपक्षवक्षांसि पाटयंतोतिपाट-
 24 वात् । नृसिंहनखरेभ्योपि प्रखरा यच्छरा बभुः ॥ [१२*]
 25 कांत्या पूर्णार्ण^३ रणे तूर्णै^४ यदनुप्रेरितैश्शरैः^५ ।
 26 अर्द्धचंद्रैर्व्यलूयंत^६ वक्त्रचंद्रा विरोधिनां ॥ [१३*]
 27 महामहीध्रानारोह्यद्रणे विद्रुता द्विषः [१*]
 28 तीक्ष्णैः[.] क्षुण्णाः पुनश्चस्त्रैर्द्या भयातिशयादिव ॥ [१४*]
 29 यद्गटोद्गटदोर्दंडचंडायुधविखंडिताः [१*]
 30 अखंडविक्रमाश्शाक्रमाक्रामन्नरयः पुरं [॥] [१५*]
 31 पांसुव्राते समुध्वूते^७ यद्वयैस्समरोध्वतैः^८ [१*]

^१ The *anusvāra* stands at the beginning of the next line.

^२ No. 262 of 1897 reads तथा.

^३ No. 262 of 1897 reads °तैश्शरैः.


^४ Read समुध्वूते.

^५ Read पूर्णार्ण.

^६ Read °रोध्वतैः.

^७ Read तूर्णै.

^८ No. 262 of 1897 reads °चंद्रैर्व्य.

- 32 व्योमव्यापिनि सक्लेशं समुत्सप्ताश्वसप्तयः ॥ [१६*]
 33 नमयन्ती भुवं भीमाः पदन्यासेन यज्ञजाः ।
 34 द्विजानां रणे चक्रुर्हिगलानां च पीडनं ॥ [१७*]
 35 चलयद्भी रणारंभेष्वचलामचलैस्सह ।
 36 यद्वलैश्शत्रुशौर्याणां चालनं लीलया कृतं ॥ [१८*]
 37 प्राकारैः पातितैस्सम्यक्परिखाः परिपूर्य्य यः ।
 38 प्रध्वंस^१ रिपुदुर्गाणां प्रागभावसमं व्यधात् ॥ [१९*]
 39 दूरस्था अपि वीरस्य यस्य भ्राजिष्णुतेजसः ।
 40 आक्षां कुर्व्वति सर्व्वं स्म भूभृतः प्राप्तप्रभाः^२ ॥ [२०*]
 41 येन धर्मप्रधानेन कारुण्योपेतचेतसा । पु-
 42 चा इव परिचाताशश्चवश्शरणागताः ॥ [२१*]
 43 चरित्रेण पवित्रेण विद्यया निरवद्यया ।
 44 भूषितास्तोषिता येन भूसुरा भासुरान्वयाः ॥ [२२*]
 45 विवेकेनारिषड्वर्गमरिवर्गं भुजौजसा । जि-
 46 त्वार्जितचतुर्व्वर्गी नृपवर्गे रराज यः ॥ [२३*] * 

North Face.

- 47 ◎ तस्य प्रशस्यचारित्र[स्या]तः
 48 केतनृपसुतः । पटुर्हीनार्त्तिहर[णे]
 49 रणे वितरणे च यः ॥ [२४*] युद्धे युद्धे-
 50 तिभिन्नारिकिरीटमणिभिः^३ श्रिता । घना-
 51 हतोत्तमलोहस्फुलिंगैरिव भूर-
 52 भात् ॥ [२५*] बहुशोभिमुखप्राप्तं
 53 स्फुटाभ्यागमपर्व्वसु । राजमं-^३
 54 डलमग्रासि सम्यग्यद्वाहुराहु-
 55 णा ॥ [२६*] सर्व्वसर्व्व[स]हाधीशगर्व्वपर्व्व-
 56 तपाटने । पटुः प्रथीष्यान्^४ प्रधितो
 57 यत्प्रतापपविर्भुवि^५ ॥ [२७*] तस्यासीद्भी-
 58 मभूमीशस्तनयो विनयोद्धतः ।
 59 यश्शोभाश्शत्रुभूपानां भानां
 60 भानुरिवाहरत् ॥ [२८*] दूरपाता दृढा-

^१ No. 262 of 1897 reads प्रध्वंसं.

^२ No. 262 of 1897 reads 'प्रदा'.

^३ The *anusvara* stands at the beginning of the next line.

^४ Read प्रथीष्यान्.

^५ Read 'पविर्भुवि.

- 61 घाता भोषणा कक्षभूषणाः । च-
 62 मोघा यस्य वाणौघा रजिरे स-
 63 मराजिरे ॥ [२८*] विक्रमादक्रियन्तो-
 64 सैर्येन नानाधराधराः । वस्तुश-
 65 बुधरिचीशकुलाकुलगुहागृहाः ॥ [३०*]
 66 कृताः पुण्यवता येन सर्वसंप-
 67 ल्पमन्विताः । विबुधा भूमिविबु-
 68 धा विबुधा इव विष्णुना ॥ [३१*] त-
 69 द्वाय्या सच्चमादेवी ख्याता-
 70 भृङ्गवि वीरम् । वंश्याशौ-
 71 र्योन्नता यस्याः पित्रोः[*] श्वश्रु-
 72 रयोरपि ॥ [३२*] तस्मात्तस्यां समु-
 73 द्भूतः केतभूपः प्रतापवान् ।
 74 सहस्रैरुपमानानां योका-
 75 र्पोदुपमेयतां ॥ [३३*] नेता सम्य-
 76 कप्रजानां यो जेता युद्धेषु
 77 विद्विषां । दातास्त्रिभ्योर्त्वितास्त्री-
 78 नां चाता [च] शरणास्त्रिनां ॥ [३४*] य[:]
 79 प्रह्वीकृतभूपालो भूपाल-
 80 नयपंडितः । पंडितस्तुत-
 81 सदृत्त[*] सदृत्तजनवत्सलः ॥ [३५*] येन
 82 ध्वस्तविभूतोनामरातोनाम-
 83 भून्मुखं । अंतस्संतापसप्ता-
 84 र्चिर्द्विमेनेव मलीमसं ॥ [३६*] वा-
 85 णैः किरणदेशीयैर्ध्वीतदेश्यान्नि-
 86 पुद्दिपान् । तिरस्मांशुकल्पा भिदं¹
 87 ति यद्वटा[स्त्र]मरोद्वटाः ॥ [३७*] चित्तस्त्र-
 88 शिवमौळीदुसुधाद्री इव यद्भिर[ः ।]
 89 मधुरा नित्यमानंदममंदं तन्व-
 90 ते सतां ॥ [३८*] प्रतिशामं प्रतिपुरं प्र-
 91 लोकाः प्रतिचत्वरं । प्रतितोर्त्य प्रति-

¹ The *anuvada* stands at the beginning of the next line.

- 92 सभं यस्यौदार्यं प्रशस्यते ॥ [३६*]
 93 चित्रैस्त्रालयैर्यस्य पृथिव्यां [प्र]-
 94 धितं यशः । बुभुक्षु[भिक्षुसं]-
 95 घातप्रभूतप्रीतिहेतु[भि]: [॥ ४०*] [ॐ]

West Face.

- 96 ॐ अनंतप्राणिमुप्रीतिकारिभिर्भूरिवा-¹
 97 रिभिः । तडागैस्सागराभोगैर्यो विभूषि-
 98 तभूतलः ॥ [४१*] आरामान्योतनोत्सारान्स-
 99 रोभिश्शोभितांतरान् । उत्फुल्लकंजकिंज-
 100 ल्कपुंजपिंजरितांतरैः ॥ [४२*] देवालयै-
 101 स्सुधाशुभ्रैस्सुवर्णकलशांकितैः² । पता-
 102 काचुंबितांभोदैर्यद्वर्मा नीत उन्नतिं ॥ [४३*]
 103 शाकाब्दे युगखेदुरूपगणिते माघे
 104 दशम्यां तिथौ शुक्लायां गुरुवासरे
 105 गुणनिधिस्संप्राप्तराज्योन्नतिः । श्रीम-
 106 क्तेतनृपस्समस्तगुरवे ग्रामान्वरेण्यान्व-
 107 ह्नसंप्रादात्सुगतेश्वराय विपुल-
 108 श्रीर्द्धर्मसंवृद्धये ॥ [४४*] ॐ ॐ ॐ स्वस्ति चतुस्समु-
 109 द्रमुद्रितनिखिलवसुंधरापरिपालकश्री-
 110 मक्षिणयनपल्लवप्रसादासादितक्रिष्णवेण्णा-³
 111 नदीदक्षिणषट्सहस्रावनीवल्लभ भयलीभ-
 112 दुर्लभ चोडचाकुव्यसामंतमदानिक[प]-
 113 मृगेंद्र विभवामरेंद्र श्रीमदमरेश्वरदेव-
 114 दिव्यश्रीपादपद्माराधक परबलसाधक
 115 श्रीधान्यकटकपुरवराधीश्वर प्रतापलंके-
 116 श्वर कलिगळमोगदकै बेडुरिगीवकै गंडरगं-
 117 ड गंडभेरुंड जगमेच्चुगंड नन्निमार्त्त-⁴
 118 ड नामादिसमस्तप्रशस्तिसहितं श्रीमन्महा-
 119 मंडलेश्वर कोटकेतराजुलु शकवर्षमुलु
 120 ११०४ गुनेटि माघ शुद्ध १० गुरुवारसु-

¹ Read °भिर्भूरि°.

² Read °सुवर्ण°.

³ Read कृष्णवेण्णा.

⁴ The *anusvāra* stands at the beginning of the next line.

- 121 न श्रीमद्भुवदेवरकु संकमुलोनुगा सर्वा-
 122 यमुलतोनाचंद्रार्कमुगानिच्चिन ऊड्लु कंड्र-
 123 वाडिलोनि क्रंतं८७ कोंडपडुमटिलोनि मेडु-
 124 कोंडूरुनु डोंकिप८८नु [॥*] ई ध[र्म]म नडप-
 125 निवारु पंचमहापातकमुलु सेसिनवा-
 126 रु वारणासि ब्रच्चिनवारु तम पेह कोडुकु क-
 127 पालमुनं गुडिचिनवारु [॥*] स्वदत्तां परदत्तां
 128 वा यो हरेत वसुंधरां । षष्टिं वर्षस-
 129 हस्राणि विष्ठायां जायते क्रिमिः ॥ [४५*] ◎ ◎ ◎
 130 ◎ वेदाशेदुमिते शाके माघे शुक्ले गुरोर्दिने । दशम्यां^१
 131 केतभूपालो दीपौ बुधाय दत्तवान् ॥ [४६*] स्वस्ति सम-
 132 स्तप्रशस्तिसहितं श्रीमन्महामंडलेश्वर कोटकेतरा-
 133 जुलु शकवर्षमुलु ११०४ गुनेटि माघ शुद्ध १०
 134 गुरुवारमुनं दमकु धर्मार्थमुगा श्रीमद्भु-
 135 वदेवरकुनखंडवर्त्तिदीपमुलु रेंटिकिनै इच्चिन इ-
 136 न्यएड्लु ११० [१*] वीनिलीन दामकअमरेबोयुंडु [एं]भदेनु गो-
 137 ळियलं जेकोनि आचंद्रार्कमुगां दन पुत्रानुपौत्रिकमुन
 138 नित्य मानेंडु सेसि नेयि वीयंगलवांडु ॥ ऊटुकूरि के-
 139 तेबोयुंडु एंभडेनु^२ गोऴियलं जेकोनि आचंद्रार्कमु-
 140 गां दन पुत्रानुपौत्रिकमुन नित्य मानेंडु सेसि नेयि वी-
 141 यंगलवांडु ॥ ◎ भोगस्त्रीललीनं गसविसूरमदेवुलु द-
 142 नकु धर्मार्थमुगा श्रीमद्भुवदेवरकुनखंडवर्त्तिदीपमु-
 143 नकिच्चिन इन्यएड्लु ५५ [१*] वीनिं जेकोनि सब्बकमारेबोयुंडु
 आचंद्रा-
 144 र्कमुगां दन पुत्रानुपौत्रिकमुन नित्य मानेंडु सेसि नेयि वीयं-^३
 145 गलवांडु ॥ भंडावु प्रीलमदेवुलु दनकु धर्मार्थमुगा
 146 श्रीमद्भुवदेवरकुनखंडवर्त्तिदीपमुनकिच्चिन इन्यएड्लु ५५ [१*]
 147 विनिं^४ जेकोनि चेंबळि कोम्मनबोनि कोडुकु माचेनबोयुंडु
 148 आचंद्रार्कमुगां दन पुत्रानुपौत्रिकमुन नित्य मानेंडु
 149 सेसि नेयि वीयंगलवांडु ॥ ◎ ◎ श्री श्री श्री [॥*]

^१ The *anuvāra* stands at the beginning of the next line.^३ The *anuvāra* stands at the beginning of the next line.^२ Read एंभदेनु.^४ Read वीनिं.

South Face.¹

- 150 शक[न्दे] वार्द्धि[ता]रा[पथ]शशिवसुधासन्नि[ते]
 151 मा[घ]मा[से] शुक्ले प[क्षे] दशम्यां त्रि[दि]वपरिवृढा-
 152 चार्य्य[वं]रे वरेण्ये । सोयं संप्राप्तराज्यसकल-
 153 गुणनिधिः केतविश्वभरेशो ग्रामान् विज्ञातसीमा-
 154 न् प्रथितगुणगणान्² प्राददाद्वाह्मणेभ्यः ॥ [४७*]
 155 ग्रामं [को]कल्लुनामानं प्रशस्यं सस्यसंप-
 156 दा । विद्वद्भ्यो द्विजवर्य्येभ्यो जनन्या[ः*] श्रेयसेद-
 157 दात् ॥ [४८*] गिंजिपाडुं चल्लगरां ताडिवायं³
 158 च शोभनान् । ग्रामान्द्विजत्रा⁴ कृतवान्भूय-
 159 से श्रेयसे पितुः ॥ [४९*] सम्यगमलपू[डिं*] च ग्रामं⁵
 160 भूमिगुणान्वितं । विप्रसात्कृतवान्भ्रातु-
 161 र्यायसे⁶ श्रेयसे मुदा ॥ [५०*] सत्तेनपत्निं प्रा
 162 दिशदुप्लपाडुं⁷ च चिंतपत्नीं च तथा⁸ ।
 163 श्रीकदीनकुंटिमही धर्मार्थं स्वस्य स
 164 द्विजेभ्यो ग्रामान् ॥ [५१*] ब्रीहिब्रातैस्सुजातै-
 165 रलघुफलभरैश्शालिसस्यैः प्रशस्यैरुद्गा-
 166 [टै]स्सुप्ररुटैस्तिलयवच[ण]कैर्मृद्ग-
 167 माषैस्सपोषैः । धान्यैश्चान्यैसमृद्धा⁹
 168 दिशि दिशि लसिताशोभनैश्शाकवाटैश्शोभं-
 169 तां श्रीसमेतासकलजनदृशामुत्स-
 170 वाश्शश्वदेते ॥ [५२*] ◎ स्वस्ति समस्तप्रशस्तिसहितं
 171 श्रीमन्महामंडलेश्वर कोटकेतराजुलु त-
 172 म तस्मिन् स[ब्ब]मदेवुलकु धर्मार्थमुगा श्रीम-
 173 द्वाह्मणो[त्त]मुलकुं गोंडनातवाडिलोनिच्चिन यू-
 174 रु कोकल्लु दीनि पेरु सब्बांबिकापुरमु [।*] तम तं-
 175 द्वि भीमराजुनकु धर्मार्थमुगा श्रीमद्वाह्म-
 176 णोत्तमुलकुं गोंडनातवाडिलोनिच्चिन यू[ड्लु]

¹ Verses 47 to 52 are found also on the south face of No. 264 of 1897.

² No. 264 of 1897 reads प्रथितपृथुगणान्.

³ The *anusvāra* stands at the beginning of the next line.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ No. 264 of 1897 reads °दुप्लपाडुं.

⁶ No. 264 of 1897 reads °न्यैस्समृद्धा.

⁷ See Pāṇini, V. 4, 55.

⁸ Read °न्यायसः.

⁹ No. 264 of 1897 reads तथा.

- 177 गिंजिपाडु चल्लगरा ताडिवाय इवि भीमा-
 178 वुरमुलु [*] तमन्न चोडिराजुनकु धर्मार्थमु-
 179 गा श्रीमद्वाङ्मणोत्तमुलकुं गोंडुनातवा-
 180 डिलोनिच्चिन यूरु अम्मलपूडि दीनि पेरु चो-
 181 डावुरमु [*] तनकु धर्मार्थमुगा श्रीमद्वा-
 182 ङ्मणोत्तमुलकुं गोंडुनातवाडिलोनिच्चिन
 183 यूड्लु कुंटिमहि उप्पलपाडु कोंडपडु-
 184 मटिलो सत्तेनपल्लि चिंत्तपल्लि केतेपल्लि ए०००गुं-¹
 185 टलु दोड्डिकंङ्गवाडि अंदु श्रीकदोन इवि ज-
 186 गमेच्चुगंडपुरमुलु [*] ईयग्रहारमु-
 187 लु सर्व्वक(१)रपरिहारमुगा मन्निच्चित्तिमि ॥



ABRIDGED TRANSLATION.

Om. (Verse 1.) "There is a city (named) *Śrī-Dhānyakāṭaka*, which is superior to the city of the gods, (and) where (the temple of) *Śaṃbhu* (*Śiva*) (named) *Amarēśvara* is worshipped by the lord of gods (*Indra*);

(V. 2.) "Where god *Buddha*, worshipped by the Creator, is quite close, (and) where (there is) a very lofty *Chaitya*, well decorated with various sculptures.

(V. 3.) "In that (city) there is a family of powerful kings, enjoying uninterrupted prosperity, protected by the god *Amarēśvara*, (and) protecting men;

(V. 4.) "Which (family) was born from the pair of feet— worshipped by the crowds of lords of gods, lords of demons, and lords of sages,— of the Creator, the bestower of great bliss."

In this family was born *Bhīma* (I.) (v. 6). His son was *Kēta* (I.) (v. 24). His son was *Bhīma* (II.) (v. 28), whose wife was *Sabbamādēvi* (v. 32). Their son was *Kēta* (II.) (v. 33), a worshipper of *Śiva* (v. 38). He built alms-houses (*satṭrālaya*, v. 40) and constructed tanks (*taḍḍaga*, v. 41), gardens (*ārāma*, v. 42), and temples (*dēvālaya*, v. 43).

(V. 44.) "In the *Śāka* year reckoned by the *Yugas* (4), the sky (0), the moon (1), and *rūpa* (1),— (i.e. 1104),— in (the month of) *Māgha*, on the tenth *tithi* of the bright (fortnight), on a Thursday,— the glorious king *Kēta*, a treasury of virtues, possessing great prosperity, having been raised to the kingdom,² gave, for the increase of (his) merit, many excellent villages to the preceptor of all (men), the lord *Sugata* (*Buddha*).

(Line 108.) "Hail! The glorious *Mahāmaṇḍalēśvara Kōṭa-Kētarāja*, who was possessed of all the glory of such names as the lord of the district of six-thousand (villages) (*Ṣaṭsahasr-āvanī*) on the southern (bank) of the *Kṛishṇaveṇṇā* river, obtained through the favour of the glorious *Trīṇayana-Pallava*, the protector of the whole earth surrounded by the four oceans; inaccessible to fear and greed; the lion to the rutting elephants—the *Chōḍa* and *Chālukya Sāmantas*; resembling the lord of gods (*Indra*) in power; the worshipper of the divine lotus-feet of the holy god *Amarēśvara*; the destroyer of hostile armies; the lord of *Śrī-Dhānyakāṭaka*,

¹ The *anusvāra* stands at the beginning of the next line.

² This seems to imply that the date of the grant was that of the king's accession to the throne. A similar statement occurs in verse 47.

the best of cities; resembling the lord of Laṅkā (Rāvaṇa) in valour; he whose hand closes with¹ heroes; he whose hand gives to suppliants; the hero of heroes; the double-headed eagle (*Gaṇḍabhērūṇḍa*); the hero praised by the world (*Jagamechchuganḍa*); and the sun of truth,— in the Śaka year 1104, on the 10th (*tithi*) of the bright (*fortnight*) of Māgha, on a Thursday,— gave to the holy god Buddha the (*following*) villages, together with all revenue including tolls, for as long as the moon and the sun shall last:— Kranteru in (*the district of*) Kaṇḍravāḍi, and Mēḍukonḍūru and Doṇkiparṛu in (*the district of*) Koṇḍapaḍumaṭi. Those who do not keep up this charity, will have committed the five great sins, will have destroyed Vāraṇāsi, (*and*) will have eaten from the skull of their eldest son.” Here follows an imprecatory verse (45).

(V. 46.) “In the Śaka (*year*) measured by the *Vēdas* (4), the directions (10), and the moon (1),— (*i.e.* 1104),— on the tenth *tithi* of the bright (*fortnight*) of Māgha, on a Thursday,— king Kēta gave two lamps to Buddha.

(L. 131.) “Hail! He who was possessed of all glory, the glorious *Mahāmaṇḍalēśvara* Kōṭa-Kētarāja,— in the Śaka year 1104, on the 10th (*tithi*) of the bright (*fortnight*) of Māgha, on a Thursday,— gave for his own merit to the holy god Buddha 110 sheep² for two perpetual lamps. Having received fifty-five sheep among these, Dāmaka-Amare-Bōya with his sons and further descendants has to supply daily one *māna*³ of ghee as long as the moon and the sun shall last. Having received (*the remaining*) fifty-five sheep, Kēte-Bōya of Ūṭukūru⁴ with his sons and further descendants has to supply *etc.*

(L. 141.) “Gasavi-Sūrama-dēvi, (*one*) among the concubines (*of the king*), gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Sabbaka-Māre-Bōya has to supply *etc.*

(L. 145.) “Prôlamadēvi, (*who was in charge*) of the treasury, gave for her own merit to the holy god Buddha 55 sheep for a perpetual lamp. Having received these, Māchena-Bōya, the son of Kommana-Bōya of Chembartī, has to supply *etc.*

(V. 47.) “In the Śaka year measured by the oceans (4), the sky (0), the moon (1), and the earth (1),— (*i.e.* 1104),— on the tenth *tithi* of the bright fortnight of the month of Māgha, on an excellent Thursday,— that treasury of all virtues, king Kēta, who had obtained the kingdom, gave villages whose boundaries were well known, (*and*) whose numerous advantages were famous, to Brāhmaṇas.”

He granted to Brāhmaṇas the village of Kōkallu for the merit of his mother (v. 48); Giṇḍipāḍu, Challagarā and Tādivāya for the merit of his father (v. 49); Ammalapūṇḍi for the merit of his elder brother (v. 50); and Sattenapalli, Uppalapāḍu, Chintapalli, Oṅkadona and Kuṇṭimaddi for his own merit (v. 51).

(L. 170.) “Hail! He who was possessed of all glory, the glorious *Mahāmaṇḍalēśvara* Kōṭa-Kētarāja, gave, for the merit of his mother Sabbamadēvi, to the best of holy Brāhmaṇas the village of Kōkallu in (*the district of*) Goṇḍanātavāḍi, (*changing*) its name (*into*) Sabbāmbikāpuram. For the merit of his father Bhīmarāja, (*he*) gave to the best of holy Brāhmaṇas the villages of Giṇḍipāḍu, Challagarā (*and*) Tādivāya in (*the district of*) Goṇḍanātavāḍi, (*changing*) their (*names into*) Bhīmāvuram. For the merit of his elder brother Chōḍerāja, (*he*) gave to the best of holy Brāhmaṇas the village of Ammalapūṇḍi in (*the district of*) Goṇḍanātavāḍi, (*changing*) its name (*into*) Chōḍāvuram. For his own merit, (*he*) gave to the best of holy Brāhmaṇas the villages of Kuṇṭimaddi and Uppalapāḍu in (*the district of*) Goṇḍanātavāḍi; Sattenapalli, Chintapalli, Kētepalī and Erragunṭa

¹ See Dr. Kittel's *Kannada-English Dictionary*, s.v. *moge* 5.

² In modern Telugu *eḍlu*, the plural of *eddu*, means ‘bullocks’; but *inpa-eḍlu* (ll. 135 f., 143 and 146) or *inup-eḍlu* (below, p. 158, l. 218) must be synonymous with *goriyalu*, ‘sheep,’ in ll. 136 f. and 139.

³ According to Brown's *Telugu Dictionary* this measure is the sixteenth part of a *tāmu*.

⁴ This is perhaps the modern Vutukur, No. 76 on the *Madras Survey Map* of the Sattenapalli tāluka.

in (the district of) **Koṇḍapaḍumaṭi**; and **Oṇkadona** in (the district of) **Dodḍikaṇḍravāḍi**, (changing) their (names into) **Jagamechchuganḍapuram**.¹ We have exempted these *agrahāras* from all taxes."

B.— Inscription of Bayyamāmbā;

Śaka-Samvat 1156.

This inscription is engraved on the south face of the pillar, below the end of the inscription of **Kēta II**. It consists of 12 Sanskrit verses and a passage in Telugu prose (ll. 215 to 220).

This is another grant to god **Buddha** at **Śrī-Dhānyaghāṭi** (i.e. **Amarāvati**), made on **Thursday**, the eleventh *tithi* of the bright fortnight of **Jyēshṭha** in **Śaka-Samvat 1156** (expired), the cyclic year **Jaya**. According to Prof. Kielhorn, "the date corresponds to **Thursday**, the 11th **May A.D. 1234**, when the 11th *tithi* of the bright half ended 3 h. 50 m. after mean sunrise." The donor was **Bayyamāmbā** (v. 11) or **Kōṭa-Bayyalamahādēvi** (l. 216), the daughter of the *Mahāmaṇḍalēśvara* **Rudradēva-Mahārāja** (l. 215 f.), the son of **Budda** (v. 5) and grandson of **Durga** (v. 4), who belonged to the **Chaturthakula** (i.e. the **Śūdra** caste) and resided at **Maḍapalli** in the district of **Nāthavāḍi** (l. 215) or **Nāthavāṭi**² (vv. 1 to 3). From the word **Kōṭa**³ which is prefixed to the name of **Bayyalamahādēvi** in l. 216, it may be concluded that she was married to one of the chiefs of **Amarāvati**. Verse 12, which is mutilated, contains the name of **Manma-Gēta**, i.e. 'the grandson⁴ **Kēta**.' This seems to refer to **Kēta II**. of **Amarāvati**, the grandson of **Kēta I**. Very probably **Bayyamāmbā** was one of the wives of **Kēta II**.

TEXT.

South Face (continued).

- 188 श्री⁵ [॥*] अस्ति स्वस्तियुतो देशो नाथवाटीति विश्रुतः । पूगपुत्रागवकुळ-
 189 निचुळाळिमनोहरः । [१*] तत्र श्रीमत्पुरवरं मडपल्लिपुरं परं ।
 190 परैरभेद्यमुद्योतविद्योतितदिगंतरं⁶ । [२*] धातुस्समसृजगतां⁷ क-
 191 र्तस्वरणपंकजात् । जातं विशिष्टं तत्रास्ति चतुर्थकुलमत्तमं⁸ । [३*] त-
 192 त्नाभवत् पृथुयशाः⁹ परिमातदोषो ह्यंभोजबंधुरिव नन्दि-
 193 तसर्व्ववर्गः ।¹⁰ शौच्यादिवर्त्यगुणगर्व्वितभृत्यवर्गो दुर्गच्चितो-
 194 [श ३*]ति सुप्रथितः प्रियिव्यां¹¹ ॥ [४*] तस्यासीत्तनयः प्रभूतविनय-
 195 . . हितश्रीयुतो¹² नानासद्विजमुख्यपोषणरतश्चान-
 196 . . गाश्रयः । प्रत्यर्थिप्रबलप्रवृद्धनरकच्छेदो विधेयस्स[दा]
 197 [जा*]तो विष्णुरिवापरो¹³ गुणनिधिर्बुद्धक्षमावल्लभः ॥ [५*] [त]-
 198 [स्य](र) पत्नी मुष्पमांबा पुरारिचरणंबुजे । जातकौतुकसा-
 199 कृतव्रतिः¹⁴ पतिपरायणा ॥ [६*] मुष्पमाबुद्धदंपत्योर्जातो

¹ This name was derived from his surname **Jagamechchuganḍa**; see l. 117.

² Regarding these two geographical names see p. 159 below.

³ See p. 147 above.

⁴ See Brown's *Telugu Dictionary*, s. v. *manamadu*.

⁵ Expressed by a symbol.

⁶ Read °मुद्द्योत°.

⁷ Read °मस्त°.

⁸ Read °मुत्तमं.

⁹ Read परिधूत°.

¹⁰ Read शौच्यादि°.

¹¹ Read पृथिव्यां.

¹² Read °सद्विज°.

¹³ नि of निधि is entered above the line.

¹⁴ Read °व्रतिः.

- 200 रु[द्र]नरेखरः । विश्वविश्वंभराधीशो योसौ धर्म इवापर[ः] [॥ ७*]
 201 तस्य पत्नी मैलमांबा धर्मकीर्तिरिति श्रुता । विश्रुतश्रु[त]-
 202 संपन्नविद्वच्चिन्तामणि[ः]*¹ स्वयं ॥ [८*] अजीजनत्सुतान्² अ-
 203 ष्ठी विष्टपे शिष्टसन्नतान्³ । लोकपालप्रतीकाशान् या म-
 204 हिंन्नेव भूयसी ॥ [९*] चातुर्थ्यौदार्यभूमिस्त्रिभु-
 205 वनविवरख्यातसौ[भाग्य*]भाग्या या च श्रीकीर्त्तिमुक्ति[ः]*⁴ सकल-
 206 गुणिगणानंदसंदोहदात्री । ⁵इष्टापूर्त्तादिकर्मप्रतिप-
 207 दमुदिताखर्व्वगीर्वाणगर्वा सर्व्वोर्व्वीवक्रवालस्फुर[दु]रु-⁶
 208 महिमाक्रांतलोकावकाशा ॥ [१०*] तत्पुत्री बय्यमांबा प्र-
 209 ⁷धितगुणगणा सत्कलापूर्व्ववर्त्ता⁸ (।) ⁹[शि]ष्टार्चाप्राप्तकीर्त्ति[ः]* स्वयमपि
 विदु-
 210 धामग्रणीरग्रगण्या । वि[द्व][त्*]पद्माकराणां तरणिरु[चि]रसौ या च
 211 सौजन्यसिंधोरुक्तासा[येदु]रेखा निखिलज[न]नुतालंक्रि[ति]र्भूत-¹⁰
 212 धात्र्याः ॥ [११*] शाकाब्दे तर्कबाणचित्तिरशिगणिते¹¹ वत्सरेस्मिंज-
 याख्ये ज्ये-
 213 ष्ठे मा[सी]ज्यवारे मुररिपुदिवसे शुक्लपक्षे प्रश[स्ते] । प्रादा[तु]¹² श्री-
 214 [धान्यघा]टीस्थितिकृतरुचये ¹³बुधदेवाय भून्ने सा [दे]वी मन्मगेत-
 215 [॥ १२*] श्रीमन्म(म)हामंडलेखर
 नाथवा[डि] रु-
 216 द्रदेवमहाराजुल कंतु¹⁴ कोटबय्यलमहादेविश्रमं-¹⁴
 217 गारु [द]नुकु¹⁵ धर्मार्थमुगा ¹⁶श्रीमद्बुधदेवरकुनाचंद्रा-
 218 कर्मखंडदीपमुनकुनिचिन¹⁷ इनुपेड्लु ५५ [१*] वीनिं जेकी[नि]
 219 गुंठिअनेबोयुंडु [द]न पुत्रानुपवुत्रिकमु नित्य
 220 [मा]नेंडु नेयि पोयंग[ल*]वांडु ॥ श्री¹⁸ [॥*]

ABRIDGED TRANSLATION.

Om. In the district (*désa*) of Nāthavāṭi, in the town of Maḍapalli, in the Chaturthakula which was produced from the foot of the Creator, was born Durga (vv. 1 to 4). His son was Budda, whose wife Muppamāmbā was devoted to Śiva (v. 5 f.). Their son Rudra married Mailamāmbā and had by her eight sons (vv. 7 to 9) and a daughter, Bayyamāmbā (v. 11).

¹ Read °विद्वच्चिन्ता°.⁴ Read °मूर्त्तिः°.⁷ Read प्रथित°.¹⁰ Read °लंक्रति°.¹³ Read प्रादाच्छी°.¹⁴ Read अन्म°; the *anusvāra* stands at the beginning of the next line.¹⁶ Read श्रीमद्बुद्ध°.² Read °तानष्टौ°.⁶ Read इष्टा°.⁸ Read °पूरणवर्ण°.¹¹ Read °शशि°.¹³ Read बुद्ध°.¹⁷ Read °निचिन°.³ Read °सन्मतान्°.⁶ Read चक्रवाल°.⁹ Read शिष्टार्चा°.¹⁵ Read दनकु°.¹⁸ Expressed by a symbol.

(V. 12.) "In the *Sāka* year reckoned by *tarka* (6), the arrows (5), the earth (1), and the moon (1),—(i.e. 1156),—in this (*cyclic*) year called *Jaya*, in the month *Jyêshtha*, on a *Thursday*, on the day of *Mura's enemy* (*Vishnu*),¹ in the auspicious *bright* fortnight,—this queen [the wife of] *Manma-Gêta* gave, for the sake of (*her*) prosperity, [a lamp] to god *Buddha* who is pleased to reside at *Śrī-Dhānyaghāṭi*.

(L. 215.) "*Kôṭa-Bayyalamahādēvi-amma*, the daughter of the glorious *Mahāmaṇḍalēśvara Rudradēva-Mahārāja* of *Nāthavāḍi*, gave for her own merit to the holy lord *Buddha* 55 sheep for a perpetual lamp, to last as long as the moon and the sun. Having received these, *Guṇṭi-Ane-Bôya* with his sons and further descendants has to supply daily one *māna* of ghee. *Om.*"

POSTSCRIPT.

In connection with the preceding inscription of *Bayyamāmbā*, I publish below a short Telugu inscription of her father on a pillar of the ruined *Kanakadurgā-maṇḍapa* at the foot of the *Indrakīla* hill at *Bezvāḍa* (No. 279 of 1892). It records the gift of a lamp to the *Mallēśvara* temple at *Bezvāḍa* by the *Mahāmaṇḍalēśvara Rudradēvarāja* of *Maḍapalla* in *Nātavāḍi*, the son of *Buddarāja*, who was the brother-in-law of the *Kākatiya* king *Gaṇapati*.² The date of the grant was *Thursday*, the 15th *tithi* of the *bright* fortnight of *Vaiśākha* in *Śaka-Samvat 1123* (expired), the cyclic year *Durmukhi*, which is a mistake for *Durmati*. According to Prof. Kielhorn, "the date corresponds to *Thursday*, the 19th *April A.D. 1201*, when the 15th *tithi* of the *bright* half commenced 1 h. 38 m. after mean sunrise."

The town of *Maḍapalla* and the district of *Nātavāḍi* are identical with *Maḍapalli* and the district of *Nāthavāḍi* or *Nāthavāṭi* in the inscription of *Bayyamāmbā*.³ Mr. Ramayya identifies *Maḍapalla* or *Maḍapalli* with a village near *Madhira*, a station on the *Nizam's State Railway*, and *Nātavāḍi* with the district of *Nat[ri]paṭi* in the *Chikkulla* plates.⁴ As, however, *Lendulūra*, whence the *Chikkulla* plates were issued, is the modern *Dendulūru* near *Ellore*, *Maḍapalla* or *Maḍapalli* might as well be the same as the village of 'Madapulli' which is mentioned in the *Postal Directory of the Madras Circle*, p. 746, as being situated near *Ellore*.

TEXT.⁵

- 1 श्री⁶ स्वस्ति [१*] शकवर्षबुलु⁷ ११२३ [ड]ग दुर्मुखिसंवत्सर वै-
- 2 शाख शुभ⁸ १५ गुरुवारमुन स्वस्ति समधिगतपंचमहा-
- 3 शब्दमहामंडलेश्वर⁹ मडपल्लपुरवराधीश्वर चाळुक्य-
- 4 राज्यमूलस्तंभायमान शिष्टे[ष्ट]निदान श्रीम[त्*]त्रिभुवना-
- 5 धीश्वरपादाराधक परबलसाधक नामादिसमस्तप्रश-
- 6 स्तिसंहित¹⁰ श्रीमन्महामंडलेश्वर नातवाडि रुद्रदेवराजु-
- 7 लु समस्तप्रशस्तिसंहितुलै[न] काकतियगणपतिदेव[म]-
- 8 हाराजुल मण्डी तम तंङ्गि बुहराजुलकु सुक्तिगानु



¹ I.e. the eleventh *tithi*.

² See above, Vol. III. p. 95; Vol. V. p. 142 f.; and Vol. VI. p. 39.

³ See p. 157 above.

⁴ From an inked stampage.

⁵ Read *శుభ*.

⁶ See above, Vol. V. Add. and Corr. p. v f.

⁷ Expressed by a symbol.

⁸ Read *మండలేశ్వర*.

⁹ Read *వర్షబులు*.

¹⁰ Read *సंहిత*.

- 9 बेजवाड मल्लेश्वरश्रीमहादेवरकु आ[चं]द्रार्कस्थायि-¹
 10 [ग]ा एत्तिन अखं[ड]दी[प]मुनकिच्चिन मेक[लु] ५५ [।*] वीनिं
 जेकी[नि] को-
 11 [ड]सूरेबीयुंडु तन पुत्रपौवुत्रानुक्रममुन नित्य नं-²
 12 ध्विमानेंडु नेयि नडपंगलवांडु ॥

TRANSLATION.

Om. Hail! On Thursday, the 15th (*tithi*) of the bright (*fortnight*) of *Vaiśākha* in the Śaka year 1123, the *Durmukhi-saṃvatsara*,—Hail! the glorious *Mahāmaṇḍalēśvara Rudradēvarāja* of *Nātavāḍi*, who was possessed of all the glory of such names as the *Mahāmaṇḍalēśvara* who has obtained the five great sounds; the lord of *Maḍapalla*, the best of cities; the chief pillar, as it were, of the *Chālukya* kingdom; the end of (*i.e.* fulfilling) the desires of holy men; the worshipper of the feet of the holy lord of the three worlds; and the destroyer of hostile armies, gave—for the salvation of his father *Buddarāja*, the brother-in-law of *Kākatīya-Gaṇapatidēva-Mahārāja* who was possessed of all glory,—55 goats for lighting a perpetual lamp, as long as the moon and the sun shall last, before the god *Mahādēva* of the *Mallēśvara* (*temple*) at *Bejavāḍa*. Having received these, *Koṇḍa-Sûre-Bôya* with his sons and further descendants has to supply daily one *māna*, (stamped with) a *Nandi*, of ghee.

No. 16.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

This is the first of some papers which will deal with some selected records of the *Rāshtrakūṭa* kings of *Mālkheḍ*. The records have been chosen, partly because of the general historical interest that attaches to them, and partly in order to illustrate the development of the alphabet of the Kanarese country during the ninth century A.D.³ As regards the latter point, I cannot undertake to deal fully with all the palæographic details: to do so, would be beyond my particular sphere of work, and would occupy time which I prefer to devote to other matters of wider interest; and I must leave that line of inquiry to be dealt with, in its minute particulars, by anyone who is more concerned than I am with the special illustration of Indian palæography. I shall notice a few details that may seem of particular interest. But, for the most part, I shall only deal, on somewhat broad lines, with certain characters which furnish leading tests in determining the sequence and approximate dates of undated genuine records which belong to the period in question or may fall within about half a century before it, and in arriving at some conclusion as to the order in which certain spurious records were fabricated and the periods to which they are really to be referred.

A.—Hatti-Mattûr inscription of the time of *Kṛishṇa I*.

This inscription is now brought to notice for the first time. I edit it, and the collotype is given, from an ink-impression obtained by me in 1882.

¹ The *r* of *rkka* is indistinct.

² The *anuvāra* stands at the beginning of the next line; read नंदि°.

³ See some remarks on pages 74, 77, above.

Hattî-Mattûr, or "cotton-Mattûr,"—evidently so called to distinguish it from a neighbouring village, which seems to be known either as simply Mattûr, or as Dombara-Mattûr, "Mattûr of the Dôms or Gipsies,"—is a village about six miles N.-N.-W. from Karajgi, the head-quarters of the Karajgi tâluka of the Dhârwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Huttee Muttoor.' It is mentioned, by its full appellation, in the Bhairanmaṭṭi inscription of the period A.D. 1069 to 1076, which speaks of the (measuring)-rod of **Pattiya-Mattaûra**.¹ The present record mentions a village named **Maṭṭavur**, which may be either Hattî-Mattûr itself, or the other Mattûr, which is three miles and a half S.-E.-by-E. from Hattî-Mattûr. The inscription is on a *virgal* or monumental tablet, on the bank of the tank at Hattî-Mattûr.

The upper part of the stone is occupied by sculptures, which shew, in the centre, a *linga*, with a priest standing to it; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.—The writing, which is in a state of good preservation, covers an area about 1' 11½" broad by 1' 5½" high.—The characters are Kanarese, boldly formed and well executed. The size of them² ranges from about 1" in the *ê* of *êridor*, line 4, to about 1½" in the *i* of *ivu*, line 5; and the *śrî* in line 1 is about 3¾" high. The characters include final forms, or forms with the *virâma* attached, of *r* in lines 3 and 4, and of *l* in lines 3 and 5. As regards the palæography,—the *kh* does not occur. The *j* and the *n* occur in *râjyañ*, line 2, Nos. 4 and 5; and they are both of the old square type, closed. The *b* occurs in *irbbara*, line 5, No. 6, and is, similarly, of the old square type, closed. The *l* occurs three times: it, also, is of the old square type, but with rather a marked prolongation and sweep to the right of the downstroke with which the formation of the character ended; this feature, which was the first step in the development of the later cursive type of the character, can be seen very clearly in the *la* of *Akâla*, line 1, No. 6, and also in *âlayake*, line 4.—The language is Kanarese, of the archaic type, in prose.—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king **Akâlavarsha**, who, because of the locality to which the record belongs and of the standard of the characters, is to be identified with the **Râshtrakûṭa** king **Akâlavarsha-Śubhatuṅga-Kṛishṇa I.**³ The object of it is to record the death, in some local affray, of two heroes named **Dâsamma** and **Eṛeya**.

The record is not dated. But it is to be placed after A.D. 754, which date we have for Dantidurga, the predecessor of Kṛishṇa I., and before A.D. 783-84, which date we have for his successor. And we may place it roughly about A.D. 765.

TEXT.⁴

- 1 Svasti Śrî-Akâlavarisha-bhaṭararâ⁵ pri-
- 2 thuvi-râjyañ-geye Surageyurâ Dâ-
- 3 samm-Eṛeyar Maṭṭavurâ ūr-aḷivinoḷ
- 4 iṛidu sattū svargg-âlayake⁶ êrid[or] [||*]
- 5 Ivu tammutt⁷-irbbara kalgal [||*]

¹ Above, Vol. III. p. 231.

² See page 41 above.

³ For an account of him, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 390.

⁴ From the ink-impression.

⁵ Read *bhaṭṭarar*.

⁶ We have here the use of the dative for the accusative; see page 43 above, note 5. It occurs again in line 4 of the Naregal inscription, B. below.

⁷ Mr. Kittel's *Kannada-English Dictionary* gives this word with only the single *t*,—*tammutu*. It is presented again with the double *tt* in *tammutt-irbbor* in an inscription at Kûragallu (*Ep. Carn.* Vol. IV., Hs. 92).

TRANSLATION.

Hail ! While the *Bhaṭāra*,¹ the glorious Akālavārsha-(Kṛishṇa I.), was reigning over the earth :— In the destruction² of the village of Māṭavur, Dāsamma and Eṛeya, of the village of Surageyur,³ pierced (*some of their foes*) and died⁴ and ascended to heaven. These are the stones of those two men themselves.⁵

B.—Naregal inscription of the time of Dhruva.

This inscription was brought to notice by me in 1895 or 1896, in my *Dynasties of the Kanarese Districts*, p. 394, note 3. It is now edited for the first time. I edit it, and the collotype is given, from a plain uninked estampage sent to me in 1882 by Mr. Govind Gangadhar Deshpande.⁶

Naregal is a village about eleven miles E.-N.-E. from Hāṅgal, the head-quarters of the Hāṅgal tāluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Neirgul.' The record gives its old name in the form of Nareyaṅgal, and tacitly places it in the Banavāsi twelve-thousand province. The inscription is on a *vīrgal* or monumental tablet, found on, and apparently built into the wall of, the sluice of the tank.

I have no information as to whether there are any sculptures on this stone.—The writing covers an area about 2' 2½" broad by 1' 0" high, and is in a state of excellent preservation throughout.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ⅞" in the *th* of *prithuvi*, line 1, to about 1¾" in the upper *t* of *sattu*, line 4; and the *rgg* of *svargg*, line 4, is about 3⅞" high. The characters include final forms of *n* (damaged) in line 4, and of *l* in line 3; and the distinct form of the lingual *ḍ*⁷ is clearly recognisable in *Kāḍavaṁ*, line 4. As regards the palæography,—the *kh* and *ñ* do not occur. The *j* occurs in *rājyaṁ*, line 1, No. 11, and is of the old square type, closed; and so, also, is the *b*, which we have in *Bbanamāsi*, line 2, No. 5. The *l* occurs in three syllables, and is perhaps seen most clearly in the *lo* of *puyyalol*, line 3, No. 13: it, also, is of the old square type; it does not present, here, the marked prolongation and sweep to the right of the downstroke which we have met with in the Hattî-Mattûr inscription, A. above; and the downstroke is closed in onto the body of the letter, towards the bottom. As regards the way in which the vowel *o* is formed in the same word, *puyyalol*, see page 164 below.—The language is Kanarese, of the archaic type, in prose. The record gives us, in line 4, *Domma*, as another form of *Domba*, = *Domba*, 'a

¹ This word,—a title of paramount sovereignty, as used here,—occurs sometimes with the double *tt*, *bhaṭṭāra*, in which form, only, it is given in Monier-Williams' Sanskrit Dictionary, new edition, with the meanings of 'a noble lord (= *pūjya*); honourable.' For other instances of the use of the title, see *Dyn. Kan. Distrs.* pp. 368, 393, 394, 402.

² Compare the Baṭgere inscription of A.D. 888—(in a continuation of this paper),—which describes Sādēva as "destroying" Baṭṭakere. The expression *ūr-aḷivu*, 'village-destruction,' occurs again in a record of A.D. 1092 at Srīraṅpur in the Belgaum district, which mentions *Jakkivāḍad=ūr-aḷivu*, "the village-destruction of Jakki-vāḍa." And we have it, practically, again in an inscription at Kuḍakūru (*Ep. Carn.* Vol. IV., Ha. 50), where, however, the translator has confused *aḷivu* with *aḍavi*, *aḍivi*, and has rendered *Peḷṭiyūr=aḷivinoḷ* by "in the Peḷṭiyūr forest."

³ This is, perhaps, the modern 'Surangi,' which the Bombay Postal Directory places somewhere in the Karajgi tāluka.

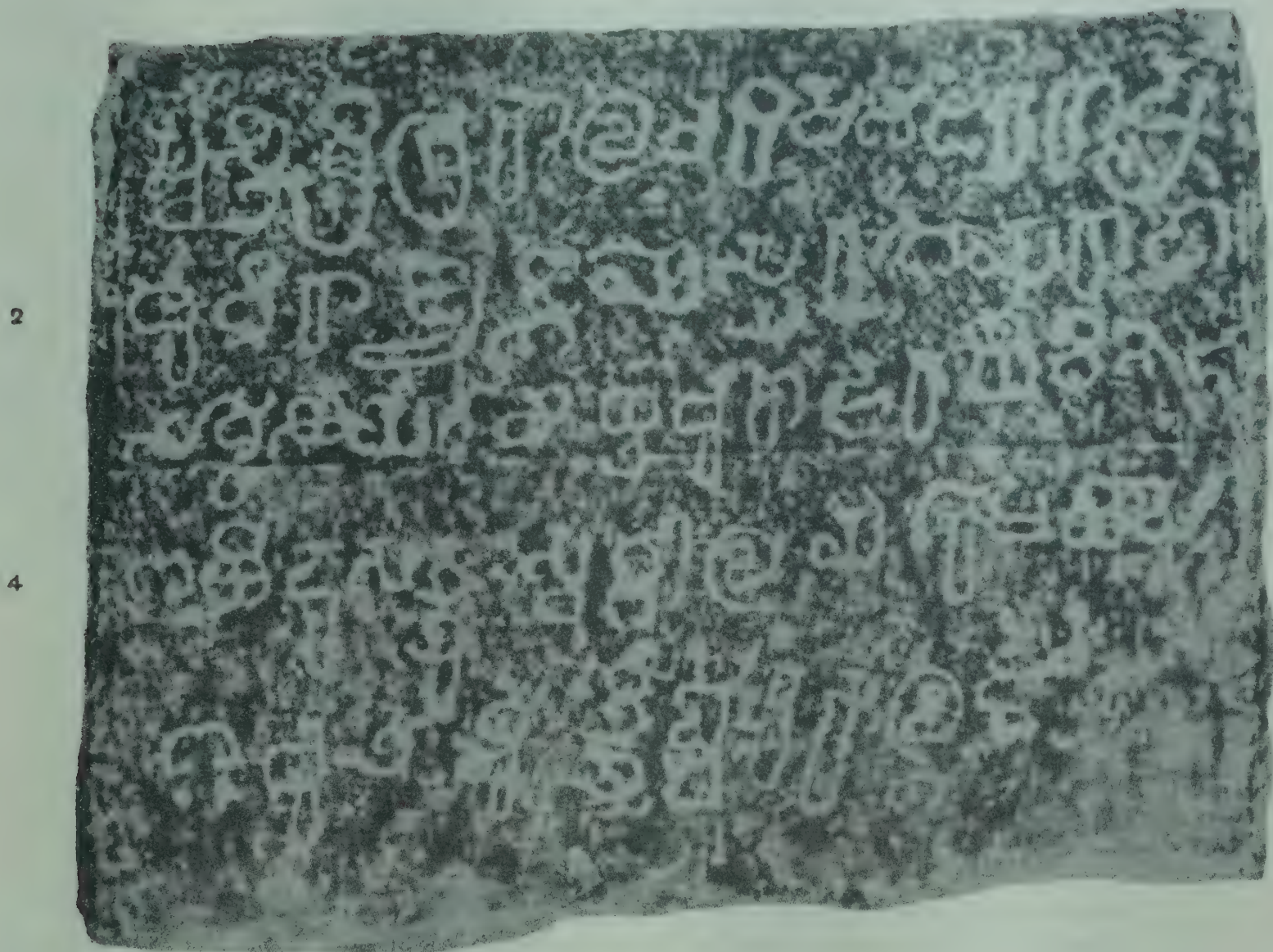
⁴ Or "were pierced and died."

⁵ There are or were, then, two memorial tablets at this place,—the second of them perhaps without any writing on it.

⁶ I regret that I had forgotten this, and did not turn up my note of it in time to indicate the fact below the collotype.

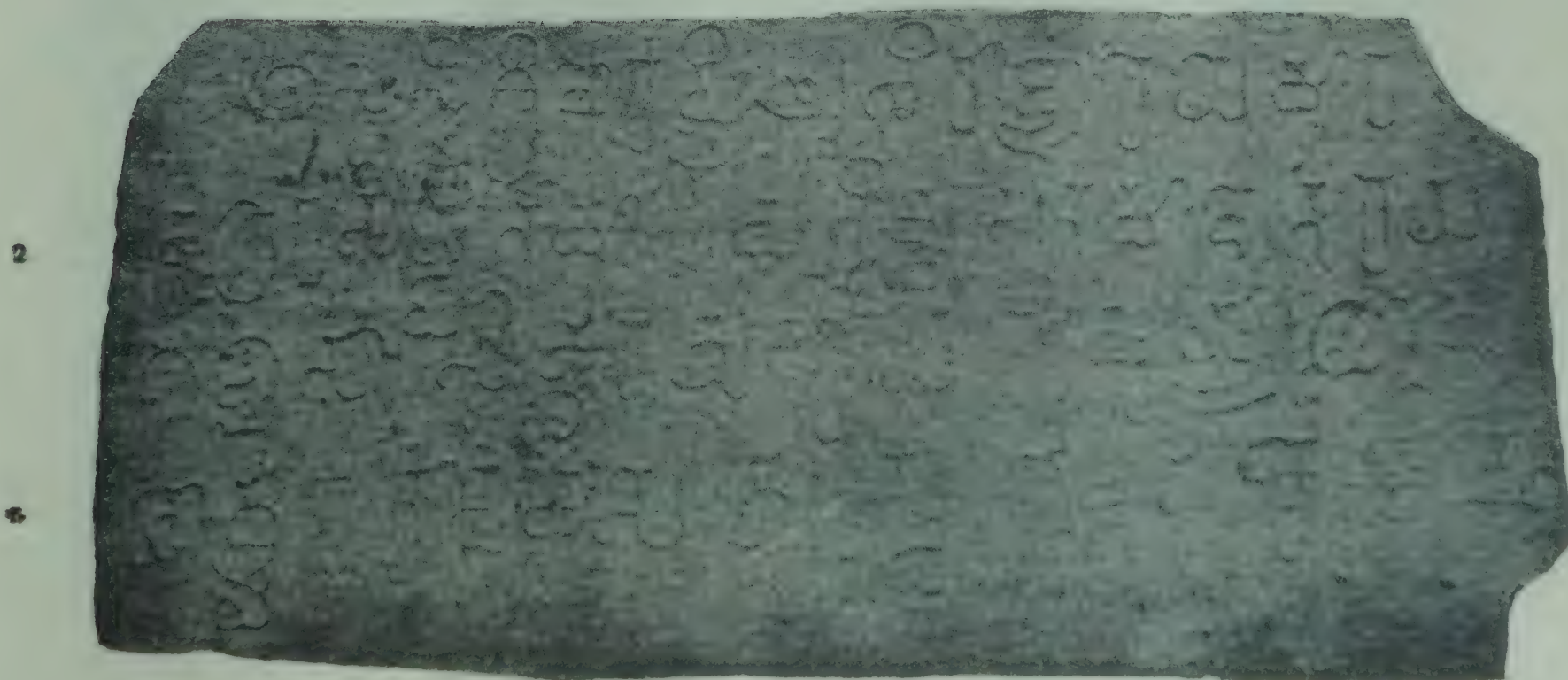
⁷ See page 41 above.

A.—Hatti-Mattur Inscription of Krishna I.



SCALE ·25

B.—Naregal Inscription of Dhruva.



tumbler, a man of low caste, a Dôm or Gipsy ;¹ and— (unless we should take *turupina* to be a mistake for *turuvina*)— in line 3 it gives us *turupu*, either as a variant of *turu*, ‘a cow, kine,’ or as the Kanarese form of some original Drâviḍian word which has given us, in Tamil, *toruvu*, ‘a crowd, a herd of cows.’— The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king named Dôra, who is to be identified with the Râshtrakûṭa king Dhruva, son and successor of Kṛishṇa I.:² his name occurs in the Prâkṛit form of Dhôra in, for instance, the Waṇi grant of A.D. 807;³ and the form Dôra, which we have in the present record, is to be taken as a corruption of Dhôra.⁴ The record mentions also a certain Mârakkarasa, who was governing the Banavâsi twelve-thousand province,—of course, as a feudatory of Dhruva. The object of the inscription is to commemorate the death, on the occasion of a cattle-raid, of a local hero named Dommara-Kâḍava, “Kâḍava of the Dombas or Gipsies.”

The record is not dated. But, as we have for Dhruva the date of A.D. 783-84,⁵ it may be placed roughly about A.D. 780.

TEXT.⁶

- 1 Ôm⁷ Svasti Śrî-Dôram prithuvi-râjyam-keye Mâra-⁸
 2 kka-arasar-Bbanamâ(vâ)si-pannirchchârasinum⁹=âḷe Nareyam-
 3 galla sâsirvvara turupina puyyalol
 4 Dommara-Kâḍavam sattv svargg-[â*]layakk¹⁰=êṇidan [||*]

TRANSLATION.

Ôm! Hail! While the glorious Dôra was reigning over the earth, and while Mârakkarasa was governing the Banavâsi twelve-thousand:— In the fight¹¹ about the cows¹² of the thousand (*Mahâjanas*)(?) of Nareyaṅgal, Dommara-Kâḍava died and ascended to heaven.

C.—Lakshmêshwar inscription of the time of Śrîvallabha.

This inscription was brought to notice by me in 1882, in *Ind. Ant.* Vol. XI. p. 156, from an indistinct ink-impression which led me to speak of it then as only a fragment not capable of being edited. It is now edited for the first time. I edit it from a plain uninked estampage and an inked impression obtained by me in 1892. The collotype is from the estampage, which is better adapted for reproduction than is the ink-impression. In the title of the collotype, “Śrîvallabha” should be substituted for “Gôvinda III.”¹³

¹ The word *domba*, *ḍomba*,—which, through the form *ḍôma*, gives the origin of the Gipsy expression Romany-Rye, “a Gipsy gentleman,” = *Dômani rây*, “a king of the Dôms” (see *Ind. Ant.* Vol. XV. p. 15),—occurs with both the lingual *ḍ* and the dental *d*; but more usually, I think, with the lingual *ḍ*. In the present case, however, we seem to have clearly in *domma* the dental *d*. A Domma figures in the Anamkoṇḍ inscription of A.D. 1163, among the foes of the Kâkatya king Rudradêva (*Ind. Ant.* Vol. XI. pp. 10, 17).

² *Dyn. Kan. Distrs.* p. 393.

³ *Ind. Ant.* Vol. XI. p. 157, text line 6.

⁴ Compare the name Dôrayya,—equivalent to Dhôrayya,—in an inscription at Kudakûru (*Ep. Carn.* Vol. IV., Hs. 50).

⁵ See page 195 ff. below.

⁶ From the estampage.

⁷ Represented by a plain symbol.

⁸ Nothing is wanting after this syllable. The irregular corners of the estampage, here and at the bottom, are apparently due to projecting masonry work.

⁹ Read *pannirchchâsīraman*. The *u* of the last syllable is quite clear in the estampage, though it is hardly recognisable in the collotype.

¹⁰ See page 161 above, note 6.

¹¹ *Lit.* “in the beating, striking, etc.”

¹² See at the top of this page.

¹³ See page 165 below, and note 3.

Lakshmêshwar is a well known town, the head-quarters of the Lakshmêshwar subdivision of the Senior Miraj State, within the limits of the Dhârwar district. The Indian Atlas sheet No. 41 (1852) shews it as 'Lukmeshwur,' in lat. $15^{\circ} 7'$, long. $75^{\circ} 31'$. The record mentions it by the old name of **Purigere**. The inscription is on a stone which is stored, with various other inscribed stones, at the kachêri. I have no information as to where it was found. And there is nothing to explain why a stone of so irregular a shape should have been used for a formal record.

There are not any sculptures on this stone.—The writing covers an area ranging from about 5" broad in line 1 to about 9" in line 10 and about $1' 6\frac{1}{2}"$ high, with blank spaces at the top and bottom as if for the purpose of setting it in a wall. It is in a state of fairly good preservation.—The characters are Kanarese, well formed and well executed. The size of them ranges from about $\frac{1}{2}"$ in the *ya* of *Bâraṇâsiya* in line 11 to about $\frac{3}{4}"$ in the *n* of *nâlvattu*, line 6; and the *śrî* in line 1 is about $2\frac{1}{4}"$ high, on the slant. They include a final form of *m*, in line 12, which, however, is damaged and does not appear clearly in the collotype. The distinct form of the lingual *ḍ* is clearly recognisable in *kiḍisido*, line 10. As regards the palæography,—the *kh* does not occur. The *j* occurs in the word *râjyaṇ*, line 2, No. 6, and is of the old square type, closed. The *ñ* occurs in the same word, and again in *mûruṇ*, line 4; it presents the old square type, closed, corresponding to the *j*, and shews a somewhat unusually marked extension, to the right, of what is ordinarily only a very slight projection or knob in the centre of the letter: it is seen most clearly in the *ñké* of *mûruṇ-kêriyâ*, line 4, No. 3. The *b* occurs in line 1 in *ballaham*, and again in line 10 in *Bâraṇâsiya*; it, also, is of the old square type, closed, though the actual forms are considerably rounded off: it is seen best in the *ba* of *ballaham*, line 1, No. 5. The *l* occurs six times, and is, similarly, of the old square type throughout, though, as with the *b*, the actual forms are rounded off; it is seen most clearly in the *lva* of *nâlvattu*, line 6, No. 6, where the downstroke is closed in onto the body of the letter, and in *kavileya*[*m*], line 11, where it is not closed in. In the *lô* of *lôkakke*, line 12, which is clearer in the estampage than in the collotype, we have the same form of the *akshara* that we have in, for instance, *sakalôttarâ* in line 9 of the Vakkalêri grant of Kîrtivarman II. of A.D. 757,¹ and, earlier, in *lôkakke* in line 10 of one of the Paṭṭadakal inscriptions of Vikramâditya II. of the period A.D. 733 to 747;² it is a somewhat cursively formed variety (but preserving the old square type of the *l*, and not introducing any approach to the later cursive type) of the old square *lô* which we have in *lôkaḥs* in line 3 of the Aihole inscription of Pulakêśin II. of A.D. 634-35,³ and in *Lôkamahâdêviyarâ* in line 3 of the companion Paṭṭadakal inscription of Vikramâditya II.,⁴ and which appears again in *modalol* in line 9 of the Kanarese grant of Gôvinda III. of A.D. 804,⁵ where, however, there is the difference that the side-stroke which converts *le* or *lé* into *lo* or *lô* is turned downwards: and the *lô* as formed in this Lakshmêshwar inscription, by a modification of the upper part of the *l*, is more archaic than the *lo* of *puyyalol* in line 3 of the Naregal inscription, B. above, which is probably earlier in date; the vowel is there represented, not by a modification of the upper part of the *l* itself, but by two distinct vowel-marks attached before and after the entire *l*. On the other hand, in the present record, in *kavileya*[*m*], line 11, the *e* is formed by a vowel-mark attached to the entire *l*, instead of being denoted by a modification of the upper part of the *l* itself, according to the archaic custom, as, for instance, in *kâlê* in line 16 of the Aihole inscription of Pulakêśin II. of A.D. 634-35.⁶ In *geyye*, line 3, the subscript *y* is represented, very exceptionally,

¹ Above, Vol. V. p. 202, and Plate.

² Page 4 above, and Plate.

³ *Ind. Ant.* Vol. XI. p. 127, and Plate.

⁴ Page 7 above, and Plate; and see note 6 on page 5. The proper difference between *li* and *le*, *lé*, seems to have been that in *li* the *i* should be denoted by a circle on the top of the straight part of the upstroke of the *l*, and that in *le*, *lé*, the vowel should be denoted by turning in the curve of the top of the letter to meet the top of the straight part of the upstroke.

⁵ *Ind. Ant.* Vol. X. p. 164, No. 99, and Plate.

⁶ *Ind. Ant.* Vol. X. p. 164, No. 100, and Plate.

by an ordinary *y* (but without the top-stroke) attached below the upper *y*, instead of by the usual subscript form which we have in the preceding word *rājyañ*: I cannot quote any similar instance in so late a record;¹ and it seems to be here a freak.—The language is Kanarese, of the archaic type, in prose. The record gives us, in line 1-2, *ballaha*, as a Prākṛit form of the Sanskrit *vallabha*; in line 4-5, *paṭṭagāra*, as a variant of *paṭakāra*, ‘a weaver;’ in line 5, *sēniya*, ‘a (head)-man of a guild,’ from *sēni*, = *śrēni*, + *a* (3), with which we have to compare *nāḍa*, ‘a (head)-man of a district,’ from *nāḍ*, *nāḍu*, + *a* (3);² in lines 7 and 9, *sāmpu*, which seems to mean ‘a length (of cloth or silk),’ and to be another variant of *chāpu*, ‘stretch, length, extent,’ *jāpu*, ‘the measure of a long stride,’ and *dāpu*, ‘stretch, etc., the measure of a stride;’ and in line 8, *keḷagu* (with the copulative affix), as a variant of *keḷagu*, ‘under, down, below.’—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king whom it mentions by only the *biruda* Śrīballaha, that is to say Śrīvallabha. On palæographic grounds, it is to be placed in the last quarter of the eighth century A.D. For that reason, coupled with the locality to which it belongs, it is unquestionably a Rāshtrakūṭa record. And this king Śrīvallabha is, in all probability, to be identified with the Rāshtrakūṭa king Dhruva: the only alternative is that he is Dhruva’s son Gōvinda III.; but, in spite of what has previously been thought, it now appears very questionable whether Gōvinda III. was so specifically well known by the *biruda* Śrīvallabha as was his father Dhruva.³ The object of the inscription is to record that the head-man of the guild of the weavers of the *mūrumkēri*⁴ of Purigere-(Lakshmēshwar)

¹ It was the ancient way of forming the subscript *y*; see the Junāgaḍh inscription of Rudradāman, in the word *mahākshatrapasya* near the end of line 3, and in other places (*Archæol. Surv. West. Ind.* Vol. II. p. 128, and Plate).

² For an instance of the word *nāḍa*, see page 71 above, note 2.

³ When I first brought this inscription to notice, I treated it as a record of the reign of Gōvinda III. At that time, in dealing with the Rāshtrakūṭas I was chiefly following the lead of Dr. Bühler. His Table of the Rāshtrakūṭas shewed the *biruda* Śrīvallabha for only Gōvinda III.; see *Ind. Ant.* Vol. VI. p. 72, and his remarks (*ibid.* p. 64) in his introduction to the Rādhapur grant which he was then editing, and his translation (*ibid.* p. 71) of the passages from which he took the *biruda*. And, as a matter of fact, it is only recently,—since the time when the collotype of this record, now issued, was prepared and titled,—that it could be recognised that this *biruda*, when used in a Rāshtrakūṭa record, referable to an indefinite date in the period A.D. 775 to 800, in the special manner in which it is used in this record, does not by any means necessarily denote Gōvinda III. On this point, see further on, under the use of the *biruda* Śrīvallabha in the Rāshtrakūṭa records.

⁴ This word *mūrum-kēri*, — or *mūrum-kēri*, as actually written in this record, with the guttural nasal instead of the *anusvāra*, — would mean, by literal translation, ‘three streets.’ But it seems to be a technical expression, the exact purport of which is to be found in connection with the wider meaning of ‘quarter, quarters, a division of a town,’ which *kēri* has in, for instance, *holegēri*, ‘the Holer’s quarters,’ the well known expression for that part of a village (usually outside the village itself) in which the Mahārs, Māngs, and other low-caste people dwell. I do not at present find anything, helping to explain it, in any of the other records at Lakshmēshwar. A proverbial saying, which may or may not indicate some clue, is given in the Rev. Mr. Kittel’s Kannada-English Dictionary, under *nūru*, namely *nūru dru iddarū kēri bēku*, “though there be fully a hundred (persons), a street is necessary;” and it is explained to me by Mr. Kittel as meaning that a hundred persons, or more, may be a large number, but, if their houses are erected unsystematically, one here and one there, there is no proper village, and a street, along which houses are built in rows, is necessary to constitute a regular village.—It seems likely that we have a synonym of *mūrumkēri* in another technical expression, *mūrumpura*, of which, also, the exact purport is not apparent. *Mūrumpura* would mean, by literal translation, ‘three towns;’ but the exact bearing of it is, no doubt, to be explained in connection with the more special meaning, which *pura* has, of ‘a division of a town, a ward,’ particularly in the actual names of such divisions or wards. There was a *mūrumpura* at Baḷagāmi. A record there, of A.D. 1129, likens the *pañcha-maṭhaṅgaḷ* or five *maṭhas* of that place, which it specifies as the shrines of Hari (Viṣṇu), Hara (Śiva), Kamalāsana (Brahman), Vitarāga (Jinendra), and Bauddha (Buddha), to the five-fold string of pearls of the Earth, and likens the *mūrum-puraṅgaḷ*, which it calls *alliya mūrum-kangaḷ* or “the three eyes of that place,” to three strings of pearls on the neck of that same lovely woman (the Earth), who is thus superior to even the perfect Lakshmī (*P. S. O.-C. Inscr.* No. 178, lines 43 to 46, and see *Mysore Inscr.* p. 90). Also, a record of A.D. 1181, at the same place, mentions a certain Sāvidēva, who is described as—*nagara-pañchamaṭha-mūrumpurada saudo(?)re-herggade*,—“the Saudore(?)-Hergade of the nagara and the

made a religious grant, in the form of a proportionate quantity of the goods turned out by the weavers,—doubtless for the purposes of some temple, not mentioned in the record, at which the stone must have been set up.

The record is not dated. But, selecting a year which suits both the palæographic standard of the characters and the bare possibility of the inscription being of the time, not of Dhruva, but of Gôvinda III., for whom we have the date of A.D. 794 from the Paithan grant,¹ we may place it about A.D. 793.

TEXT.²

- 1 Ôm³ Svasti Śriballa-
- 2 ham prithuvî-rājya-
- 3 n-geyye Purigereyâ
- 4 mûruṇ-kêriyâ paṭṭa-
- 5 gârara sênî(ṇi)ya-
- 6 n=itta dharmma nâlvattu
- 7 sâmpinoḷ=ondu mûva-
- 8 ttara kelagum i[nn]û-
- 9 ra mêlum are-sâmpu [||*] Idu nî[l]u-
- 10 davu⁴ [||*] Idân=kiḍisido[m*] Bâra-
- 11 nâsiya sâsira kavileya[m]
- 12 kondona⁵ lôkakke sandon=ak[k]u[m] [||*]

TRANSLATION.

Ôm! Hail! While Śriballaha was reigning over the earth :—The religious grant, that was given by the head-man of the guild of the weavers of the *mûruṇkêri*⁶ of Purigere, was one

pañchamatha and the *mûruṇpura*" (*P. S. O.-C. Inscr.* No. 192, line 62, and see *Mysore Inscr.* p. 119). And this last passage seems to separate the *mûruṇpura* from the *nagara* or city, and to mark the expression as the name for some distinct portion or portions of the township, outside the town proper. The expression *mûruṇpura* occurs again, with *pañchamatha*, in the Konnûr inscription which purports to reproduce a charter of the time of Amoghavarsha I. (page 34 above, text line 71); and it seems, therefore, that there was a *mûruṇpura* at Konnûr also.—I would suggest, incidentally, that the word *svatala*, meaning literally 'own surface,' which we have in *Valabhî-svatala* (*Ind. Ant.* Vol. VI. p. 15, text line 11 of plate ii., and Vol. XIV. p. 330, text line 25, and probably also in Vol. IV. p. 175, text line 7-8), is to be taken as the equivalent of *nagara*, and that *Valabhî-svatala* does mean "Valabhî proper, Valabhî within the walls," as taken by Dr. Bühler in dealing with the first of these passages. The *vihâra* built by Duddâ and situated in *Valabhî-svatala* according to that passage, appears to be described in another passage as situated in *Valabhî-pura* (*Ind. Ant.* Vol. VII. p. 67, text line 2 of plate ii.); and this seems to make *svatala* synonymous with *pura* in the sense of *nagara*. *Svatala* occurs again, in the case of a village called Trisatimaka (by mistake for Trisamgamaka) in another record of the Maitrakas of Valabhî (*Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 9, text line 14).—Another technical expression containing *mûru*, 'three,' and requiring explanation, is *mûruṇ-modalu*, meaning literally 'three beginnings, roots, bases;' we have it in the genitive, *mûruṇmodala*, qualifying *mahâjanam*, in the Nandwâdige inscription (*Ind. Ant.* Vol. XII. p. 221, text line 3).

¹ Above, Vol. III. p. 103.

² From the estampage and the ink-impression.

³ Represented by a plain symbol.

⁴ Read *nilvudu*, or *nilluvudu*; or else read *ivu*, with *niluvu* or *nilluvuvu*.

⁵ This *akshara*, *na*, was at first omitted, and then was inserted below the *lô* of *lôkakke*.—For the expression *kondona lôkakke*, compare, e.g., *Ind. Ant.* Vol. X. p. 164, No. 99, line 10, where the correction *kondorâ* now seems unnecessary. We seem to have *kondorâ lôkakke* in *Ind. Ant.* Vol. VIII. p. 286, text line 6 (see the lithograph). The more usual, and probably more strictly grammatical expression, is *kondâ lôkakke*; see, for instance, *Ind. Ant.* Vol. VIII. p. 285, No. 57, text line 5, and Vol. X. p. 165, No. 101, text line 12, and p. 166, No. 102, text line 6.

⁶ See page 165 above, note 4.

(length) on (each) forty lengths; (but) below thirty, and above two hundred, half a length.¹ This shall continue!

(L. 10) — Whosoever destroys this will associate himself with people who kill a thousand brown cows of Bâraṇâsi!

* * * * *

The appellations of the Râshtrakûṭas of Mâlkhêḍ.

This study is the outcome of some inquiries that were commenced with a view to determining exactly who may be the king Śrīvallabha, to whose time the Lakshmêshwar inscription, C. above, refers itself. For that purpose, it was necessary only to go as far as Amôghavarsha I. But some other points of interest presented themselves during the inquiry, in connection with the proper names of the kings as well as their *birudas* and other appellations; and it seemed useful and convenient to go through the whole dynasty. I am not sure that I have quite exhausted the subject; it is difficult to do that in dealing with so many records, edited in different works and not arranged chronologically, and some of them published in Nâgarî characters which do not adapt themselves to capitals, thick type, and other devices for catching the eye quickly. But, at any rate, I am able to put forward results that can be easily completed, at any future time, in respect of any few details that may have been overlooked here.

I may add that I commenced the inquiry with the expectation that the results would prove that the Śrīvallabha of the record in question, and of an important passage which furnishes a date, could only be Gôvinda III. The steps by which we are driven to a different conclusion on this point, will disclose themselves in due course.

Two general remarks may as well be made here. One is that, for any particular point, it is usually sufficient to refer to only that passage, the earliest in date, which first brings it forward; the value of a statement is seldom, if ever, in any way enhanced by the mere repetition of it in successive records which do no more than reproduce the exact words of earlier records. The other is that, in matters of technical detail, prose records in general, and in particular the formal preambles of the prose passages which introduce the special subject of each copper-plate charter, are obviously of more importance than any preliminary verses, in which flights of fancy were naturally permissible and were plainly sometimes indulged in, and in which absolute accuracy might at any time be made subordinate by an unskilful composer to metrical and other similar necessities.

For a complete list of the Râshtrakûṭas of Mâlkhêḍ and of the first Gujarât branch, for use in connection with the remarks made in the following pages, reference may be made to the Table given by me in Vol. III. above, opposite page 54, or to the same Table in my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), opposite page 386.

The first paramount king in the dynasty of the Râshtrakûṭas of Mâlkhêḍ was Dantidurga. Of his time, we have the Sâmaṅgaḍ grant, issued in A.D. 754. And this record, it may be mentioned, opens the pedigree with his great-grandfather Gôvinda I., and thus carries the family back as far as do any of the subsequent records, with the exception of the inscription

¹ I.e., apparently, half a length on any piece of less than thirty lengths, one length on each forty lengths up to two hundred, and then half a length on each forty above that number.

at the Daśavatāra cave at Ellōrā,¹ which puts forward the names of Indra I. as the father, and Dantivarman I. as the grandfather, of Gōvinda I. The verse in the Sāmāṅgaḍ grant which introduces Dantidurga, gives his proper name in the form of **Dantidurgarāja**; the formal preamble of the prose passages of the record adds *dēva*, and styles him **Dantidurgarājadēva**;² and a verse at the end of the record presents his name in the variant of **Dantivarman**, a form which rather curiously and unexpectedly crops up again, two centuries and a half later, in the Bhādāna grant of A.D. 997,³ — (a record of one of the Śilāhāra princes of the Northern Koṅkan, which recites the Rāshtrakūṭa pedigree), — without, as yet, any trace of it, in his case, in any of the intermediate records.⁴ The second verse in the description of Dantidurga in the Sāmāṅgaḍ grant may be interpreted as giving him the *biruda* of Rājasimha,⁵ which, we now know, occurs at any rate in the case of other kings of other lines; but we have not as yet obtained any corroboration of it elsewhere in his case, and, from the first historical verse in the same record, the same *biruda* might be equally well established in the case of Gōvinda I., though the latter was only an ancestor and not a reigning king. Be that as it may, the formal preamble of the prose passages of the Sāmāṅgaḍ grant does establish for Dantidurga the *birudas* of **Prithivīvallabha** and **Khadgavalōka**.⁶ And a verse in the Paithān grant of

¹ *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 92, Pandit Bhagwanlal Indrajī's version; see also *Archæol. Surv. West. Ind.* Vol. V. p. 87, where the Pandit's text has been reproduced, in transliteration, by Dr. Bühler; the latter version has thus become the more convenient one to quote. The record is probably of the time of Amoghavarsha I.; because, after taking the early part of the pedigree as far as Dantidurga, it proceeds next to mention Amoghavarsha I., without any notice of the intermediate names. But it was left unfinished, breaking off abruptly in even the middle of a verse. And therefore we cannot say with absolute certainty that it was not composed in, and intended to run on to, a later time.

² *Ind. Ant.* Vol. XI. p. 112, text lines 16 and 28, respectively.

³ Above, Vol. III. p. 271, text line 4.

⁴ The only other known instances of this name among the Rāshtrakūṭas, are (1), as mentioned above, in the Ellōrā inscription, which puts it forward as the name of the original ancestor of the family; (2) in the Baroda grant of A.D. 811 or 812, which mentions a *Rājaputra* Dantivarman who was perhaps a son of the feudatory prince Suvarṇavarsha-Karkarāja (*Ind. Ant.* Vol. XII. p. 161, text line 68); and (3) in the Bagumrā grant, of doubtful authenticity, purporting to have been issued in A.D. 888, which puts it forward as the name of apparently the father of the alleged feudatory prince Akālavarsha-Kṛishṇarāja of that record (*Ind. Ant.* Vol. XIII. p. 69, verse 20).

⁵ *Loo. cit.* (note 2 above), text line 19; the word is there translated, by "a very lion of a king."

⁶ *Ibid.* text lines 27, 28. — The first of these two appellations was not recognised as a formal *biruda* when the record was edited; and it was treated as an abbreviation of *śrīprithivīvallabha*. But we are now able to see that a distinction must always be made between, on the one hand, *Prithivīvallabha*, "favourite of the Earth," and *Śrīvallabha*, "favourite of Fortune," which were formal *birudas* restricted to individual cases, and, on the other hand, *śrīprithivīvallabha*, "favourite of Fortune and of the Earth," which was a paramount epithet of general application. A pointed instance in which the distinction between the *biruda* *Śrīvallabha* and the epithet is marked, is furnished by a passage in one of the Nausārī grants of A.D. 915, which describes Indra III. as *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrīprithivīvallabha-Śrīvallabha-śrīman-Nityavarshanarēndradēva* (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 264, A. plate ii. b, text lines 11, 12). And, whereas we often find the *biruda* *Śrīvallabha*, at any rate, used as a substitute for a proper name, we do not find the epithet *śrīprithivīvallabha* used in that way. — The idea underlying both the two *birudas* and the epithet, was, that Fortune and the Earth were accounted actual wives of kings; and it would, therefore, be more strictly correct to render *vallabha* by 'husband' in this epithet and in these two *birudas* and any exactly similar ones, and there are a few passages in which it should be so rendered, in order to bring out the meaning fully: but there are other *birudas* and expressions, in which that particular meaning of *vallabha* does not apply; and it seems on the whole desirable to render the word by 'favourite' even in the epithet and in the *birudas* in question, partly for the sake of uniformity of translation, and partly to mark the point that the original texts use *vallabha* and not any such word as *pati*, *bhartṛi*, etc. The idea is presented by Kālidāsa, in the *Raghuvamśa*, i. verse 32, which says that, extensive as was his harem, the king Dilīpa considered himself really provided with wives only in the persons of Sudakṣiṇā (his actual wedded wife) and Fortune; and — (the commentator points out) — the poet, using for 'king' the word *vasudhādhipa*, 'lord of the earth,' implies that the Earth was also his wife, but his group of real wives was not complete without Fortune and Sudakṣiṇā. An epigraphic passage in

A.D. 794 speaks of him as **Vallabharāja**, "the Vallabha king," or, possibly, "the king of the Vallabhas."¹ This designation however,—as also the simpler designation **Vallabha**,—was, not a special *biruda*, but an appellation of general application. The two appellations were not restricted to the Rāshtrakūṭa family; and the name **Vallabha** does not always denote a Rāshtrakūṭa even in the Rāshtrakūṭa records.² And the fuller one of them, **Vallabharāja**, is of interest in connection with the Rāshtrakūṭas of Mālkhēḍ chiefly because, through its Prākṛit forms, it explains the name, "the Balharās," by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings.³ The Kaḍaba grant, which purports to have been issued in A.D. 813, would set up for Dantidurga the *biruda* of **Vairamēgha**,⁴ by which appellation alone it mentions him; but we cannot admit this as established, until we obtain some authentic confirmation of it from a record the nature of which is unquestionable.

Dantidurga was succeeded by his paternal uncle **Kṛishṇa I.** The **Paithan** grant of A.D. 794 introduces him as **Kṛishṇarāja**, and then presents two verses which establish for him the *birudas* of **Śubhatuṅga** and **Akālavarsha**.⁵ Another verse in the same record might perhaps be taken as practically speaking of him as **Śrīvallabha**: but the appellation is there divided into two words, *śrīyō vallabhah*,⁶ which is at least a very exceptional manner of putting forward any formal epithet, title, or *biruda*; with that passage we have to compare the descriptions, similarly in verse, of **Jagattuṅga II.** as *vallabhō vīra-Lakshmyāḥ* in the **Nausāri**

one of the Pāla records tells us that "Gōpāla was the husband of Fortune as well as the lord of the Earth," or, more literally, that "Gōpāla was a lord (*pati*) of the Earth who was the fellow-wife (*sapatnī*) of Fortune" (*Ind. Ant.* Vol. XXI p. 257, and note 55). And the Chōla records constantly utilise the idea: thus, an inscription of the twenty-ninth year of **Rājākēsarivarma-Rājādhirāja** says that, "while the goddess of the Earth was beaming under his fringed white parasol, the king wedded the goddess of Fortune" (*South-Ind. Inscr.* Vol. III. p. 55); an inscription of the second year of **Rājākēsarivarma-Rājamahendra** says, from the opposite point of view, that "while the goddess of Fortune was resplendent, he wedded the great goddess of the Earth, in order that she might abide joyfully under the shade of a single parasol" (*ibid.* p. 114); an inscription of the fourth year of **Parakēsarivarma-Rājendradēva** says that, "while the goddess of Fortune and the great goddess of the Earth became his great queens, the king raised on high his brilliant white parasol" (*ibid.* p. 61); and an inscription of the twelfth year of **Parakēsarivarma-Rājendrachōla I.**, expanding the idea by introducing Victory as another so-called wife, and referring also to his actual wedded wife, speaks of "his long life, in which the great goddess of the Earth, the goddess of Victory in battle, and the beautiful and matchless goddess of Fortune, who had become his great queens, gave him pleasure while his own illustrious queen was prospering" (*id.* Vol. I. p. 99). It may be added that we have a still more figurative expansion of the general idea, by the suggestion of a city as a wife of a king, in the verse in the **Aihole** inscription of A.D. 634-35 which says that **Pulakēśin I.**, who was **Śrīvallabha** or favourite (in this passage, more exactly, husband) of Fortune, became also the bridegroom of the town **Vātāpipurī** (page 8 above, verse 7): so, also, a country is put forward, in the same way, in the description of the earliest **Śilāhāra** princes of the Northern **Konkan** as "favourite of the **Konkan**" and "favourite of the whole **Konkan**" (*Ind. Ant.* Vol. XIII. p. 134, text line 3, p. 135, line 2, p. 136, line 1-2; and, in another direction, we find Learning indicated, by the use of the word *vallabha*, as a wife of wise men (see page 187 below, note 10).—Both in the *biruda* **Prithivīvallabha** and in the epithet *śrīprithivīvallabha*, the Sanskrit records use, indifferently, either *prithvī* or *prithivī*, while the Kanarese records often present the corruptions *prithuvi*, *prithuvt*, *prithuvi*, and *prithuvt*. No distinction seems to be involved. And, while giving in the present study, in each individual case, the form that is actually used, it seems desirable, for the sake of uniformity in indexing, etc., to adopt for general purposes the form *prithivī*, which, though it is strictly only a substitute for *prithvī*, is decidedly the more familiar word of the two and also seems to be the more common term.

¹ Above, Vol. III. p. 106, text line 17. As regards the alternative rendering of this appellation by "the king of the Vallabhas," the Tamil form *Vallavar kōṇ*, which has been translated in that way by Dr. Hultzsch (*South-Ind. Inscr.* Vol. III. p. 69), occurs in a passage in a Chōla record in which it denotes the Western Chālukya king **Āhavamalla-Sōmēśvara I.**

² See two passages referred to on page 193 below, notes 2 and 3. See also the end of note 4 on page 190.

³ See page 190 below, and note 6.

⁴ Above, Vol. IV. p. 346, after verse 2; and see p. 336.

⁵ Above, Vol. III. p. 106, text lines 17 to 21.

⁶ *Lgc. cit.* text line 26-27.

grants of A.D. 915¹ and of Indra III. as *rājya-śrīyô bhartâ* in the Kardâ grant of A.D. 972;² we do not infer from those verses that Jagattuṅga II. and Indra III. were formally known as Viralakshmīvallabha and Rājyaśrībhartri; in the same way, we do not take it as proved by the verse in the Paiṭhaṇ grant that Śrīvallabha is established as a specific *biruda* of Kṛishṇa I.;³ and the Wapî grant of A.D. 807 styles him simply Vallabha.⁴ A verse in the Baroda grant of A.D. 811 or 812, which describes Kṛishṇa I. as raining down wealth in excess of even the utmost desires of his servants,⁵ might be taken as conveying a hint that he had a second *varsha*-appellation, in the shape of Dhanavarsha;⁶ but, in the Kāvî grant of A.D. 826 or 827,⁷ the same verse was made to do duty in the case of the feudatory Râshtrakûṭa prince Suvarṇavarsha-Karkarâja of Gujarât; and it seems, therefore, that it was not intended to have any special meaning in either case. It may be added here that another verse in the Paiṭhaṇ grant tells us that Kṛishṇa I. conquered in battle a certain Râhappa, and then or thus "quickly extended the sovereignty which was resplendent with a row of *pâlidhvaja*-banners." It seems probable that Râhappa was the more familiar name of the Râshtrakûṭa king Kakkarâja II., of another branch of the family in Gujarât, who was reigning over the territory on the north of the Taptî in A.D. 757,⁸ or else that it was the name of his successor. And it is perhaps, in the same connection,—rather than with any reference to Dantidurga, as I have previously thought,—that we should apply the statement, in the Baroda grant of A.D. 811 or 812, that Kṛishṇa I. uprooted a *vaṁśya* or "kinsman" who had taken to evil ways, and appropriated the kingdom to himself for the benefit of his family.⁹

Krishna I. left two sons, Gôvinda II. and Dhruva. They are introduced by their proper names, as Gôvindarâja and Dhruvarâja, in two consecutive verses in the Paiṭhaṇ grant of A.D. 794.¹⁰ And the second verse shews that Gôvinda II. was the elder of the two brothers. A statement, which has been understood to imply that Gôvinda II. succeeded to the throne and held it for a while, is made,—and as far as all known records go, appears for the first time,—a century and a half later in the Dêôlî grant of A.D. 940, which says that "sensual pleasures made him (Gôvinda II.) careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother Nirupama-(Dhruva), he allowed his position as sovereign to become loose."¹¹ But no statement that he reigned is made in the Paiṭhaṇ grant, which is the first record after his time that puts forward details of the genealogy and succession. The verse which introduces him in that record, speaks, it is true, of his white umbrella with which the rays of the sun were warded off from his head as he moved in battle, and says that he conquered the world, and talks of his causing widowhood to the wives of his enemies and of his bursting asunder in war the temples of the elephants of his foes. These, however, are merely vague poetical statements, introduced to eke out the verse that first mentions him, of no more

¹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII.; the words are rendered in the translation (p. 267) by "the beloved of the soldierly Lakshmi."

² *Ind. Ant.* Vol. XII. p. 265, text line 19.

³ The verse, in fact, simply reproduces one part of the general idea (see note 6 on page 168 above), and incidentally describes Kṛishṇa I. as being, among other things, a husband of Fortune; much in the same way, as a verse in the Baroda grant of A.D. 811 or 812 (*Ind. Ant.* Vol. XII. p. 159, text lines 21, 22) says of Dhruva that "bearing in mind, personally, that whatever is appropriate should be done in securing Lakshmi, he was always successful; but what was there wonderful in that?, since any man, who does not look about for assistance (and thus create factitious difficulties), is able to make his own wife subject to his control;" this latter verse intimates that Dhruva was, in his turn, a lawful husband of Fortune; but it does not establish for Dhruva any *biruda* based on that idea.

⁴ *Ind. Ant.* Vol. XI. p. 157, text line 5.

⁵ *Ind. Ant.* Vol. XII. p. 159, text lines 11, 12.

⁶ Just as Gôvinda IV. had the two *birudas* of Prabhûtarvarsha and Suvarṇavarsha.

⁷ *Ind. Ant.* Vol. V. p. 147, verse 33.

⁸ See *Dyn. Kan. Distrs.* pp. 391, 392.

⁹ *Ind. Ant.* Vol. XII. p. 162.

¹⁰ Above, Vol. III. p. 107, text lines 27 to 30.

¹¹ Above, Vol. V. p. 193, verse 10; for the translation which I use, see the rendering of the same verse as verse 11 in the Karhâd grant of A.D. 958 (above, Vol. IV. p. 287).

specific purport and value than are the very similar statements that are made in the same record about Gôvinda I. and Indra I., who were not reigning kings, but were simply ancestors of the first reigning king. And the Wanî grant of A.D. 807, which is the next record of the same kind, specifically tells us that Dhruva obtained the sovereignty by "leaping over his elder brother (*jyêshth-ôllanghana*)," whose name it does not even take the trouble to mention.¹ This is a most distinct assertion that Dhruva superseded his elder brother altogether. And further light is thrown on the matter by another passage in the Paithan grant,² which says that Gôvinda II. fetched in large numbers even hostile kings,—the ruler of Mâlava and others, the lord of Kânchî, the Gaṅga, and him of Veṅgî,—but the mind of Dhruva, after that he had possessed himself of his ruby-ornaments and store of gold, underwent no change in regard to him; and then, having made conciliatory overtures to him in vain, Dhruva speedily defeated him in battle, and drove away the eastern and the northern opponents,³ and thus "obtained the whole sovereignty." This makes it clear that Gôvinda II. did not submit quietly to being deprived of his rights. And we have, perhaps, an intimation that he established himself in the northern territory, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom. But it is plain that, at the best, Gôvinda II. made a stand for only a short time. And it seems more probable that the passage simply seeks to describe him, as Pulakêsin II. is described in the Aihole record, as engaging in the act called *aparuddhacharita*, that is to say, wandering abroad, debarred altogether from his rights, and endeavouring to obtain them by the help of other rulers.⁴ The statement made in the Wanî grant would not be inconsistent with the possibility that Gôvinda II. was the intended successor of Kṛishṇa I. Also, we have not as yet found, in any of the records, any statements in respect of Dhruva similar to those which are made in respect of his son and successor Gôvinda III.; namely, in the Râdhanpur grant,⁵ that Gôvinda III. received from his father the *kanṭhikâ* or necklet (which was the badge of appointment as *Yuvarâja*), but protested against a transfer of the sovereignty itself to him while his father was still alive, and, in the Paithan grant, that he was chosen for the succession out of several sons, because he surpassed his brothers in merit. We, therefore, cannot say that the succession was not intended to pass, at this point, from the father, Kṛishṇa I., to the elder son, Gôvinda II. And the pointed expression used in the Wanî grant is, in fact, rather suggestive that, not only was Gôvinda II. the intended successor, but also the appointment of him as *Yuvarâja* had actually been made. We naturally, however, follow the information furnished by the Paithan and Wanî grants, which are so near in time to the events themselves, in preference to a loose statement, which first appears a century and a half later, in a record which does not follow any of the ancient drafts but presents an altogether new composition. If, indeed, that statement could be looked upon as authoritative at all, it might be interpreted, just as readily, as meaning that Gôvinda II. was so much engrossed in sensual pleasures that he was altogether indifferent about the sovereignty and deliberately allowed Dhruva to usurp it, which, however, we know from the Paithan grant was not the case. But, obviously, the statement owes its existence to nothing but the fact, which we can recognise from also other independent drafts, that the name of Gôvinda II. had been duly preserved in the *raṁsâvali* and archives of the dynasty, and to a flight of fancy on the part of the composer of the draft that was followed in that record, who, differing from the composers of some other drafts, thought it worth while to mention Gôvinda II., and said about him the first thing that came into his head and sufficed to fill out a verse with some

¹ *Ind. Ant.* Vol. XI. p. 157, text line 7.

² For the literal full translation, see above, Vol. III. p. 104.

³ The Gaṅgas, then, in the south, apparently remained to be dealt with on a subsequent occasion.

⁴ See Professor Kielhorn's explanation of the technical term in question (page 9 above, note 2).

⁵ In the Wanî grant, which is slightly earlier in date, part of this passage was carelessly omitted, and two complete verses, of four *pâdas* each, were combined into one verse with the exceptional number of five *pâdas*.

kind of a suggestion as to why the succession passed to the younger brother.¹ And the conclusion at which we arrive from the authoritative early records, is, that Dhruva set himself up as king immediately on the death of Kṛishṇa I., and that Gôvinda II. had not any real part at all in the succession.² The Kaḍaba grant, which purports to have been issued in A.D. 813, would set up for Gôvinda II. the *biruda* of Prabhûtavarsha.³ But we do not accept this, until we find it in some unquestionable record. And the only secondary appellation that is as yet established for him, is that of **Vallabha**; it is supplied by the Paithan grant, which, in the first verse that mentions him, says that he was Gôvindarâja who had the *âkhyâ* or name of Vallabha, and, in the other passage, uses that name to denote him.

The successor, then, of Kṛishṇa I. was his younger son **Dhruva**. The Paithan grant of A.D. 794, of his son and successor Gôvinda III., mentions him, in the verses, by the name of **Dhruvarâja** and the *biruda* of **Nirupama**;⁴ and the formal preamble of the prose part of it further establishes for him the *biruda* of **Dhârâvarsha**, because, using a certain technical expression of very constant occurrence, it describes Gôvinda III. as meditating on the feet of the *Paramabhattachâraka*, *Mahârâjâdhirâja*, and *Paramêśvara* Dhârâvarshadêva.⁵ A verse in the Wanî grant of A.D. 807 gives his proper name in the Prâkṛit form of **Dhôra**,⁶ though a subsequent verse in the same record gives it in the usual Sanskrit form of **Dhruva**;⁷ and an intermediate verse in the same record further establishes for him the *biruda* of **Kalivallabha**.⁸ In the Paṭṭadakal inscription of his time, he is designated **Dhârâvarsha** and **Kaliballaha**,⁹ — the latter being the Prâkṛit form of Kalivallabha. And the Naregal inscription gives **Dôra**, as another variety of the Prâkṛit form of his proper name.¹⁰ Another important *biruda* of his, **Śrîvallabha**, will be brought forward further on. A verse in the Sânglî grant of A.D. 933

¹ We have a similar flight of fancy, or at any rate an unquestionably erroneous statement, in the assertion made in the Silâhâra Bhâdâna grant of A.D. 997, that Amôghavarsha II. reigned for a year; see page 176 below.

² The other Râshtrakûṭa records which deal with this part of the genealogy and succession, treat Gôvinda II. as follows. The Râdhanpur grant of A.D. 807 follows the draft of the Wanî grant, and refers to him, in the same way, only as the unnamed elder brother whom Dhruva superseded (*Ind. Ant.* Vol. VI. p. 69, verse 5). The Baroda grant of A.D. 811 or 812 passes him over without any allusion of any kind (*Ind. Ant.* Vol. XII. pp. 162, 163); and so does the Kâpadwanaj grant of A.D. 909 or 910 (*Ep. Ind.* Vol. I. p. 56); and so also, do even the Nausârî grants of A.D. 915 (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 266), which aim at presenting the whole line from Dantidurga to Indra III., with the first rudimentary introduction of a Purânic preface. The Nausârî grant of A.D. 817 (*Jour. Bo. Br. R. As. Soc.* Vol. XX. pp. 144, 145, verses 18, 19), and the Kâvî grant of A.D. 826 or 827 (*Ind. Ant.* Vol. V. pp. 149, 150, verses 18, 19), and the Baroda grant of A.D. 834 or 835 (*id.* Vol. XIV. p. 201, verses 2, 3), and the Bagumrâ grant of A.D. 866 or 867 (*id.* Vol. XII. p. 187, verses 15, 16), and the Bagumrâ grant, of doubtful authenticity, of A.D. 888 (*id.* Vol. XIII. p. 67, verses 9, 10), repeat the two verses which introduce the two brothers in the Paithan grant, but do not include the subsequent matter stated in that record about them. The Sânglî grant of A.D. 933 mentions Gôvinda II. between his father Kṛishṇa I. and his younger brother Nirupama-(Dhruva), but does not make any assertion that he reigned (*Ind. Ant.* Vol. XII. p. 252). The Karhâd grant of A.D. 959 follows the draft of the Dêôlî grant of A.D. 940, and so repeats the statement that sensual pleasures made him careless of the kingdom, *etc.* (above, Vol. IV. p. 287, verse 11). And the Kardâ grant of A.D. 972 mentions him between his father and his younger brother, but does not revive the statement that is made in the Dêôlî and Karhâd grants, and does not say anything else tending to suggest that he reigned (*Ind. Ant.* Vol. XII. p. 267).

³ Above, Vol. IV. p. 342, line 40.

Above, Vol. III. p. 107, text lines 29, 35, 37.

⁴ *Ibid.* p. 108, text lines 42, 43. It seems that the *biruda* was actually written there, carelessly, as Dhârâvatsadêva. If any doubt should be entertained as to what was really intended, reference may be made to the corresponding passages in the Wanî and Râdhanpur grants, both of which, it may be added, give the *biruda* with the ending *dêva*, just as the Paithan record does.

⁵ *Ind. Ant.* Vol. XI. p. 157, text line 6.

⁶ *Loc. cit.* text line 26. When this passage was translated, and, before it, the same passage in the Râdhanpur grant (*Ind. Ant.* Vol. VI. p. 70, verse 17), the fact that the word is here a proper name was not recognised, and it was rendered, with the following *iva*, by "already."

⁷ *Ibid.* text line 14. Regarding the meaning of this *biruda*, which had evidently been misunderstood both by Dr. Bühler and by myself, see page 105 above, note 9.

⁸ *Ind. Ant.* Vol. XI. p. 125, text lines 1, 2.

¹⁰ Page 163 above, text line 1.

seems clearly to intend to allot to him the *biruda* of Iddhatêjas, because it speaks of him as "the king Iddhatêjas, who had the other name of Nirupama,"¹ instead of using such a construction that the word might be taken as an ordinary adjective qualifying *râjâ*; but it is very problematical whether there is anything authentic about that appellation, appearing, as it does, for the first time at that late date.

Dhruva was succeeded by his son Gôvinda III. His Paithan grant of A.D. 794 introduces him, in verse, as Gôvindarâja, son of Nirupama, and tells us that he was chosen for the succession out of several sons, because he surpassed his brothers in merit; and, in the preamble of the prose passages, it denotes him by the *birudas* of Prithvivallabha and Prabhûtavarsha, in combination with a third appellation Śrîvallabhanarêndradêva, which apparently uses the *biruda* Śrîvallabha, and which, in that case, is to be rendered by "his majesty the king Śrîvallabha."² His grant from the Kanarese country, issued in A.D. 804, uses, from among his various *birudas*, only that of Prabhûtavarsha, and presents his proper name in the Prâkrit form of Gôyinda.³ Like the Paithan grant, his Wanî and Râdhanpur grants of A.D. 807 do not mention any of his *birudas* in the verses; in the formal prose passages, the Wanî grant uses the *birudas* Prabhûtavarshadêva and Prithvivallabha, followed by his proper name as Gôvindarâjadêva,⁴ while the Râdhanpur grant follows the Paithan draft, and places the Prithvivallabha first, gives the Prabhûtavarsha without the ending *dêva*, and uses Śrîvallabhanarêndradêva, "his majesty the king Śrîvallabha," instead of the proper name.⁵ The Baroda grant of A.D. 811 or 812, issued in his time, gives him, in verse, the *biruda* Kirtipurusha,⁶ which we meet with in the Nîlgund inscription of A.D. 866 in the form of Kirtinârâyana⁷ more in accordance with the habitual style of the Râshtrakûta *birudas*; and further on, in another verse, it speaks of him as Śrîvallabha.⁸ The Torkhêdê grant of A.D. 813, also issued in his

¹ *Ind. Ant.* Vol. XII. p. 249, text lines 10, 11.

² For the rendering of the honorific termination *narêndradêva*, see page 188 below.— That the *śrî* is an integral and essential part of the appellation, and not the honorific prefix,— that is to say, that Gôvinda III. really had the *biruda* Śrîvallabha,— seems to be established by the corresponding passage in the Râdhanpur grant of A.D. 807, which (unless we choose to assume a mistake of some kind or a piece of carelessness) intentionally repeats the *śrî*, or, in other words, prefixes the honorific *śrî* to the *biruda* Śrîvallabha. The text in that record (see *Ind. Ant.* Vol. VI. p. 67, plate ii. b, text lines 3, 4) runs — *Prithvîval[ī]abha-śrîmat-Prabhûtavarsha-śrî-Śrîvallabhanarêndradêva*; using, in addition to the *śrî* before Śrîvallabha, the honorific *śrîmat*, which has precisely the same value, before Prabhûtavarsha. And, if it were not for that passage, there would be sufficient authority for treating the *śrî* in the Paithan passage as the honorific prefix, and for rendering the appellation used there by "his glorious majesty the king Vallabha," just as we have to render *śrîmad-Vallabhanarêndradêva* in the formal prose passages of records of Gôvinda IV., Kṛishṇa III., and Kakkā II. (see further on, under those kings); particularly as the Nausârî grant of A.D. 817 seems to single out Prithvivallabha as the special *vallabha*-appellation of Gôvinda III. (see further on in the text above). We should then have to treat in the same way the expression used in the Torkhêdê grant. And the result would go far towards cancelling the *biruda* Śrîvallabha altogether in the case of Gôvinda III.; in fact, the only remaining authority for it would be the verse in the Baroda grant of A.D. 811 or 812 (see further on in the text above).— On the occasional emphasising of *śrî* as an integral part of proper names and *birudas*, see *Gupta Inscriptions*, p. 8, note 3, clause (3) on p. 9.

³ *Ind. Ant.* Vol. XI. p. 126, text line 3-4, and p. 127, text line 5.

⁴ *Ibid.* p. 159, text lines 34, 35.

⁵ *Ind. Ant.* Vol. VI. p. 67, plate ii. b, text lines 3, 4; and see note 2 above.

⁶ *Ind. Ant.* Vol. XII. p. 159, text line 24. The word was then translated by me, by "the personification of fame," for which, however, there seems no justification.

⁷ Page 103 above, text line 7; and see page 106, note 1.

⁸ *Loc. cit.* (note 6 above), p. 160, text line 35.— Because Amôghavarsha I. had the *biruda* Lakshmîvallabha, Pandit Bhagwanlal Indraji proposed to identify the Śrîvallabha of this passage with that king, who, he suggested, was "then heir-apparent of Gôvinda" (*Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 124). But that identification is not tenable. The verse occurs in the account of Indrarâja of Gujarât younger brother of Gôvinda III., to whom the rule over the province of the lords of Lâṭa was given by Gôvinda III. It says that he put to flight the leader of the Gurjaras, and that the array of the *Mahâsâmantas* or feudatory princes of the Dakṣiṇâpatha or Dekkhan, terrified and not holding together in the course of having their power or

time, uses the *birudas* Prabhûtavarsha and Śrīvallabha,— the latter with the simpler ending *narêndra*, Śrīvallabhanarêndra, “the king Śrīvallabha;” and it further establishes for him the *biruda* of Jagattuṅga,¹ which is mentioned again in the Nîlgund inscription of A.D. 866,² and was used alone, to denote him, in the Kaṇheri inscription, of A.D. 851, of the time of his successor Amôghavarsha I., who is there described as meditating on the feet of Jagattuṅgadêva.³ A verse in the Nausârî grant of A.D. 817, issued shortly after his time, can hardly be construed except as putting forward for him the *biruda* of Janavallabha.⁴ But the next verse, which says that “his other name, known or renowned in the world, was Prithvivallabha,” seems clearly to seek to attach some particular importance to that *biruda*, and, in fact, to single it out as his special vallabha-appellation. The other authentic records do not add anything. The Kaḍaba grant, however, which purports to have been issued in his time in A.D. 813, while introducing him as Prabhûtavarsha, denotes him further on by the appellation Vallabhêndra, instead of by that *biruda* or by his proper name.⁵

Gôvinda III. was succeeded by a son, whose proper name has not yet come to light,⁶ and who is known best, by his principal *biruda*, as Amôghavarsha I. The earliest known record of his time is the Nausârî grant, issued in A.D. 817 by the feudatory prince Suvarṇavarsha-Karkarâja of Gujarât, which introduces him by the *biruda* of Mahârâjaśarva, “a very Śarva (Śiva) among Mahârâjas or great kings,”⁷ and then, in the next verse, brings forward his more familiar *biruda* of Amôghavarsha; and the former of these two *birudas*, Mahârâjaśarva, is used to denote him in the inscription at the Daśâvatâra cave at Ellôrâ,⁸ a subsequent verse of which may perhaps be interpreted as putting forward for him the *biruda* of Râjasimha.⁹ The

possessions ravaged from them by Śrīvallabha, obtained protection from him (Indrarâja) by shewing respect to him. There is no reason to explain this, as the Pandit did (*loc. cit.*) as meaning that, “in attempting to establish himself in independent power, Indra aided certain of the Râshtrakûṭa feudatories in an effort to shake off the overlordship of Amôghavarsha,” or, as I myself have done (*Dyn. Kan. Distrs.* p. 400), as meaning that “apparently in opposition to his brother and sovereign, he gave protection to some chieftains of the south, whose possessions were taken away from them by Gôvinda III.” The passage is evidently to be taken in connection with the combination that was formed against Gôvinda III. by Stambha and eleven other princes. It is to be understood as meaning that Indrarâja helped Gôvinda III. in the north, and made the rebellious feudatories there submit to himself. And it is plainly in return for this service that Gôvinda III. gave Indrarâja the province of Lâṭa.

¹ Above, Vol. III. p. 54, text lines 5, 6; as regards the Śrīvallabha, see note 2 on page 173 above.—This record puts forward the Jagattuṅga in the form of Jagatuṅga, by a metrical license in adapting the verse which was used in the Paithan grant to put forward the *biruda* Śubhatuṅga for Kṛishṇa I.

² Page 102 above, text line 6.

³ *Ind. Ant.* Vol. XIII. p. 134, No. 15, text line 2.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 138, text line 36, verse 23.

⁵ Above, Vol. IV. p. 343 f., text lines 63, 82.

⁶ Regarding some indications that we may expect to find that it either was Nârâyana or Vishṇu, or else was a name beginning with Vishṇu, see page 100 above.

⁷ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 139, text lines 43, 44.—Monier-Williams' Sanskrit Dictionary gives Śarva as a name of also Vishṇu: but I do not trace the authority for that; and the word is certainly best known as a name of Śiva, apparently in one of his Rudra-manifestations (see, for instance, the *Vishṇupurâṇa*, Wilson's translation, Vol. I. p. 116, Vol. II. p. 24).—With this *biruda* Mahârâjaśarva, compare Nṛpatitriṇêtra, “a very Trinêtra (Śiva) among kings,” in the case of Gôvinda IV., and Râjatriniṇêtra, meaning the same thing, in the case of Kakka II.—If the intention of the composer of the verse had been to describe the king by a proper name as “the great king Śarva,”—according to the translation of this verse that has been put forward in the place referred to (p. 146, verse 29), and on previous occasions when the verse has been handled by others dealing with other records in which it occurs,—he ought, in conformity with epigraphic as well as grammatical usage, to have framed his verse so as to speak of him, not as Mahârâjaśarva, but as Śarvamahârâja or Śarvarâja.

⁸ *Archæol. Surv. West. Ind.* Vol. V. p. 89, text line 12.

⁹ *Loc. cit.* text line 13. This, however, is somewhat doubtful, as also in the case of Dantidurga (page 168 above), as this *biruda* has not as yet been explicitly found anywhere in connection with Amôghavarsha I.

Kaṇheri inscription of A.D. 843-44 establishes for him the *biruda* of **Prithvivallabha**,¹ in addition to mentioning him as Amôghavarsha. The Kaṇheri inscription of A.D. 851 mentions him only as Amôghavarshadêva, who meditated on the feet of Jagattuṅgadêva-(Gôvinda III.).² The Nilgund inscription of A.D. 866 establishes for him the further *birudas* of **Atisayadhavala**, **Nṛpatuṅga**, and **Lakshmîvallabha** with the ending *indra*.³ And this completes the list of *birudas* established for him by records of his own time.⁴ Some of the subsequent records, however, put forward others, in respect of which we can only say that, while there may not be any very conclusive objections to them, still they cannot be taken as established until we find them in records of his own time. Thus, the Kâpaḍwanaj grant of A.D. 909 or 910 appears to mention him, in verse, as **Mahârâjashaṇḍa**, "a very bull (i.e. most powerful or pre-eminent) among *Mahârâjas*."⁵ A verse in the Nausârî grants of A.D. 915 says that Jagattuṅga-(Gôvinda III.) begat **Śrîvallabha**, who subsequently became **Vīranârāyaṇa**;⁶ and here we may remark that, though there may be no particular reason why Amôghavarsha I. should not have been known as Śrîvallabha, still it is quite possible that the composer of this record, which does not follow any of the early drafts, simply used, to suit his own convenience, a more familiar synonym of the special *biruda* Lakshmîvallabha which is established by the Nilgund record. And finally, the Śilâhâra Bhâdâna grant of A.D. 997 seems clearly to style him Durlabha, as well as Amôghavarsha.⁷

Amôghavarsha I. was succeeded by his son **Kṛishṇa II.**, whose name is given as **Kṛishṇavallabha**, in verse, in the Muḷgund inscription of his time, dated in A.D. 902-903,⁸ and in the Prākṛit form of **Kannara**, in prose, in the Aihole inscription, also of his time, dated in A.D. 903.⁹ The Batgere inscription of his time, dated in A.D. 888,¹⁰ establishes for him the *biruda* of **Akâlavarsha**, which was evidently used, alone, to denote him in the Nandwâḍige inscription of A.D. 903.¹¹ The Bagumrâ grant, of doubtful authenticity, which purports to have been issued somewhat earlier in A.D. 888, speaks, in verse, of a certain **Vallabhanṛipa** or "Vallabha king," who can hardly be anyone but Kṛishṇa II.¹² And the Kâpaḍwanaj grant of A.D. 909 or 910 establishes for him the *biruda* of **Śubhatuṅga**,¹³ in addition to Akâlavarsha,

¹ *Ind. Ant.* Vol. XIII. p. 136, No. 43 B., text line 1. I cannot help thinking that it may also mention him as **Mahârâjaśarva**: the apparent description of him there, immediately after his *biruda* Amôghavarsha, as *śrî-mahârâja*, "the glorious *Mahârâja*," is not very appropriate; and where there has been read *jña*, in brackets as being damaged, followed by a *visarga*, there may possibly be the syllables *jaśarva*, crowded up together; moreover, the proposed genitive *mahârâjñah* would be, according to all general usage, a mistake (for *mahârâjasya*).

² *Loc. cit.* p. 134, No. 15, text line 2.

³ Pages 103, 104, above, text lines 8, 17, 19, and 20; in the last passage, the ending *narêṇdradêva* is attached, in prose, to the Atisayadhavala.

⁴ The Sirûr inscription of A.D. 866 (*Ind. Ant.* Vol. XII. p. 215; for a revised version, see further on in the present selection of records) only endorses the *birudas* used in the Nilgund inscription; the Kâvî grant of A.D. 826 or 827 (*Ind. Ant.* Vol. V. p. 144) appears not to mention him at all, for some reason or other; the Bagumrâ grant of A.D. 866 or 867 (*Ind. Ant.* Vol. XII. p. 179) gives only **Mahârâjaśarva** (verse 22) and Amôghavarsha (verses 23, 29); and the latest known record, the Kaṇheri inscription of A.D. 877-78 (*Ind. Ant.* Vol. XIII. p. 135, No. 43 A.) gives only Amôghavarshadêva.

⁵ *Ep. Ind.* Vol. I. p. 54, text line 14.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII., translation, p. 266. The *biruda* **Vīranârāyaṇa** is used for him in the Konnûr inscription, which, really written in the twelfth century A.D., purports to reproduce the matter of a copper-plate charter issued in A.D. 860 (page 36 above, verse 34).

⁷ Above, Vol. III. p. 271, verse 4.

⁸ *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 190, text line 3; and see further on in the present series of records.

⁹ *Ind. Ant.* Vol. XII. p. 222, text line 2.

¹⁰ Brought to notice in *Dyn. Kan. Distrs.* p. 410. It will be edited further on in this series of records.

¹¹ *Ind. Ant.* Vol. XII. p. 221, text line 1.

¹² *Ind. Ant.* Vol. XIII. p. 69, verse 23.

¹³ *Ep. Ind.* Vol. I. p. 57, verse 11.

and further seems to speak of him as **Vallabharāja**.¹ The Hebbāl inscription of A.D. 975, which is a Western Gaṅga record, would set up for him the *biruda* of Chalakenallāta;² but it seems likely that it only carries it back to him, mistakenly, from his great-grandson Kṛishṇa III.

Kṛishṇa II. had a son, through whom the succession was transmitted, but who did not himself reign: his proper name has not yet come to light; and he is only known, by a *biruda*, as **Jagattuṅga II.** That he did not reign, and that the succession passed direct from Kṛishṇa II. to Indra III., is shewn by the formal preambles of the prose passages of the Nausârî grants of A.D. 915, which describe Nityavarshanarêndradêva-(Indra III.) as meditating on the feet of Akâlavarshadêva-(Kṛishṇa II.).³

Kṛishṇa II., then, was succeeded by his grandson **Indra III.**, son of **Jagattuṅga II.** His Nausârî grants of A.D. 915 mention him, in the verses, first by the *birudas* of **Raṭṭakandarpadêva** and **Kirtinârâyaṇa**, and then by the proper name of **Indrarāja**;⁴ and, in the formal preambles of the prose passages, one of them mentions him by the *birudas* of **Śrīvallabha** and **Nityavarsha**, the latter with the ending *narêndradêva*,⁵ — Nityavarshanarêndradêva, "his majesty the king Nityavarsha," while the other omits the Śrīvallabha and mentions him as only Nityavarsha, again with the same honorific ending.⁶ The Hattî-Mattûr inscription of his time, dated in A.D. 916-17, mentions him by only the *biruda* of Nityavarsha;⁷ and so also does an inscription at Lakshmêshwar, dated in the same year.⁸ To the preceding *birudas*, established by the records of his own time, a verse in the Sâṅglî grant of A.D. 933, issued after his time, adds that of **Râjamârtanḍa**,⁹ which seems probable and admissible.

Indra III. had two sons. The proper name of the elder one has not yet come to light; and he is only known as **Amôghavarsha II.**, by the *biruda* by which he is mentioned in the Dêôlî grant of A.D. 940 and the Karhâḍ grant of A.D. 959:¹⁰ the Sâṅglî grant of A.D. 933 merely refers to him as the elder brother of **Gôvinda IV.**, without mentioning him by any appellation at all.¹¹ A later and extraneous record, the Śilâhâra Bhâdâna grant of A.D. 997, asserts that he reigned for one year.¹² But no such statement is made in the Dêôlî and Karhâḍ records. And, that there was no basis of truth for the assertion, is distinctly proved by

¹ *Loc. cit.* (see note 13 on page 175 above), verse 20. If so, the verse seems to refer to seven hundred and fifty villages, which constituted his private personal estate. But it is possible that the reference here is to the feudatory prince Akâlavarsha-Kṛishṇarāja, whose existence is set up by the Bagumrâ grant purporting to have been issued in A.D. 888 (see note 12 on page 175 above).

² Above, Vol. IV. p. 352, text line 2.

³ See notes 5, 6, below.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 259, B., plate ii. b, text lines 5, 7, 9, and p. 263, A., plate ii. b, text lines 2, 5-6, 8. The translation gives **Vīranârâyaṇa**, by mistake for **Kīrtinârâyaṇa**.

⁵ *Loc. cit.* p. 264, A., plate ii. b, text line 12; and see page 168 above, note 6.

⁶ *Loc. cit.* p. 259, B., plate ii. b, text line 13.

⁷ *Ind. Ant.* Vol. XII. p. 224, text line 1.

⁸ Not yet published; I quote from an ink-impression. The details of the date include Âdityavâra, the tenth *tithi* of the bright fortnight of, perhaps, [Bhâdra]pada; but only the last two syllables of the name of the month remain, and they are very doubtful. In this record, the *saṃvatsara*, Dhâta (for Dhâtu, or Dhâtri), is coupled with Śaka-Saṃvat 839 (current, by the southern luni-solar system), = A.D. 916-17, the year being expressed plainly in words. In the Hattî-Mattûr record, it is coupled with Ś.-S. 838, which we must apparently take as expired, by the same system, again = A.D. 916-17.

⁹ *Ind. Ant.* Vol. XII. p. 250, text line 19; the word was then translated, by "a very sun of a king."

¹⁰ Above, Vol. V. p. 193-94, verse 16; and Vol. IV. p. 288, verse 18.

¹¹ *Ind. Ant.* Vol. XII. p. 250, text lines 23 to 25.

¹² Above, Vol. III. p. 271, verse 6. The assertion is possibly based on some such authority as the spurious Wadgaon grant (noticed, *Dyn. Kan. Distrs.* p. 416, note 6; to be explained more fully in an article on Spurious Indian Records in the *Indian Antiquary*), which puts forward as the reigning king, and as the alleged giver of the donation claimed by it, an Amôghavarsha by whom it really means Indra III. Or, perhaps, the Bhâdâna grant has mistakenly applied to him an assertion which might be correct in respect of his uncle Amôghavarsha-Vaddiga, whose reign was certainly not a long one.

the Sânglî grant, in which the formal preamble of the prose passages describes Suvarṇavarsha- (Gôvinda IV.) as meditating on the feet of Nityavarshadêva,¹ i.e. as the immediate successor of Indra III.

The successor, then, of Indra III. was his younger son Gôvinda IV., who is first introduced, in his Sânglî grant of August, A.D. 933, by the name of Gôvindarâja;² the next verse in that record gives him the *biruda* of Sâhasânka;³ the next verse says that, though he was Prabhûtavarsha, he was called Suvarṇavarsha because he made the whole earth entirely golden by showers of gold;⁴ some lines in prose, containing epithets with rhyming endings, which stand before the usual preamble of the prose passages, give him the *birudas* of Nityakandarpa, Châṇakyachaturmukha, Vikrântanârâyana, and Nṛipatitriṇêtra;⁵ and finally, the formal preamble of the prose passages mentions him as Suvarṇavarshadêva, Pṛithvivallabha, and Vallabhanarêndradêva, "his majesty the king Vallabha," who meditated on the feet of Nityavarshadêva-(Indra III.).⁶ The Daṇḍâpur inscription of his time, dated in A.D. 918, quite early in his reign, mentions him by only the *biruda* of Prabhûtavarsha,⁷ which is in accordance with what we understand from the Sânglî record, namely that he was Prabhûtavarsha first and became known as Suvarṇavarsha subsequently. The inscription at Kaḷas in the Baṅkâpur tâluka, dated in A.D. 930,⁸ does not seem to include any *varsha*-appellation: in the verses, in addition to giving his name, in its Prâkrit form, as Gojjiga, Gojjigadêva, and Gojjigavallabha, it gives him the *birudas* of Nṛipatuṅga, Viranârâyana, and Raṭṭakandarpadêva; and, in addition to using again Gojjigavallabha and Viranârâyana, the prose passage which leads up to the date and other details speaks of him as Gaṇḍamârtanḍa, Madagajârûḍhamâtaraṅga (?),⁹ and Raṭṭavidyâdhara, and also includes one or two other *birudas* of which the reading is not at all certain. The inscription at Kaḷasâpur in the Gadag tâluka, dated in December, A.D. 933,¹⁰ mentions him by only the *biruda* of Suvarṇavarsha. And so also does an inscription at Kaujgere in the Rôṇ tâluka,¹¹ which is

¹ See note 6 below.

² *Ind. Ant.* Vol. XII. p. 250, text line 23.

³ *Ibid.* text line 25. The word was then translated, by "characterised by daring;" with, however, the remark in a footnote that it might be taken as a *biruda*.

⁴ *Ibid.* text lines 25, 26.

⁵ *Ibid.* p. 251, text lines 36, 37, 38.

⁶ *Ibid.* text lines 39, 40. The appellation is preceded by the honorific *śrīmat*,— not *śrī*.

⁷ *Ind. Ant.* Vol. XII. p. 223, text line 1. The record was then wrongly allotted by me to Jagattuṅga II.— In *nâlvatt=avutā*, line 2, *avutā* is a form of the present participle of *avi* (2), 'to be spoiled, damaged; to rot; to perish; to go out, be extinguished.' And thus the record is dated on the winter solstice of the month Pausa of the Pramâthin *sâmvatsara*, when the Śaka year eight hundred and forty was "coming to an end." Pramâthin can be connected with the figures 840 only by the mean-sign system of the cycle, according to which it began on the 12th February, A.D. 918, Śaka-Sâmvat 840 current, and ended on the 8th February, A.D. 919, Ś.-S. 840 expired, or else by the northern luni-solar system, according to which it coincided with Ś.-S. 840 expired, = A.D. 918-19; and, in either case, the date would fall in December, A.D. 918. If we were to apply the southern luni-solar system, we should have to assume that 840 is a mistake for 841; because, by that system, Pramâthin coincided with Ś.-S. 841 expired, = A.D. 919-20. Prof. Kielhorn (*Ind. Ant.* Vol. XXV. p. 269) has adduced a later instance, of A.D. 930 (the date of the Kaḷas inscription, noticed further on), in which we must apply the northern luni-solar system. And we may take it, therefore, that there is no mistake in the year in the Daṇḍâpur record, and that it is dated in December, A.D. 918. Compare notes 3 and 4 on page 180 below.

⁸ Noticed, *Ind. Ant.* Vol. XII. p. 211, No. 48, and p. 248, and *Dyn. Kan. Distrs.* p. 416. For the exact date, the 17th January, A.D. 930, see Prof. Kielhorn's result in *Ind. Ant.* Vol. XXIII. p. 114, No. 7, and his remarks in Vol. XXIV. p. 269.

⁹ The antepenultimate syllable is doubtful, but seems to be *ma* or *mā*. In the penultimate syllable, it is not quite certain whether the vowel with the *t* is *a* or *u*. Madagajârûḍhamâtaraṅga may be rendered, as suggested to me by Prof. Kielhorn, by "the most excellent rider of rutting elephants."¹⁰

¹⁰ Noticed, *Dyn. Kan. Distrs.* p. 416 f. To the details of the date given there, add "at the Uttarâyanasamkrânti." If this is to be taken as the leading detail, the equivalent cannot be Sunday, 29th December, but must be either Sunday, the 22nd, or Monday, the 23rd. The week-day, Âdityavâra, is quite distinct: and it seems impossible to read the *tithi* as anything but *aṣṭamī*.

¹¹ Not yet published; I quote from an ink-impression

dated, without full details, in the Vijaya *saṃvatsara* coupled with Śaka-Saṃvat 855 (expired), = A.D. 933-34.

Gôvinda IV. was succeeded by a paternal uncle, whose proper name is known, as yet, only in the Prākṛit forms of **Baddegadêva** and **Vaddigadêva**.¹ The Dêolî grant of A.D. 940 introduces him, in verse, by only the *biruda* of **Amôghavarsha**;² so, also, does the Karhâd grant of A.D. 959, using the same verse;³ and so, in other verses, do the Sâlôtgi inscription of A.D. 945⁴ and the Kardâ grant of A.D. 972.⁵ the Âtakûr inscription of A.D. 949-50 mentions him, in prose, only as **Amôghavarshadêva**.⁶ His proper name is met with first, as **Baddegadêva**, in the Western Gaṅga inscription of A.D. 975 at Hebbâl;⁷ the Bhâdâna Śilâhâra grant of A.D. 997 gives it as **Vaddigadêva**;⁸ and the Khârêpâṭaṇ Śilâhâra grant of A.D. 1008 speaks of him as **Vaddiganripa**, "king **Vaddiga**."⁹ We have, as yet, no records that can be referred with certainty to the time of **Amôghavarsha-Vaddiga**. But, that he did reign, is shewn by the formal preambles of the prose passages of the Dêolî and Karhâd grants, which describe **Akâlavarshadêva**-(Kṛishṇa III.) as meditating on the feet of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara* **Amôghavarshadêva**;¹⁰ and so also, by the Âtakûr inscription of A.D. 949-50, which, in a less stereotyped fashion, describes Kṛishṇa III. as a bee on the water-lilies that were the feet of the favourite of fortune and of the earth, the *Paramêśvara* and *Paramabhaṭṭâraka* **Amôghavarshadêva**.¹¹

Amôghavarsha-Vaddiga was succeeded by his son **Kṛishṇa III**. His earliest record, the Dêolî grant of A.D. 940, introduces him as **Kṛishṇarâjadêva**, and then, in another verse, gives him the *biruda* of **Śrîvallabha**;¹² and, in the formal preamble of the prose passages, it styles him **Akâlavarshadêva**, **Prithivîvallabha**, and **Vallabhanarêndradêva**, "his majesty the king **Vallabha**."¹³ The Sâlôtgi inscription of his time, dated in A.D. 945, does not add anything; as it only mentions him as **Prithivîvallabha**, **Akâlavarshadêva**, and **Kṛishṇarâja**.¹⁴ The Âtakûr inscription of A.D. 949-50 presents his name in the Prākṛit form of **Kannaradêva**,¹⁵ and adds the *birudas* of **Aṅkatrinêtra**, "a very Trinêtra (Śiva) in battle," **Ânevedeṅga**, "a marvel with elephants," **Vanagajamalla**, "a wrestler against forest-elephants," and **Kachchega**,

¹ Kittel's Kannada-English Dictionary gives *baddiga* as another form of *bandiga*, and the latter as a *tadbhava*-corruption of the Sanskrit *bandhika* or *bandhaka*; but this does not seem to help us towards the Sanskrit name. The St. Petersburg Dictionary gives *Vandika*, also written *Bandika*, as a name of Indra; but it is hardly likely that Jagattuṅga II. would name two sons after that god. We shall probably find the Sanskrit form of the name, sooner or later, among the Kalachuris of Central India, into whose family Jagattuṅga II., as well as his father Kṛishṇa II., intermarried. Meanwhile, we can only remark that the Karhâd grant of A.D. 959 goes on, after the verse in which it introduces him (see note 3 below), to liken him, in a verse of its own which does not stand in the Dêolî grant, to Manu, Kârtavîrya, Bali, and Dilîpa, and says that, though by possessing the qualities which they possessed he acquired pre-eminent and permanent fame, still "his behaviour towards elderly persons was humble through modesty,"—*vṛiddhêshu namra-charitô vinayêna yô=bhûat*. It is just possible that there is a hint here that his proper name was something beginning with *Vṛiddha*, of which *Vaddiga* would be a perfectly admissible Prākṛit form, on the analogy of *baddi*, *vaddi*, as *tadbhava*-forms of *vṛiddhi*.

² Above, Vol. V. p. 194, verse 19.

³ Above, Vol. IV. p. 288, verse 21; as regards verse 22, see note 1 above.

⁴ *Ibid.* p. 62.

⁵ *Ind. Ant.* Vol. XII. p. 265, text lines 21, 24-25.

⁶ Page 55 above.

⁷ Above, Vol. IV. p. 352, text line 5.

⁸ Above, Vol. III. p. 271, text line 12. It is this record which, in the preceding verse, distinctly specifies him as the younger brother of **Nityavarsha**-(Indra III.).

⁹ *Ibid.* p. 298, text line 12.

¹⁰ Above, Vol. V. p. 195, text lines 43 to 45; and Vol. IV. p. 285, text lines 54, 55.

¹¹ Page 55 above.

¹² Above, Vol. V. p. 194, text lines 31, 34.

¹³ *Loc. cit.* p. 195, text line 45-46. The last appellation seems to be preceded, as it is in his Karhâd grant of A.D. 959, by the honorific *îrîmat*,—not *îrî*.

¹⁴ Above, Vol. IV. p. 60, text lines 9-10, 18.

¹⁵ Page 54 f. above, text lines 4, 20, 21.

"he who wears the girdle (of prowess)."¹ The Soratûr inscription of A.D. 951 endorses Ânevedēga, presents Vanagajamalla in the variant of Madagajamalla, "a wrestler against rutting elephants," and adds Chalakenallâta, "he who is good, excellent, or beautiful on account of firmness of character."² The Ukkal inscription, dated in his sixteenth year, styles him Kachchiyun-Tañjaiyûn-konḍa, "conqueror of Kâñchî and Tanjore."³ His Karhâḍ grant of A.D. 959 follows the Dêolî grant of A.D. 940, except that, in adapting the verse which first mentions him, it substitutes Kṛishṇarâjanripati, "king Kṛishṇarâja," for Kṛishṇarâjadêva:⁴ but it adds a new *biruda*; it tells us that he was then encamped at Mēlpâtî (Mēlpâḍi in the North Arcot district) for the purpose of creating livings for his dependents out of the provinces in the southern region, and of taking possession of all the property of the lords of provinces, and of founding temples of (Śiva under the names of) Kâlapriyêśvara, Gaṇḍamârtanḍêśvara, Kṛishṇêśvara, and "so on;"⁵ and, we find the Gaṇḍamârtanḍa, which is deduced from this passage, used, as well as Vanagajamalla, to denote him in the Śravaṇa-Belgoḷa epitaph of the Western Gaṅga prince Nôlambântaka-Mârasimha II.⁶

¹ Page 53 above, text line 3; and see the notes to the translation.—I there expressed a doubt as to the *biruda* Aṅkatrinêtra (see note 7 to line 3 of the text); but that doubt may now be cancelled. My objection to the appearance of the compound, however, is justified, while the acceptance of the *biruda* itself, as a half-Kanarese half-Sanskrit word, is also justified, by the fact that the *biruda* is given as one of the examples to Kêśirâja's *Śabdamanidarpana*, sūtra 174, which deals with the compounds called *viruddha-samâsa* (more popularly, *ari-samâsa*) or "incongruous or improper compounds, or compounds of heterogeneous words dissimilar in kind," which, according to that sūtra, are allowed only when sanctioned by poets of old, as, for instance, especially in *birudas*. In Kittel's Dictionary, from which I have obtained the reference to the *Sabdamanidarpana*, it is suggested that the *biruda* may perhaps mean "the well-known Śiva;" but there can be no doubt that it is equivalent to the Kadanatrinêtra of another passage referred to in my note on the *biruda*.—Since writing the above, I have received from Mr. H. Krishna Sastri a suggestion, based on an inspection of the original stone, that the *biruda* may perhaps be Anmutrinêtra, "a very Trinêtra in valour." But I think that, on the whole, Aṅkatrinêtra is preferable.

² *Ind. Ant.* Vol. XII. p. 257, text lines 1, 2.—As regards Chalakenallâta, which I then read Dhâlagenallâta, I can see now, from a better ink-impression, that the vowel of the first syllable is the short *a*, not the long *â*, and that the consonant (which does look rather like *dh*) is really a rather badly formed or damaged *ch*; and the *biruda* occurs again, quite distinctly, in the Chiñchli inscription of A.D. 953 (see page 180 below).—Another *biruda* in which *chala* occurs, is Chaladaṅkarâma, applied to the Raṭṭa chieftain Śântivarman in the Saundatti inscription of A.D. 980 (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204, text line 9); for the rendering then suggested to me, "a very Râma in the fierce fight" (*ibid.* p. 208-209), there is to be substituted "a very Râma distinguished by firmness of character," in accordance with the translation given by Mr. Kittel in his Dictionary, under *chala*.—There is one instance of a *biruda* ending in *nalla*, which is practically the same as *nallâta*, among the Eastern Chalukyas. Vijayâditya III. had a *biruda* which is presented in the various forms of Guṇaka, Guṇaga, Guṇagâṅka, and Guṇakenalla (see *Ind. Ant.* Vol. XX. p. 102). On the apparent authority of a passage which runs *Guṇaga-Vijayâditya-patir=amkakâras=śikshâd*, etc., I explained the *biruda* as meaning "a thorough arithmetician" (*loc. cit.*). It is, however, now plain that the proper form of the *biruda* was Guṇakenalla, meaning "he who is good, excellent, or beautiful on account of his virtues," and that *amkakâra* is to be taken, not as a Sanskrit word explaining the *birudâ*, but as standing for the Kanarese *amkakâra*,—the meaning being "a veritable champion."—The *biruda* Guṇakenalla is given among the examples to the *Śabdamanidarpana*, sūtra 174 (mentioned in the preceding note), in Guṇakkenalla-Gaṇêśa, which has been rendered by Mr. Kittel, under *guṇa* in his Dictionary, by "Gaṇêśa who is good on account of his merit."

³ *South-Ind. Inscr.* Vol. III. p. 11, No. 7.

⁴ Above, Vol. IV. p. 284, text line 37; and see note 13 on page 178 above.

⁵ *Loc. cit.* p. 285, text lines 57 to 59.—This passage perhaps also suggests that he had the *biruda* of Kâlapriya, which might mean either "dear to Śiva" or "devoted to Śiva." But Kâlapriya or Kâlapriyanâtha was itself a name of Śiva, apparently in his form of Mahâkâla of Ujjain (see Monier-Williams' Sanskrit Dictionary, under *kâla*, 2); and therefore we are not of necessity to take the name Kâlapriyêśvara as being based, as Gaṇḍamârtanḍêśvara was, on a *biruda* of the king. The dramas *Uttararâmacharita* and *Mâlâtîmâdhava* were played to celebrate the festival of Kâlapriyanâtha (Wilson's *Theatre of the Hindus*, Vol. I. p. 287, Vol. II. p. 10); and, apparently, so also the *Mahâviracharita* (Pickford's translation, p. 4 and note, from which we learn that a commentator has explained the name thus:—"Kâla, another name of Śiva; Kâlapriyâ, dear to Śiva, i.e. Pârvatî, his wife; Kâlapriyanâtha, the husband of Pârvatî, i.e. Śiva").

⁶ Above, Vol. V. p. 179.

And finally, an inscription at Śravaṇa-Belgoḷa, which records the death of his grandson Indra IV. in A.D. 982, presents his proper name, in verse, in the form of **Kṛishṇarājēndra**.¹ To the facts already known about Kṛishṇa III., we may conveniently add here the following. An inscription at Dēvī-Hosūr, in the Karajgi tāluka,² refers itself to his reign, mentioning him as Akālavārshadēva and Kannaradēva, and gives for him a fixed date, in December, A.D. 961, two years and nine months later than the date of the Karhād grant. And an inscription at Chiñchli in the Gadag tāluka,³ which refers itself to his reign, mentioning him as Akālavārshadēva, Chalakenallāta, and Kannaradēva, mentions also, by the appellations Satyavākya-Koṅṇuṇivarma-Jayaduttaraṅga-Permāṇaḍi, the Western Gaṅga prince Bûtuga II., whom it describes as "governing" the Gaṅgavāḍi ninety-six-thousand; and it supplies for Bûtuga II. a fixed date, in April, A.D. 953, three years later than the latest date previously established for him.

Kṛishṇa III. was succeeded by a younger brother, whose proper name is known, at present, only in the Prākṛit forms of **Khottiga**, **Kottiga**, and **Khôtika**, of which the first was probably the original corruption of his Sanskrit name, whatever that may have been.⁴ His appellations are given most fully in the Adaraguñchi inscription of A.D. 971, which mentions him by the name of **Kottigadēva**, with the *birudas* of **Nityavarshadēva**, **Rājamārtanḍa**, **Rattakandarpa**, and **Chitravedeṅga**, "a marvel among marvels" (?).⁵ And an inscription at Hirê-Handigôl in the Gadag tāluka,⁶ which again presents his name as **Kottigadēva** and uses the *biruda* Nityavarshadēva, adds **Yasakenallāta**, "he who is good, excellent, or beautiful on account of fame." An inscription at Nāgāvi, in the same tāluka,⁷ again presents his name as **Kottigadēva**, and again mentions him as Nityavarshadēva. The Kardâ grant of his successor's time, issued

¹ *Inscr. at Śrav.-Bel.* No. 57.

² Not yet published; I quote from an ink-impression.—The passage giving the date (lines 6 to 9) runs—Sa(śa)ka-varsha 884 Dundubhi-samvatsar-āntarggata-Pausa-su(śu)ddha-trayōdasi(śi) Ādityavāram=Uttarāyana-samkrānti-andu.—By the southern luni-solar system of the cycle, Dundubhi was Śaka-Samvat 884 expired, = A.D. 962-63. In that year, Pausa śukla 13 ended at about 3 hrs. 58 min. after mean sunrise (for Ujjain) on Friday, 12th December, A.D. 962; and the solstice occurred at 12 hrs. 38 min. on Tuesday, 23rd December.—By the northern luni-solar system (compare note 7 on page 177 above), Dundubhi was Ś.-S. 884 current, = A.D. 961-62. In this year, Pausa śukla 13 ended at about 17 hrs. 47 min. on Sunday, 22nd December, A.D. 961; and the solstice occurred at 6 hrs. 25 min. on the next day. The date is, thus, not quite correct. But we need not hesitate, I think, about accepting the result for the *tithi* as the real date of the record.

³ Not yet published; I quote from an ink-impression.—The passage giving the date (lines 4 to 7), runs—Sa(śa)ka-bhūpāla-kāl-ākṛānta-samvatsara-sa(śa)taṅga=entū-nūṛ=ēlpatt-āṇanya Ānanda-samvatsarada Vaiśākha-su(śu)ddha-bidige Sōmavāramum Mṛigaśira-nakshatramum=āge(? gi).—By the southern luni-solar system of the cycle, Ānanda was Śaka-Samvat 876 expired, = A.D. 954-55. In that year, Vaiśākha śukla 2 ended at about 21 hrs. 16 min. after mean sunrise (for Ujjain) on Friday, 7th April, A.D. 954, and cannot be connected with a Monday at all.—By the northern luni-solar system (compare note 7 on page 177 above), Ānanda was Ś.-S. 876 current, = A.D. 953-54. And, in this year, Vaiśākha śukla 2 ended at about 6 hrs. 18 min. on Monday, 18th April, A.D. 953; and the moon entered Mṛigaśiras at about 11 hrs. 8 min. or 12 hrs. 15 min.

⁴ I can suggest only Kṛōṣṭu, which occurs as the name of one of the sons of Yadu (*Vishṇupurāṇa*, Wilson's translation, Vol. IV. pp. 53, 61), and might perhaps turn into Khottiga, Kottiga, Khôtika, in the Prākṛit of the Kanarese country. I notice, however, that Monier-Williams' Sanskrit Dictionary gives Kôtika as the name of the son of a prince, from the *Mahābhārata*.

⁵ *Ind. Ant.* Vol. XII. p. 255 f., text lines 1 to 5.

⁶ Noticed, *Dyn. Kan. Distrs.* p. 422, note 3.—It records a grant that was made at the Uttarāyanasamkrānti or winter solstice (line 16); but the details of the (month and) *tithi* and week-day, by which the exact date might have been fixed, were not given. Line 1 contains the Śaka year, in figures, and the *samvatsara*; again, without any details: but the passage is much damaged, and all that can be said from the ink-impression, is that, while the first figure, 8, is quite unmistakable, the other two are altogether uncertain,—that then there comes the usual ordinal ending *neya* (= *aneya*),—and that then we may perhaps have either Prabhava, Pramōda, or Prajāpati. This would give a date in December, A.D. 967, 970, or 971, with the southern luni-solar system of the cycle.

⁷ At the temple of Kannūra-Basappa; noticed, *Dyn. Kan. Distrs.* p. 422, note 3, where I have wrongly represented it as giving the name with the aspirated *kā*.

in A.D. 972, is the first record to present his name as **Khottigadēva**, with the aspirated *kh*.¹ This form is presented again in the Bhādāna Śilāhāra grant of A.D. 997.² But the Khârêpāṭaṇ Śilāhāra grant of A.D. 1008 gives **Khôṭika**.³

Khottiga was succeeded by a nephew, who is most conveniently known as **Kakka II**. His Kardā grant of A.D. 972 seems to present his proper name first, in verse, as **Kakkarāja**;⁴ but it is possible that we ought to find there a superscript *r*, imperfectly formed or damaged, and that we ought to take the name to be **Karkarāja**, which seems more likely to be the Sanskrit form of it: further on, in prose, it presents it as **Kakkaladēvarāja**,⁵ which, from the practice noted further on regarding the ending *dēva*, we must take to be its Prākṛit form. The form **Kakkaladēva** was used in the Guṇḍūr inscription of his time, dated in A.D. 973.⁶ The Bhādāna Śilāhāra grant of A.D. 997 calls him Kakkalēsa, "the lord **Kakkala**."⁷ And the Khârêpāṭaṇ Śilāhāra grant of A.D. 1008 calls him simply **Kakkala**, without any ending.⁸ Among other later extraneous records, the Kanthēm Western Chālukya grant of A.D. 1009 gives his name as **Karkara**;⁹ and the Kaḷachurya inscription of A.D. 1161 at Managōḷi presents it as **Kakkara**.¹⁰ His Kardā grant of A.D. 972 gives him, in some lines in prose, containing epithets with rhyming endings, which stand just before the usual preamble of the prose passages, the *biru-das* of Amôghavarsha, Nūtanapārtha, Ahitamārtaṇḍa, Viranārāyana, Nṛipatuṅga, and

¹ *Ind. Ant.* Vol. XII. p. 265, text line 25.

² Above, Vol. III. p. 272, text line 16-17.

³ *Ibid.* p. 298, text line 16.

⁴ *Ind. Ant.* Vol. XII. p. 265, text line 26.— There is not, apparently, any such word as *kakka*. And the name seems to be certainly *karka*, 'white, good, excellent; a white horse; a crab; the sign Cancer;' etc.— The name occurs in four instances among the Rāshtrakūṭas before Kakka II. We meet with it first in the cases of Kakkarāja II. of the first Gujarāt branch, and of his ancestor Kakkarāja I, in the grant of A.D. 757 from the Surat district; and there, in all three passages, the first component of the name is distinctly written Kakka, without the *r* (*Jour. Bo. Br. R. As. Soc.* Vol. XVI. p. 107, text line 3, and p. 108, lines 15, 23). We meet with it next in the case of Karka or Kakka I., father of Kṛishṇa I. of the main line: the Sāmāṅgaḍ grant of A.D. 754 gives his name as Kakkarāja (*Ind. Ant.* Vol. XI. p. 111, text line 9); the Paithaṇ grant of A.D. 794, however, gives it as Karkarāja in using the same verse, and again in a subsequent verse (above, Vol. III. p. 106, text lines 7, 17); the Baroda grant of A.D. 811 or 812, using a new verse, gives it again as Karkarāja (*Ind. Ant.* Vol. XII. p. 159, text line 5); the Ellōrā inscription at the Daśavatāra cave, using again a new verse, apparently gives it in the same form, Karkarāja (*Archæol. Surv. West. Ind.* Vol. V. p. 88, text line 8); so, also, apparently do the Nausârî grant of A.D. 817 (*Jour. Bo. Br. R. As. Soc.* Vol. XX. pp. 142, 143, verses 5, 11) and the Kāvî grant of A.D. 826 or 827 (*Ind. Ant.* Vol. V. p. 146, verses 5, 11), both using the two verses of the Paithaṇ grant, though the Baroda grant of A.D. 866 or 867, using again the same two verses, seems to give it as Kakkarāja (*Ind. Ant.* Vol. XII. p. 182, text lines 5, 11); the Bagumrâ grant, of doubtful authenticity, purporting to have been issued in A.D. 888, uses again the two verses of the Paithaṇ grant, and gives it as Karkarāja (*Ind. Ant.* Vol. XIII. p. 66 f., text lines 5, 10); and, finally, the Bhādāna Śilāhāra grant of A.D. 997 gives it as Karkarāja, in a new verse of its own (above, Vol. III. p. 271, text line 3). And we meet with the same name again in the case of the feudatory prince Suvarṇavarsha-Karkarāja of the second Gujarāt branch: the Baroda grant of A.D. 811 or 812 gives his name as Karkarāja in the verse which introduces him and in the usual preamble of the prose passages (*Ind. Ant.* Vol. XII. p. 160, text lines 36, 42), but seems rather to give it as Kakkarāja in the passage that purports to be his signature (*ibid.* p. 161, text line 68); the Nausârî grant of A.D. 817 apparently gives it as Karkarāja in the verse, a new one, which introduces him, and also in the preamble of the prose passages (*Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 139, text lines 52, 55; in respect of the signature, the translation shews Karkarāja, p. 148, but the text has Kakkarāja, p. 141, text line 86); the Kāvî grant of A.D. 826 or 827 apparently gives Karkarāja, in a new verse (*Ind. Ant.* Vol. V. p. 147, verse 31); the Baroda grant of A.D. 834 or 835 does the same (*Ind. Ant.* Vol. XIV. p. 199, text line 14), in reproducing the verse of the Nausârî grant of A.D. 817; the Bagumrâ grant of A.D. 866 or 867, using both the verse of A.D. 826 or 827 and then the verse of A.D. 817, apparently gives it, in both places, as Kakkarāja (*Ind. Ant.* Vol. XII. p. 183, text line 6); and the Bagumrâ grant, of doubtful authenticity, purporting to have been issued in A.D. 888, using the verse of A.D. 817, gives it as Karkarāja (*Ind. Ant.* Vol. XIII. p. 67, plate ii. a., text line 9).

⁵ *Loc. cit.* p. 266, text line 47.

⁶ Above, Vol. III. p. 272, text line 18.

⁷ *Ind. Ant.* Vol. XVI. p. 23, text line 41

⁸ *Ind. Ant.* Vol. XII. p. 271, text line 5.

⁹ *Ibid.* p. 298, text line 17.

¹⁰ Above, Vol. V. p. 16, text line 12.

Rājatrīnētra;¹ and the formal preamble of the prose passages, using first Amôghavarsha with the ending *dēva*, adds the *biruda* Prithvivallabha, and further styles him Vallabhanarēndradēva, "his majesty the king Vallabha."² The Guṇḍūr inscription of his time, dated in A.D. 973, uses his Prākṛit name Kakkaladēva, as already noted, and presents the *biruda* Prithvivallabha in the *tadbhava*-form Prithuvivallabha.³

Kakka II. was the last Rāshtrakūṭa king of Mālkhēḍ. After his overthrow in the latter part of A.D. 973 or early in the next year by the Western Chālukya Taila II., an attempt was made by the great Western Gaṅga prince Nalambāntaka-Mārasimha II. to continue the Rāshtrakūṭa sovereignty by crowning Indra IV., grandson of Kṛishṇa III.⁴ But, though Indra IV. lived on till A.D. 982, there is nothing to shew that the attempt was even temporarily or locally successful; doubtless, because Mārasimha II. was either dead, or else had abdicated and passed into religious retirement, before June-July, A.D. 974,⁵ and because before August, A.D. 975, another Western Gaṅga prince, Pañchaladēva, had set himself up as paramount sovereign, in opposition to Taila II., in the southern provinces of what had been the Rāshtrakūṭa kingdom.⁶ Indra IV. eventually died, starving himself to death in the performance of the *sallēkhanā*-vow, on the 20th March A.D. 982.⁷ The record which furnishes that information,⁸ mentions him by the proper name of Indrarāja, and puts forward for him the *birudas* of Raṭṭakandarpadēva, Rājamārtanḍa, Chaladaṅkakāra, "the champion of firmness of character,"⁹ Ahitarajava, "the Death of enemies," Chaladaggaḷi, "the door-bar of firmness of character," Kirtinārāyaṇa, Kaligalolgaṇḍa, "the hero among brave men," Bīrarabira, "the bravest of the brave," and Eḷevabedēṅga, "a marvel among those who take by force (the property of others)."

Some special features in the use of the appellations.

We have now to notice certain special features, attending the use of the appellations of the members of the family, whether they were actually reigning kings or not, which are disclosed by the technicalities that are recognisable in the diction employed in the Rāshtrakūṭa records.

And first as regards the proper names in their Sanskrit forms. It has been mentioned that the verse in the Sāmāṅgaḍ grant which first introduces Dantidurga, gives his name as Dantidurgarāja, while the formal prose passage adds *dēva* and styles him Dantidurgarājadēva. The habitual earlier practice, and evidently the correct etiquette, was that the verses of the records should be constructed in such a way that the Sanskrit names should have the ending *rāja* and nothing else,—in the case, not only of the paramount sovereigns and other members of the main line of Mālkhēḍ, but also of the feudatory princes of the Gujarāt branch. This was done so constantly, that it is necessary to notice only the cases in which it was not done. And I have found at present only the following exceptions, most of which occur in records which were

¹ *Ind. Ant.* Vol. XII. p. 266, text lines 38 to 41.

² *Ibid.* text lines 44, 45. This appellation is preceded by the honorific *śrīmat*,—not *śrī*.

³ *Ibid.* p. 271, text lines 3, 5.

⁴ See above, Vol. V. p. 170, and note 4. An allusion to the attempt is to be found in the Western Chālukya Kauhēm grant of A.D. 1009, which presents an imaginary item of ancient history in asserting that Jayasimha I., the original ancestor (about A.D. 500) of the earlier Chalukya dynasty of Bādāmi, re-established his line, after a period during which its power had been in abeyance, by conquering a Rāshtrakūṭa king Indra, son of Kṛishṇa (*Ind. Ant.* Vol. XVI. p. 17). The assertion is certainly based (see *Dyn. Kan. Distrs.* p. 342) upon nothing but the overthrow of Kakka II. by Taila II., and on the names of Kṛishṇa III. and Indra IV. and the crowning of the latter.

⁵ Above, Vol. V. p. 152.

⁶ *Ibid.* p. 172.

⁷ *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

⁸ *Inscr. at Śrav.-Bel.* No. 57.

⁹ This is to be added to the two instances given above, page 57, and note 8, of the occurrence of *aṅkakāra* in a *biruda* the first component of which is not a proper name.

independent compositions not following standard drafts, or else in additional passages which were not integral parts of standard drafts. A verse in the Wapî and Râdhanpur grants of A.D. 807 presents the name of Dhruva without the ending *râja*.¹ A verse in the Nausârî grant of A.D. 817 brings forward the name of Stambha without the ending *râja*.² Similarly, a verse in the inscription at the Daśâvatâra cave at Ellôrâ, which appears to be of the period of Amôghavarsha I., speaks of Dantivarman I. as simply Dantivarman.³ The Nausârî grants of A.D. 915,—the first, as far as our present knowledge goes, with the exception of the Daśâvatâra inscription, of a series of later official compositions which departed completely from the early standard drafts,—use for Dantidurga an altogether new verse which omits the *râja* and speaks of him as “the king, the glorious Dantidurga;”⁴ the Dêôlî grant of A.D. 940, using another new verse (which stands also in the Karhâd grant of A.D. 959), mentions him as simply Dantidurga;⁵ and so also, in still another new verse, does the Kardâ grant of A.D. 972.⁶ the Sânglî grant of A.D. 933 speaks of Indra III. as “king Indra;”⁷ and the Kardâ grant of A.D. 972 speaks of Kṛishṇa II. as “king Kṛishṇa” and of Indra III. as “king Indra.”⁸ On the other hand, the ending *dêva* after *râja* is used, in verses, in the Bagumrâ grant of A.D. 866 or 867 of the feudatory prince Dhârâvarsha-Dhruvarâja (the second of the name) of Gujarât, in a verse which speaks of him as Dhruvarâjadêva but which stands after the proper introduction of that form of the name in the formal prose passage,⁹ and in the Nausârî grants of A.D. 915, in the introductory verse which speaks of Indra III. as Indrarâjadêva,¹⁰ and in the Dêôlî grant of A.D. 940, in a verse which speaks of Kṛishṇa III. as Kṛishṇarâjadêva,¹¹ and in the Kardâ grant of A.D. 972, in a verse which speaks of Kṛishṇa III., again, as Kṛishṇarâjadêva.¹² The double ending *râjadêva* with proper names was properly restricted to prose passages. And, just as we find it in the case of Dantidurga in his Sâmângaḍ grant, so also we find it in the formal prose passages in the Wapî grant of Gôvinda III. of A.D. 807,¹³ and in the Baroda grant of A.D. 811 or 812 of the feudatory prince Suvarṇavarsha-Karkarâja of Gujarât,¹⁴ and in the Nausârî grant of A.D. 817 of the same prince,¹⁵ and in the Kâvî grant of A.D. 826 or 827 of the feudatory prince Prabhûta-varsha-Gôvindarâja,¹⁶ and in the Baroda grant of A.D. 834 or 835 of the feudatory prince Dhârâvarsha-Dhruvarâja,¹⁷ and in the Bagumrâ grant of A.D. 866 or 867 of the second feudatory

¹ *Ind. Ant.* Vol. XI. p. 158, text line 26, and Vol. VI. p. 67, plate ii. *a*, text line 13; and see note 7 on page 172 above.

² *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 138, text line 40. Regarding Stambha, who has not been mentioned in the preceding pages, see pages 195, 197, below.

³ *Archæol. Surv. West. Ind.* Vol. V. p. 88, text line 4.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 257, B., text line 8, and p. 261, A., text line 7-8. The actual expression is *śrî-Dantidurga-nṛipatiḥ*. The composer perhaps found it inconvenient to introduce the *râja* here. But he employed it, as usual, in the case of Kṛishṇa I., whom he mentions as *śrî-Kṛishṇarâja-nṛipatiḥ*, B. line 15-16, A. line 14.

⁵ Above, Vol. V. p. 193, text line 13, and Vol. IV. p. 282, text line 12.

⁶ *Ind. Ant.* Vol. XII. p. 264, text line 6.

⁷ *Ind. Ant.* Vol. XII. p. 250, text line 22,—*Indra-narêndra*.

⁸ *Loc. cit.* (note 6 above), p. 265, text line 17,—*Kṛishṇa-nṛipa*, and line 19,—*Indra-nṛipa*.

⁹ *Ind. Ant.* Vol. XII. p. 184, plate ii. *b*, text line 6.

¹⁰ *Loc. cit.* (note 4 above), B. text line 5, and A. text line 4.

¹¹ Above, Vol. V. p. 194, text line 31. In this same verse as used in the Karhâd grant of A.D. 959, *nṛipati* was substituted for *dêva* (above, Vol. IV. page 284, text line 37).

¹² *Loc. cit.* (note 6 above), p. 265, text line 24.

¹³ *Ind. Ant.* Vol. XI. p. 159, text line 35.

¹⁴ *Ind. Ant.* Vol. XII. p. 160, text line 42. In the prose passage near the end of the grant which records the signature, *dêva* is not attached to the name either of Karkarâja or of his father. It appears first, in that part of a record, in the Baroda grant of A.D. 834 or 835, mentioned further on, and then again in the Bagumrâ grant of A.D. 866 or 867.

¹⁵ *Jour. Bo. Br. R. As. Soc.* Vol. XX. page 139, text line 55.

¹⁶ *Ind. Ant.* Vol. V. p. 147, plate ii. *b*, text line 18.

¹⁷ *Id.* Vol. XIV. p. 199, text line 25.

prince Dhāravarsha-Dhruvarāja.¹ In the Bagamrā grant, of doubtful authenticity, which purports to have been issued by a feudatory prince Akālavarsha-Kṛishnarāja in A.D. 888, the *dēva* is omitted in the formal prose passage;² and this omission now furnishes another point against the genuineness of that record. In the formal prose passages of the Paṭṭan grant of A.D. 794, of the Rādhanpur grant of A.D. 807, of the Nausārī grants of A.D. 915, of the Sāngli grant of A.D. 933, of the Dēoli grant of A.D. 940, of the Karhād grant of A.D. 959, and of the Kardā grant of A.D. 972, other appellations are used, instead of the proper names: but the ending *dēva* is attached to them in the same way; and, in the Paṭṭan and Rādhanpur grants, Gōvinda III. is styled Śrīvallabhanarēndradēva,³ — in the Nausārī grants, Indra III. is styled Nityavarshanarēndradēva,⁴ — in the Sāngli grant, Gōvinda IV. is styled Vallabhanarēndradēva,⁵ — in the Dēoli and Karhād grants, Kṛishna III. is similarly styled Vallabhanarēndradēva,⁶ — and in the Kardā grant, Kakka II., again, is styled Vallabhanarēndradēva.⁷ From all these facts we gather, in the first place, that the authors of the later records, — from about A.D. 900 onwards, — in abandoning the drafts that had been followed in the introductory passages of the earlier records, and in adopting a more florid style of composition in verses of their own invention, freely neglected, whenever it suited their convenience, certain rules that had been previously observed, with almost unfailing uniformity, in respect of the proper names in their Sanskrit forms. But we also learn that the ending *dēva* was not an integral part of those names, but was only a honorific termination used, properly, only in prose passages for an enhancement of dignity. And we also learn that the ending *rāja* was not an essential part of those proper names. In dealing with the records, whether in editing fresh ones or in revising published versions, it may be convenient sometimes to translate those endings, — *rāja* by “king,” and *dēva* by “his majesty,” — or sometimes, and in fact more usually, to let them stand as parts of the proper names. But, for other purposes, — for genealogical tables, general historical accounts, etc., — it is most convenient, and most conducive to an easy discrimination between different persons of the same name, to drop those endings altogether in the case of the paramount sovereigns (whom we have occasion to mention most frequently), retaining them in the case of the feudatory princes (whom it is not necessary to refer to so often). Only one instance is as yet forthcoming, of the use of any special word, except *rāja*, in immediate combination with a proper name in its Sanskrit form; it is found in the Mulgund inscription of A.D. 902-903, in a verse which speaks of Kṛishna II. as śrī-Kṛishnavallabha-urīpa, “the glorious king Kṛishnavallabha,” or “the glorious king Kṛishna, the Vallabha.”⁸ And there is one instance in which, after the word *rāja*, there is added the ending *indra*, which seems to have been more properly restricted — (except, of course, in the word *narēndra*) — to the combination *vallabhēndra*:⁹ it occurs in the inscription of A.D. 982 at Śravana-Belgoḷa,¹⁰ in the verse which mentions Kṛishna III. as Kṛishnarājēndra: this appellation — (if it is sought to translate it) — may be taken as meaning either “Kṛishna, the chief of kings,” or “Kṛishnarāja, the chief of Kṛishnarājas.”

Secondly, as regards the proper names in their Prākṛit forms, by which I mean, not simply and strictly such forms as would be recognised as technically Prākṛit forms by

¹ *Ind. Ant.* Vol. XII. p. 184, plate ii. b, text line 2.

² *Ind. Ant.* Vol. XIII. p. 67, plate ii. b, text line 2.

³ Above, Vol. III. p. 108, text line 43-44; and *Ind. Ant.* Vol. VI. p. 67, plate ii. b, text line 4.

⁴ *Loc. cit.* (note 4 on page 183 above), p. 259, B. plate ii. b, text line 13, and p. 261, A. plate ii. b, text line 12.

⁵ *Ind. Ant.* Vol. XII. p. 251, text line 40.

⁶ Above, Vol. V. p. 195, text line 45-46, and Vol. IV. p. 285, text line 55. In the Dēoli record, something else was written first; and, in the corrections that were made, the syllables *Maḍḍa* were not brought out quite clearly.

⁷ *Ind. Ant.* Vol. XII. p. 266, text line 44-45.

⁸ *Jour. As. Br. R. As. Soc.* Vol. X. p. 190, text line 8. A revised version of this inscription will be given in the present selection of Rāshtrakūṭa records.

⁹ See page 187 below, and note 10.

¹⁰ *Inscr. at Śrav.-Bel.* No. 57, verse 2.

Prākṛitiata, but all the corrupted or more familiar forms¹ of the Sanskrit names, which we meet with mostly in the vernacular records, and some of which cannot, perhaps, be exactly accounted for by any of the regular rules of Prākṛit grammar. These Prākṛit names were not used at all freely in the verses: in fact, we can only quote a verse in the Waṇi grant of A.D. 807, repeated in the Rādhapur grant of the same year, which speaks of Dhruva as Dhōra, without any ending to the name,² and some verses in the Kaṣas inscription of Gōvinda IV., of A.D. 930,³ of which three present his name as Gojjigadēva, one gives it as Gojjigavallabha or "Gojjiga, the Vallabha,"⁴ one speaks of him as Gojjigabhūpāla or "king Gojjiga," and the remaining one calls him simply Gojjiga, without anything attached to it, and a verse in the Kardā grant of A.D. 972, which mentions Khoṭṭigadēva.⁵ The Prākṛit names do not appear to occur anywhere in the formal preambles of the prose passages of the copper-plate grants, from which we have quoted above the usage of those passages in respect of the Sanskrit forms of the names and of some appellations that were sometimes substituted there for the proper names. In the prose records on stone, the Prākṛit names are sometimes found without any ending; for instance, Dōra, in the case of Dhruva, in the Naregal inscription,⁶ and Gōyinda, in the case of Gōvinda III., in his Kanarese grant of A.D. 804,⁷ and Kannara, in the case of Kṛishṇa II., in the Aihole inscription of A.D. 911-12.⁸ We more usually find the ending *dēva* attached to the Prākṛit names; for instance, we have Kannaradēva, in the case of Kṛishṇa III., in the Ātakūṛ inscription of A.D. 949-50,⁹ and in the Soratūṛ inscription of A.D. 951,¹⁰ and in the Tirukkālukkunṇam inscriptions of his seventeenth and nineteenth years,¹¹ and in the Vellore inscription of his twenty-sixth year,¹²—Kotṭigadēva, in the Adaraguñchi inscription of A.D. 971,¹³ and in the Hirē-Handigōḷ inscription and the Nāgāvi inscription at the temple of Kannūra-Basappa,¹⁴—and Kakkaladēva, in the Guṇḍūṛ inscription of A.D. 973;¹⁵ and so again, in the Hebbāl inscription of A.D. 975, which is a Western Gaṅga record, we have Kannaradēva and Baddegadēva.¹⁶ Evidently, the more formal official practice was to attach the ending *dēva* to the Prākṛit names. But we can readily see that it was not an integral or essential part of those names, and that it may be disregarded for all general purposes. To the rule of using the ending *dēva* with the Prākṛit names in prose passages, only one exception, substituting another ending, is forthcoming; it is found in the Kaṣas inscription,¹⁷ which

¹ It can hardly be imagined that a Vikramāditya, a Vishṇuvardhana, a Jayasimha, a Dantidurga, a Parakēśarivarman, a Narasimhavarman, and so on, would be habitually addressed by such formal appellations in the domestic circle and in other spheres of private life. There must have been more familiar names for use in such circumstances. In the present day, the Chiefs of the Southern Marāṭhā country have *vyāvahārika*-names, 'practical, current, or familiar names,' or *aliases*,—such as Appā Sāheb, Appā Sāheb, Bābā Sāheb, Bāpū Sāheb, Dādā Sāheb, Nānā Sāheb, Rau Sāheb, Tātyā Sāheb, etc.,—by which they are in fact better known, even officially, than by their real Sanskrit, Marāṭhī, or Kanarese names. These *vyāvahārika* names, however, are distinctly *aliases*, not corruptions of the real names. In former times, probably the Prākṛit corruptions of the formal Sanskrit names were used as the *aliases* are used now; primarily in private life, and then finding their way into the official records.—For another note on Prākṛit names, ancient and modern, see *Dyn. Kan. Distrs.* p. 410, note 1. The modern forms given there would, I think, be used, not by Chiefs and other persons of rank, but only by ordinary people.

² *Ind. Ant.* Vol. XI. p. 157, text line 6; and Vol. VI. p. 65, text line 5.

³ Noticed, *Ind. Ant.* Vol. XII. p. 249; not yet published.

⁴ Compare the solitary instance, among the Sanskrit names, of Kṛishṇavallabha, which, also, occurs in verse (see page 184 above).

⁵ *Ind. Ant.* Vol. XII. p. 265, text line 25.

⁶ *Ind. Ant.* Vol. XI. p. 127, text line 5.

⁷ Page 54 f. above, text lines 4, 20, 21.

⁸ Above, Vol. III. p. 284, text line 1-2, and p. 285, text line 2. And so also in the Ukkal inscription of his

sixteenth year (*South-Ind. Inscr.* Vol. III. p. 12).

⁹ Above, Vol. IV. p. 82, text line 1.

¹⁰ See page 180 above, notes 7, 8.

¹¹ Above, Vol. IV. p. 352, text lines 2, 5.

¹² Page 163 above, text line 1.

¹³ *Ind. Ant.* Vol. XII. p. 222, text line 2.

¹⁴ *Ind. Ant.* Vol. XII. p. 257, text line 2.

¹⁵ *Ind. Ant.* Vol. XII. p. 256, text line 5.

¹⁶ *Ind. Ant.* Vol. XII. p. 271, text line 5.

¹⁷ See note 3 above.

gives us Gojjigavallabha again in the prose passage which leads up to the date and other details of the record, though here, of course,—no metrical conveniences being involved,—the form Gojjigadêva might have been used just as easily. We do not anywhere find the ending *râja* used in direct connection with a Prâkrit name. The only approach to an instance of that is found in the Kardâ grant of A.D. 972, in a prose passage (standing after the usual formal preamble) which speaks of Kakka II. as Kakkaladêvarâja;¹ and here the *râja* was only added after the customary ending *dêva*.

Finally, as regards the principal birudas, most of which occur in both the Sanskrit and the Kanarese records. In the first place, it may be remarked that these must be the *gauṇa*-names, 'the secondary or subordinate names, or the names relating to and indicative of qualities,' which are spoken of in contrast to the *mukhya* or principal names in a verse in the Baroda grant of A.D. 811 or 812.² As to the use of them, in the verses of the earlier records they occur without any endings; for instance, we have the plain unqualified Śubhatuṅga, Akâlavarsha, and Nirupama, in the Paithan grant of A.D. 794,³—Nirupama and Kalivallabha, in the Wanî grant of A.D. 807,⁴—Śrîvallabha, in the Baroda grant of A.D. 811 or 812,⁵—Janavallabha, Prithvîvallabha, Mahârâjaśarva, and Amôghavarsha, in the Nausârî grant of A.D. 817,⁶—Prabhûtavarsha, Jagattuṅga, Kîrtinârâyaṇa, and Atiśayadhavala, in the Nîlgund inscription of A.D. 866,⁷—and Mahârâjashanḍa, Śubhatuṅga, and Akâlavarsha, in the Kâpaḍwanaj grant of A.D. 909 or 910.⁸ The Nausârî grants of A.D. 915 first present an occasional practice of attaching the ending *dêva* to the *birudas* in verses; thus, they give us Jagattuṅgadêva and Raṭṭakandarpadêva;⁹ but it was plainly nothing but a matter of convenience for the purpose of filling out the verses; and the only instances that can be found in the subsequent records, are Nripatuṅgadêva, in a verse in the Dêolî grant of A.D. 940 (repeated in the Karhâḍ grant of A.D. 959),¹⁰ and Akâlavarshadêva, in a verse in the Sâlôtgi inscription of A.D. 945,¹¹ though the preceding verse has Amôghavarsha without any ending. On the other hand, the prose passages indicate that the proper practice was to use in prose the ending *dêva* with the leading *birudas*,—doubtless because in prose they were generally introduced under conditions of greater ceremony. In the formal preambles of the prose passages of the copper-plate grants, the ending *dêva* is invariably found attached, as a mark of respect, to the *biruda* that was used to denote the king who was referred to as the immediate predecessor of the reigning king, though it was not always attached to the corresponding *biruda* of the reigning king himself: thus, the Paithan grant of A.D. 794 describes Prabhûtavarsha-(Gôvinda III.) as meditating on the feet of Dhârâvarshadêva-(Dhruva),¹² and the Wanî grant of A.D. 807 describes Prabhûtavarshadêva-(Gôvinda III.) as meditating on the feet of Dhârâvarshadêva-(Dhruva);¹³ and the same rule was observed, in the case of the predecessors, in the Râdhanpur grant of A.D. 807, the Nausârî grants of A.D. 915, the Sânglî grant of A.D. 933, the Dêolî grant of

¹ *Ind. Ant.* Vol. XII. p. 266, text line 47.

² *Ind. Ant.* Vol. XII. p. 159, text lines 4, 5; and see also another verse which first appears in the Tôrkhedê grant of A.D. 813 (above, Vol. III. p. 55, text lines 10, 11). I am indebted to Prof. Kielhorn for reminding me of this.

³ Above, Vol. III. pp. 106, 107, text lines 19, 20-21, 35, 37.

⁴ *Ind. Ant.* Vol. XI. p. 158, text lines 14, 15.

⁵ *Ind. Ant.* Vol. XII. p. 160, text line 35.

⁶ *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 138, text line 36, and p. 139, lines 44, 45.

⁷ Pages 102, 103, above, text lines 5 to 8.

⁸ *Ep. Ind.* Vol. I. p. 54, text lines 14, 16.

⁹ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 258, 259, B. plate ii. a, text line 12, and plate ii. b, lines 4, 5, and pp. 262, 263, A. plate ii. a, line 10, and plate ii. b, lines 1, 2.

¹⁰ Above, Vol. V. p. 193, text line 18; and Vol. IV. p. 283, text line 19. It may be noted that the Dêolî grant gives Jagattuṅgadêva in prose in line 49, but immediately afterwards uses Jagattuṅga, without any ending, in verse in line 51.

¹¹ Above, Vol. IV. p. 60, text line 10.

¹² Above, Vol. III. p. 108, text line 43.

¹³ *Ind. Ant.* Vol. XI. p. 159, text lines 34, 35.

A.D. 940, the Karhâd grant of A.D. 959, and the Kardâ grant of A.D. 972.¹ Among the stone records, a similar formal preamble is found in the Kanheri inscription of A.D. 851, which duly describes Amôghavarshadêva I. as meditating on the feet of Jagattuṅgadêva-(Gôvinda III.);² and, though a formal preamble was not used in the Âtakûr inscription of A.D. 949-50, still that record duly follows the same rule in describing Kṛishṇa III. as a very bee on the water-lilies that were the feet of Amôghavarshadêva-(Vaddiga).³ In the other prose records on stone, we find sometimes the ending *dêva*, and sometimes the plain *biruda* without any ending; the instances on each side are about equal in number: we might expect to find the honorific ending used in all cases in which the *biruda* was used alone, without the proper name; but that was not done in, for instance, the Hattî-Mattûr inscription of the time of Kṛishṇa I., which employs for him no appellation except that of Akâlavarsha,⁴ and the Paṭṭadakal inscription of the time of Dhruva, which uses only the appellations Dhârâvarsha and Kalivallabha;⁵ and, though these two happen to be private records, not requiring any official drafting or approval, some of the others are official records, and, accordingly, we cannot determine the existence of any custom in this matter, dependent on the nature of the record and its liability to official scrutiny. It seems evident, however, that the better general practice was to use the ending *dêva* with the *birudas* in prose. No instance has as yet been found, in which the word *râja* is used as the ending of a *biruda*, either in verse or in prose: other words meaning "king" occur in some of the verses; for instance, Amôghavarsha-nṛipati, "king Amôghavarsha," in the Dêlî grant of A.D. 940,⁶ and Jagattuṅga-nṛipa, "king Jagattuṅga," Amôghavarsha-nṛipati, and Amôghavarsha-nṛipa, in the Kardâ grant of A.D. 972;⁷ but the more special word *râja*, used so pointedly with the Sanskrit proper names, is not met with anywhere. Another ending used with a *biruda* in prose, is *indra*, which we have in Lakshmîvallabhêndra, in the Nîlgund inscription of A.D. 866:⁸ an exceptional instance of its use with a proper name, in Kṛishṇarâjêndra, has been noted on page 184 above; and another exceptional instance of it with a *biruda* is found in Nirupamêndra, in the case of the feudatory prince Dhârâvarsha-Dhruvarâja (the second of that name) of Gujarât, in a verse in the Baroda grant of A.D. 866 or 867;⁹ but it seems to have been, properly, restricted to the combination *vallabhêndra*, as an honorific form of *vallabha*.¹⁰ And other endings, used in prose, were *narêndra*, in, for instance, Śrîvallabhanarêndra, in the Tôrkhêdê grant of A.D. 813,¹¹ and *narêndradêva*, in, for instance, Śrîvallabhanarêndradêva, in the Paithan grant of A.D. 794.¹² But the manner in which the Nîlgund inscription of A.D. 866 speaks of Amôghavarsha I. as, indifferently, Amôghavarsha,

¹ The Sâmâṅgeḍ grant does not mention any predecessor of Dantidurga; because he was the first paramount Bâshtrakûta king. The Kanarese grant of A.D. 804, and the Tôrkhêdê grant of A.D. 813, and the Kâpadwaj grant of A.D. 909 or 910, do not include the formal preamble mentioning predecessors. The other copper-plate grants are records of the feudatory Gujarât branch of the family; and in the records of that line it was not the custom to name the previous princes in the preambles of the prose passages.

² *Ind. Ant.* Vol. XIII. p. 134, No. 15, text line 2.

³ Page 53 above, text line 2.

⁴ Page 161 above, text line 1.

⁵ *Ind. Ant.* Vol. XI. p. 125, text lines 1, 2.

⁶ Above, Vol. V. p. 194, text line 31.

⁷ *Ind. Ant.* Vol. XII. pp. 264, 265, text lines 12, 13, 24-25.

⁸ Page 104 above, text line 17, and see page 106, note 2; see also page 188 below.

⁹ *Ind. Ant.* Vol. XII. p. 184, text line 17; the appellation was there translated by "king Nirupama" (p. 188, verse 37).

¹⁰ For the appellation Vallabhêndra, see page 189 below, page 193, note 1, page 191.—The ending *indra* is met with once, in a Western Chalukya record (*Ind. Ant.* Vol. XIX. p. 17, text line 8), in the paramount epithet of which the customary form was simply *śrîprithivîvallabha*; the epithet is there presented as *śrîprithivîvallabhêndra*.—There is a miscellaneous use of *vallabhêndra*, otherwise than in a regal *biruda* or epithet, in a record at Śravaṇa-Belgoḷa (*Inscr. at Śrav.-Bel.* No. 3), which describes the Kalbappu hill as "worthy to be praised by gods, Vidyâvallabhêndras (i.e. those who are the chiefs of favourites or husbands of Learning, those who are eminently learned people), demons, men, and sauta."

¹¹ Above, Vol. III. p. 54, text line 5.

¹² *Ibid.* p. 103, text line 43-44.

Amôghavarshadêva, Atisayadhavala, and Atisayadhavalanarêndradêva,¹ is enough to shew that all these endings, also, were not integral and essential parts of the *birudas*, and are to be disregarded for all general purposes. In editing records, it may be convenient to retain the ending *indra*, rather than to translate it by rendering, for instance, Lakshmîvallabhêndra by "Lakshmîvallabha, the chief of Lakshmîvallabhas or of favourites of Fortune." But the other two will be better treated by translation,— *narêndra* being rendered by "king," and *narêndradêva* by "his majesty the king."

We have next to note that the most distinctive and leading *birudas* of the Râshtrakûṭas were those ending in *varsha*. Not only are they found most frequently in the stone records, and often without any other appellation accompanying them, but also, in the formal preambles of the prose passages of the copper-plate charters of the kings of the main line, it is always the *biruda* ending in *varsha* that is used,— and without any other appellation,— to denote the predecessor, and the *biruda* ending in *varsha* of the reigning king is always presented with such others of his appellations as are put forward; and, in the corresponding passages of the copper-plate charters of the feudatory princes of the Gujarât branch, the *biruda* ending in *varsha* is always prefixed to the proper name of the prince. We may find, hereafter, an exception to this rule about the designation of the predecessor in the copper-plate charters of the main line, when we obtain any such record of Amôghavarsha I.; for, the Kanheri stone inscription of A.D. 851 describes him as meditating on the feet, not of Prabhûtavarshadêva, but of Jagattuṅgadêva,² and, as we shall see further on, there are other indications that Gôvinda III. was best known as Jagattuṅga after his death, though, as we shall also see, in his lifetime he was best known as Prabhûtavarsha. But, after the Sârnâṅgaḍ grant of A.D. 754, all the copper-plate records of the main line that we know at present, conform, with such variations as have been indicated above in the actual selection (without omitting the *biruda* ending in *varsha*) and order of the appellations of the reigning king, to the practice of the Paithan grant of Gôvinda III., which describes him as Prithivîvallabha, Prabhûtavarsha, his majesty the king Śrîvallabha, meditating on the feet of Dhârâvarshadêva;³ and the Âtakûr stone inscription uses only the *biruda* Amôghavarshadêva to denote the predecessor of Kṛishṇa III.⁴ And another special feature of the *birudas* ending in *varsha* is that we cannot trace back the conception of them to any predecessors of the Râshtrakûṭas of Mâlkhêḍ,⁵ nor even to the first Gujarât branch of the Râshtrakûṭas which was represented by Karkarâja II. son of Gôvinda-râja in A.D. 757, nor to the early Râshtrakûṭas of Central India whose existence is disclosed by the grants of Abhimanyu and Yuddhâsura-Nandarâja.⁶ They were plainly first devised by the Râshtrakûṭas of Mâlkhêḍ. The fashion seems to have been set by Akâlavarsha-Kṛishṇa I., as we have no *biruda* ending in *varsha* for his predecessor Dantidurga. And it seems likely that each subsequent member of the family was invested with a *varsha*-appellation at the time when he was selected for the succession and was formally appointed as Yuvarâja.

Other special Râshtrakûṭa *birudas* were those ending in *avalôka* and *tuṅga*. Of the former, we have two instances in the Mâlkhêḍ line, namely, Khaḍgâvalôka in the case of Dantidurga, and Raṇâvalôka in the case of Stambha, son of Dhruva;⁷ and we find two instances

¹ Pages 103, 104, above, text lines 8, 17, 19, 20, 21, 22.

² *Ind. Ant.* Vol. XIII. p. 134, No. 15, text line 2.

³ Above, Vol. III. p. 108, text lines 43, 44.

⁴ Page 53 above, text line 2.

⁵ But, when once they had been started by the Râshtrakûṭas of Mâlkhêḍ, the fashion was followed, probably as the result of intermarriages, in other families also; for instance, we have the Kalachuri king Kêyûravarsha-Yuvarâja I., at some time about A.D. 925 (see Prof. Kielhorn's List of the Inscriptions of Northern India, Vol. V. above, Appendix, p. 61, No. 429), and the Paramâra king Amôghavarsha-Vâkpatirâja, with the date of A.D. 974 (*ibid.* p. 8, No. 46), and Karivarsha-Sâhilladêva, a king of Chappakâ-(Chambâ) (*ibid.* p. 81, No. 593), and the Paramâra chieftain Dhârâvarsha, with the date of A.D. 1209 (*ibid.* p. 28, No. 193).

⁶ See *Dyn. Kan. Distr.* p. 386.

⁷ See pages 195, 197, below.

in another branch of the Râshtrakûṭa stock, in the case of Guṇâvalôka-Nanna and his grandson Dharmâvalôka-Tuṅga, whose names are disclosed by an inscription at Bôdh-Gayâ.¹ The *birudas* ending in *tuṅga* start, like those ending in *varsha*, with Kṛishṇa I., who, accordingly, seems to have set the fashion in both respects. Both the *birudas* ending in *tuṅga* and those ending in *avalôka* appear to be, originally, exclusive appellations of the Râshtrakûṭas of Mâlkhêḍ, since, as in the case of the *birudas* ending in *varsha*, we cannot trace the conception of them to any other source.² But any similarity between them and the *birudas* ending in *varsha* ceased there. The *birudas* ending in *avalôka* appear to have soon gone out of fashion. Of the *birudas* ending in *tuṅga*, we have only one instance in the feudatory Gujarât branch, in the case of Akâlavarsha-Śubhatuṅga (proper name not yet disclosed) between A.D. 834-35 and 866-67. In the main line, we have not as yet obtained any such *birudas* in the cases of Gôvinda II., Dhruva, Indra III., Amôghavarsha II., Amôghavarsha-Vaddiga, Kṛishṇa III., Khoṭṭiga, and Indra IV. And, except in the single case of the use of Jagattuṅga, in the Kanheri inscription of A.D. 851, to denote Gôvinda III. as the predecessor of Amôghavarsha I., there is no evidence that the *birudas* ending in *tuṅga* could be used for official purposes in the particular manner in which the *birudas* ending in *varsha* were constantly used, namely as substitutes taking entirely the places of proper names.³ That was the special characteristic of the *birudas* ending in *varsha*.

The remaining leading *birudas* are those ending in *vallabha*. Of these, there is apparently only one, Śrîvallabha, which could be used, like the *varsha*-appellations, to take entirely the place of proper names. And there is another feature in which they differ from the *birudas* ending in *avalôka* and *tuṅga* as well as those ending in *varsha*; namely that, together with the appellations *Vallabha* and *Vallabharâja*, they were not first devised by the Râshtrakûṭas of Mâlkhêḍ, but the idea of them was taken over by the Râshtrakûṭas from their predecessors.

We will examine first the appellations *Vallabha* and *Vallabharâja*, which were taken over by the Râshtrakûṭas from their predecessors, the Western Chalukyas of Bâdâmi. In the Western Chalukya records themselves, we find⁴ the plain appellation *Vallabha* used, as a substitute for their proper names, to denote both Pulakêśin I. and his grandson Pulakêśin II.;⁵ we find it attached after the names of the original ancestor Jayasîmha I., and of Pulakêśin I., Kîrtivarman I., and Pulakêśin II.; and it is given as an appellation of Raṇavikrânta-Buddhavarmarâja of the first Gujarât branch of the Western Chalukyas.⁶ With the honorific ending *indra*, that is, in the form *Vallabhêndra*, we find it once, in the same series of records, attached after the name of

¹ See Prof. Kielhorn's List of the Inscriptions of Northern India, Vol. V. above, Appendix, p. 85, No. 630.

² But, the fashion having once been set, *birudas* ending in *tuṅga* were, like *varsha*-appellations, adopted by other families; again probably as the result of intermarriages. Thus, we have Mugdhatuṅga as a *biruda* of the Kalachuri king Prasiddhadhavalâ, father of the Kêyûravarsha-Yuvarâja I. who has been mentioned in note 5 on page 188 above (see Prof. Kielhorn's List of the Inscriptions of Northern India, Vol. V. above, Appendix, p. 58, No. 407, and p. 61, No. 429); and elsewhere we have the name of Jayatuṅgasîmha of the Kamâ country (*ibid.* p. 79, No. 575), and, doubtfully, the name of Sidhituṅga with the date of A.D. 1347 (*ibid.* p. 38, No. 267).

³ And for these reasons, I think, the words *Tuṅga iti kshitiḍhujah prathitâ babbâvuh*, "the kings became known in the world as Tuṅgas," which occur first in the Dêlî grant of A.D. 940 (above, Vol. V. p. 192, text line 10 f.; and see Vol. IV. p. 279), are to be taken, not as implying — (at any rate, correctly) — that the family-name was Tuṅga, but simply as seeking to draw attention to one of the leading appellations of some of the members of the family. The family-name was Râshtrakûṭa in its Sanskrit form, and *Raṭṭa* in Prâkṛit; we have, for instance, *Râshtrakûṭa-dnaya* in verse in the Wanî grant of A.D. 807 (*Ind. Ant.* Vol. XI. p. 158, text line 17), and *Raṭṭa-namâ* in prose in the Nîlgund inscription of A.D. 866 (page 103 above, text line 16).

⁴ See *Lyn. Kan. Distrs.* p. 342 ff. The exact references may be given in full on some future occasion, in a separate note on the appellations of the Western Chalukya kings; here it is only necessary to give a few of them in special cases.

⁵ Respectively, in the Nerûr grant of Maṅgalêśa (*Ind. Ant.* Vol. VII. p. 161, text line 5), and in the Nerûr grant of Pulakêśin II. himself (*id.* Vol. VIII. p. 43, text line 3).

⁶ It is also attached after the name of Vijayâditya in the Guḍigere inscription of A.D. 1076-77 (*Ind. Ant.* Vol. XVIII. p. 39, text line 20).

Jayasimha I.¹ So thoroughly was the appellation Vallabha identified, for that period, with the Western Chalukyas of Bādāmi, that we find Vallabharāja and Vallabha used as substitutes for their proper names to denote Pulakēśin II. and Vikramāditya I. in one of the Pallava records.² And, by the Rāshtrakūṭas themselves, the appellation Vallabha was first used to denote the Western Chalukya king Kīrtivarman II., as is shewn by the verse in the Sāmāṅgaḍ grant of A.D. 754, which tells us that Dantidurga acquired the sovereignty by conquering Vallabha.³ The appellation itself was promptly adopted by the Rāshtrakūṭas; and it became, in the same way, thoroughly identified with them. As we have seen above, the next record that enters into details, the Paiṭhaṇ grant of A.D. 794, styles Dantidurga Vallabharāja, and gives to Gōvinda II. the appellation Vallabha. The Waiṇ grant of A.D. 807 gives the same appellation, Vallabha, to Kṛishṇa I. The Bagumrā grant, of doubtful authenticity, which purports to have been issued in A.D. 888, mentions a Vallabhanripa, or "king Vallabha," who must be either Amōghavarsha I. or Kṛishṇa II.⁴ The Mulgund inscription of A.D. 902-903 attaches Vallabha after the name of Kṛishṇa II. The Kāpaḍwapaḥ grant of A.D. 909 or 910 speaks of (probably) Kṛishṇa II. as Vallabharāja. The Sāṅglī grant of A.D. 933, the Dēōlī and Karhād grants of A.D. 940 and 959, and the Kardā grant of A.D. 972, apply the appellation "his majesty the king Vallabha" to Gōvinda IV., Kṛishṇa III., and Kakka II. And, from the Prākṛit forms Ballaharāya and Ballarāya,⁵ the Arab travellers and geographers of the ninth and tenth centuries A.D. used the name Balharā to denote, generally, the Rāshtrakūṭa kings of Mālkḥēḍ.⁶ The Kaḍaba grant,

¹ *Ind. Ant.* Vol. XIX. p. 16, text line 2. — In the Eastern Chalukya records, sometimes Vallabha is attached to the *biruda* Satyāśraya which in them takes the place of the proper name of Pulakēśin II., and sometimes Vallabhendra is used instead of it (see, for instance, *South-Ind. Inscr.* Vol. I. pp. 41, 48). In that series, Vallabha is sometimes attached after the name of Jayasimha I., son of Kubja-Vishṇuvardhana I. (see, both ways, the same references); but it is not found with any subsequent names.

² Namely, in the Udayēndiram grant of Pallavamalla-Nandivarman (*South-Ind. Inscr.* Vol. II. pp. 370, 371). This record says that the Pallava king Narasimhavarman I. frequently conquered Vallabharāja at Pariyaḷa, Maṇimāṅgala, Śūramāra, and other places, and that his grandson Paramēśvaravarman I. defeated the army of Vallabha in the battle of Peruvaḷa-Nallūr. The identities are established by the Kūram Pallava grant, which tells us (*id.* Vol. I. p. 152 ff.) that it was Pulakēśin (II.) whom Narasimhavarman I. conquered at Pariyaḷa, etc., and gives (though without mentioning the name of the place) a very vivid description of a great battle in which Paramēśvaravarman I. inflicted a crushing defeat on the army of Vikramāditya (I.).

³ *Ind. Ant.* Vol. XI. p. 114.

⁴ *Ind. Ant.* Vol. XIII. p. 69, verse 23. — The Baroda grant of A.D. 866 or 867 says that the feudatory prince Dhārāvarsha-Nirupama-Dhruvarāja of Gujārāt (the first of that name) put to flight the army of Vallabha (*Ind. Ant.* Vol. XII. p. 188, verse 32), and that his son Akālavarsha-Śubhatuṅga quickly recovered his paternal territory that had been attacked or invaded by the army of Vallabha (verse 34), and that the second Dhārāvarsha-Nirupama-Dhruvarāja quieted in one direction the army of the Gujārās that hurried up to encounter him, and in another direction the hostile Vallabha (verse 37). These allusions, I think (see *Dyn. Kan. Distrs.* p. 408, notes 2, 4), — as also the statement in the Baroda grant of A.D. 834 or 835, that Suvarṇavarsha-Karkarāja, of the same branch of the family, vanquished some tributary Rāshtrakūṭas, who, after they had voluntarily promised obedience, dared to rebel with a powerful army, and that he speedily placed Amōghavarsha I. on his throne (*Ind. Ant.* Vol. XIV. p. 201, verse 10), — refer to some persistent attacks on the dynasty of Mālkḥēḍ, in their northern provinces, by descendants of the Kakkarāja II., of the first Gujārāt branch, for whom we have the date of A.D. 757. If so, these passages would shew that the members of that line, also, were classed among the Vallabhas; to which there is no apparent objection. Or, perhaps, these passages containing Vallabha refer to some descendants of one or other of the Gujārāt branches of the Western Chalukya family.

⁵ The latter may be assumed from Vallarāja, which one document gives as a form of the name of the Anhilwād Chaulukya king Vallabharāja, son of Chāmūṇḍarāja son of Mūharāja I. (see Dr. Phandarkar's Report on Sanskrit Manuscripts for the year 1883-84, p. 10). — An inscription of A.D. 866-67 at Soratūr, in the Gadag tāluka, gives one of the *birudas* of Amōghavarsha I. in the form of Prithiviballava. This perhaps gives us *ballava*, as another Prākṛit form of *vallabha*. But it is possible that the writer may have formed *va* by mistake for *bha*, or that he may have carelessly used *ballava*, 'a man who knows,' instead of *ballaha*.

⁶ See Sir H. M. Elliot's *History of India*, edited by Prof. Dowson, Vol. I. pp. 3 to 40. In later times, the Arabs used the name Balharā to denote the Chaulukya kings of Anhilwād (e.g. Al-Idrisi, towards the end of the eleventh century A.D.; *ibid.* pp. 85, 86, 87); and, as we have seen in the preceding note (see also *Ind. Ant.* Vol. VI. pp. 198, 200, 213), Vallabharāja occurs as the name of a king in that dynasty with the date of A.D. 1009-10.

which purports to have been issued in A.D. 813, uses the appellation Vallabhêndra, in the place of his proper name or of the *biruda* by which he was most customarily mentioned, to designate Gôvinda III.¹ And the Piṭhâpuram inscription of A.D. 1202, which recites the early Eastern Chalukya pedigree and history, uses the same appellation Vallabhêndra, in the same way, to denote either Amôghavarsha I. or Kṛishṇa II.²

The *biruda* Prithivîvallabha, "favourite of the earth,"³ was, similarly, taken over by the Râshtrakûṭas from the Western Chalukyas of Bâdâmi. The Aihole inscription of A.D. 634-35 specially speaks of it as the title of the Chalukyas.⁴ And, in their records,⁵ we find it applied to Kîrtivarman I., Maṅgalêsa, Pulakêśin II., Âdityavarman, Chandrâditya, Vikramâditya I., and Kîrtivarman II. It is mentioned in the Nausârî grant of A.D. 739, as one of four "other names" or titles which were conferred as a mark of favour by the paramount sovereign upon the feudatory Chalukya prince Avanijanâśraya-Pulakêśirâja of Gujarât.⁶ And it is, doubtless, under similar circumstances that we find it used before the name of the Sêndraka prince Nikumbhallaśakti in the Bagumrâ grant of A.D. 655.⁷ In the Râshtrakûṭa period, we meet with it at the outset, in the earliest record, the Sâmaṅgaḍ grant of A.D. 754, which applies it to the first paramount king, Dantidurga; and, in the subsequent records, we find it used in the cases of Gôvinda III., Amôghavarsha I., Gôvinda IV., Kṛishṇa III., and Kakka II.

And so, also, the *biruda* Śrîvallabha, "favourite of Fortune,"⁸ was in the same way taken over by the Râshtrakûṭas from the Western Chalukyas of Bâdâmi. The origin of this *biruda*, however, is carried back to earlier times; as it appears first, as a general epithet of the Pallavas, in the grant of Simhavarman II., which describes him as "a *Mahârâja* of the Pallavas, who are Śrîvallabhas or favourites of Fortune."⁹ It was evidently obtained by the Western Chalukyas from the Pallavas. It does not occur often in the Western Chalukya records. But we do find it in them. In the Aihole inscription of A.D. 634-35, we are told that, though Pulakêśin I. was Śrîvallabha or favourite (here, more exactly, husband) of Fortune, he became also the bridegroom of the city of Vâtâpipurî.¹⁰ In a record of the time of Pulakêśin II., it occurs before the name of his maternal uncle, the Sêndraka prince Sênânandarâja,¹¹—probably under circumstances similar to those in which the *biruda* Prithivîvallabha occurs in connection with the feudatory Chalukya prince Avanijanâśraya-Pulakêśirâja of Gujarât.¹² And the passage in the Nausârî grant

¹ Above, Vol. IV. p. 344, text line 82.

² Above, Vol. IV. p. 227, and p. 239, verses 9, 10.

³ For the rendering of this *biruda*, see page 163 above, note 6.

⁴ Page 8 above, verse 4. And see note 9 below, about the original idea of this *biruda*.

⁵ See page 189 above, note 4.

⁶ Proceedings of the Seventh International Congress of Orientalists, Âryan Section, p. 232, text line 34.

⁷ *Ind. Ant.* Vol. XVIII. p. 268, text line 15.

⁸ For the rendering of the *biruda*, see page 163 above, note 6.

⁹ *Ind. Ant.* Vol. V. p. 155, text lines 16, 17. The original inception of the idea is perhaps found in the grant of his father Vishnugôpavarman, which speaks of the Pallavas as "the abodes of the Fortune (*śrînilaya*) of other kings who have been overcome by their valour" (*ibid.* p. 51, text lines 15, 16).—The *biruda* Prithivîvallabha has not yet been traced to the Pallavas, actually in that form; but the idea of it, among them, is found in the Kûram grant, which speaks of "the family of the Pallavas who are favourites of the whole world (*sakala-bhuvanavallabha*)" (*South-Ind. Inscr.* Vol. I. p. 148, text line 11): this record, however, is later in date than the first use of the *biruda* by the Western Chalukyas.

¹⁰ See page 8 above, verse 7.

¹¹ Above, Vol. III. p. 51, text line 10.

¹² See above.—In the appellation, Satyâśraya-Dhruvarâja-Indravarman, of the governor who is mentioned in the Goa grant of the time of Pulakêśin II. (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 365; regarding the identity of this person, see page 72 above), the *biruda* Satyâśraya is probably to be accounted for in the same way. And so also, the first component of the appellation Śembiyaṇ-Mâvalivâṇarâyaṇ, which is applied to the Gaṅga-Bâṇa prince Hastimalla-Prithivîpati II. in the Udayêndiram grant (*South-Ind. Inscr.* Vol. II. p. 390). Two other instances of feudatories having appellations the first components of which were the *birudas* of their paramount sovereigns, are furnished by the names of Âhavamalla-Bhûtêyadêva, an officer of Âhavamalla-Taila II. (*Ind. Ant.* Vol. XII. p. 98), and of the Sinda prince Jagadêkamalla Permâḍi I., a feudatory of Jagadêkamalla II. (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 256).

of A.D. 739, which speaks of the conferring of the four titles upon the feudatory Chalukya prince Avanijanâśraya-Pulakêśirâja of Gujarât, denotes the paramount sovereign, who conferred them, by the appellation Śrīvallabhanarêndra, "the king Śrīvallabha,"¹ meaning, no doubt, Vikramâditya II., of the main line of Bâdâmi. It may be added that, in the Bagumrâ grant of A.D. 655 of the Sêndraka prince Prithivîvallabha-Nikumbhallaśakti, the name of the *Dûtaka*, or messenger for the conveyance of the grant, is given as Śrīvallabha-Bappa;² this, again, is perhaps to be accounted for by an explanation similar to that suggested above for the possession of the *biruda* Prithivîvallabha by Nikumbhallaśakti himself.

These two special *birudas*, Prithivîvallabha and Śrīvallabha, were thus unquestionably taken over by the Râshtrakûtas of Mâlkêd, with the appellations Vallabha and Vallabharâja, from their predecessors, the Western Chalukyas of Bâdâmi. How far the amplification of the list of *birudas* ending in vallabha,—of which we have also Kalivallabha in the case of Dhruva, Janavallabha in the case of Gôvinda III., and Lakshmîvallabha in the case of Amôghavarsha I.,—was a Râshtrakûta idea, will probably become more clear hereafter. But a passage in the Nerûr grant of Maṅgalêśa can hardly be construed except as establishing for Pulakêśin I. the *biruda* of Lôkavallabha,³ which is of practically the same purport as Janavallabha. And it thus appears not impossible that we may find, on closer scrutiny, that the Western Chalukyas themselves had a more extensive list of *vallabha*-appellations than now seems to have been the case.

The appellations by which the earlier members of the family were remembered in later times.

We wind up this study by noting the appellations by which the earlier members of the family were best remembered in later times. For this purpose we have to quote, among the Râshtrakûta records themselves, certain compositions which, as already remarked, depart altogether from the early standard drafts; namely, the Nausârî grants of A.D. 915,⁴ the Sânglî grant of A.D. 933,⁵ the Dêolî grant of A.D. 940,⁶ the Karhâḍ grant of A.D. 959,⁷ and the Kardâ grant of A.D. 972,⁸ and, among extraneous records, the Bhâdâna Śilâhâra grant of A.D. 997⁹ and the Khârêpâṭaṇ Śilâhâra grant of A.D. 1008.¹⁰

In the case of the first paramount king, Dantidurga, there is curiously revived in the Bhâdâna grant the variant of his name, Dantivarman, which is presented by the verse at the end of his Sâmângaḍ grant of A.D. 754, and of which there is at present, in his case, no trace in any of the intervening records. In the other seven records, he is mentioned by only the name of Dantidurga or Dantidurgarâja.

His paternal uncle and successor Kṛishṇa I. is mentioned, in all the eight records, by only his proper name, as Kṛishṇarâja.

Gôvinda II., the elder son of Kṛishṇa I., is not mentioned, or in any way alluded to, in the Nausârî grants. The other six records all mention him as Gôvindarâja.

Dhruva is mentioned by his proper name in only the Bhâdâna grant, which speaks of him as *Dhruv-âṅka adhirâja*, "the king who had the mark, stigma, or brand, of Dhruva," and does not exhibit any of his other appellations. The other seven records all mention him as Nirupama. But the Dêolî and Karhâḍ grants use also his well established *biruda* Kalivallabha. And the Sânglî grant puts forward for him a very questionable new *biruda* in the form of Iddhatêjas.

¹ *Loc. cit.* (page 191 above, note 6), text line 33-34.

² *Ind. Ant.* Vol. XVIII. p. 269, text line 38.

³ *Ind. Ant.* Vol. VII. p. 161, text line 5.

⁴ *Jour. Bo. Br. R. As. Soc.* Vol. XVIII. pp. 257, 261.

⁵ *Ind. Ant.* Vol. XII. p. 247.

⁶ Above, Vol. V. p. 188.

⁷ Above, Vol. IV. p. 278.

⁸ *Ind. Ant.* Vol. XII. p. 263.

⁹ Above, Vol. III. p. 267.

¹⁰ Above, Vol. III. p. 292.

Gôvinda III. is mentioned, in all the eight records, only as Jagattuṅga and Jagattuṅga-dêva, without any allusion to his proper name or to any of his other *birudas*.

Amôghavarsha I. is mentioned in the Nausârî grants as Śrîvallabha, who then became Viranârâyana. The Sâṅglî, Kardâ, Bhâdâna, and Khârêpâṭaṇ grants mention him as Amôghavarsha,—the Bhâdâna record putting forward also a very questionable new *biruda* for him, in the form of Durlabha. The Dêôlî and Karhâḍ grants use only his *biruda* Nṛipa-tuṅgadêva.

And Kṛishṇa II. is mentioned by his proper name only, as Kṛishṇarâja, in the Nausârî, Dêôlî, Karhâḍ, and Bhâdâna grants, and by only his *biruda* of Akâlavarsha in the Sâṅglî and Khârêpâṭaṇ grants; while the Kardâ grant presents both his proper name and the same *biruda*, mentioning him first as Akâlavarsha, and then supplying his proper name as Kṛishṇanṛipa, “king Kṛishṇa.”

It is rather curious that Gôvinda III. was thus remembered only as Jagattuṅga; for, as we shall see further on, this *biruda* was certainly not the appellation by which he was best known in his own time. It appears first in the Tôrkhêḍê grant of A.D. 813, issued in his time. And all that we know as to the origin of it, is the assertion in the Nîlgund inscription of A.D. 866, of the next reign, that he, Prabhûtavarsha-Gôvindarâja, conquered the whole world and so became known as Jagattuṅga. It evidently became his leading *biruda*, supplanting the *biruda* that was at first his distinctive appellation; because it was used, most exceptionally, in violation of the custom of using the *biruda* ending in *varsha*, to denote him in the Kaṇheri inscription of A.D. 851, in the formal passage which mentions him, as Jagattuṅgadêva, as the predecessor of the then reigning king Amôghavarsha I.¹ His assumption of the *biruda*, and the fact that it eventually became his most well known appellation, are evidently to be attributed to something or other that occurred when his reign was well advanced, and after A.D. 807 because there is no allusion of any kind to the *biruda* in the Waṇî and Râdhanpur grants of that year.

* * * * *

The use of the *biruda* Śrîvallabha in the Râshṭrakûṭa records.

We have now to consider who is most likely to be intended by the *biruda* Śrîvallabha as used to denote the reigning king,—without any other appellation, or any other hint,—in a Râshṭrakûṭa record which, like the Lakshmêshwar inscription, C. above, is not dated but is referable to the last quarter of the eighth century A.D.

We have first to note that from Śrîvallabha, “favourite of Śrî or Fortune,” we have the derivative śrîvallabhatâ, “the condition of being a Śrîvallabha.” In the Râshṭrakûṭa records, this word *śrîvallabhatâ* is met with as the equivalent of *râjâdhirâjaparamêśvaratâ*, “the condition of being an over-king of kings and a supreme lord.” And these two words were used in the general sense, according to free translation, of “supreme sovereignty;” for instance, a verse in the Sâmângaḍ grant of A.D. 754 describes Dantidurga as acquiring the *râjâdhirâjaparamêśvaratâ* by conquering Vallabha,²—which appellation denotes there, and in the passage quoted below, the Western Chalukya king Kîrtivarman II.,—while another verse in the inscription at the Daśâvatâra cave at Ellôrâ says that, by defeating the army of Vallabha and subjugating certain other kings, he acquired the *śrîvallabhatâ*.³ And, in view of this, the *biruda* Śrîvallabha might, without any objection, be applied to any paramount king without exception.

¹ As already said, we may expect to find it used, in the same way, in the formal preambles of the prose passages of copper-plate records of Amôghavarsha I., if we ever obtain any such records.

² *Ind. Ant.* Vol. XI. p. 112, text lines 24, 25.

³ *Archæol. Surv. West. Ind.* Vol. V. p. 88, text lines 10, 11.

But we do not find it used in that general manner, at any rate in the Râshtrakûta records. In those records, as far as they have been considered at present, we perhaps find the *biruda* Śrīvallabha suggested in the case of Kṛishṇa I.; but, if so, it is put forward for him in verse, in a very unusual and inconclusive fashion, and not in a record of his own time. We have it first apparently established¹ in the case of Gôvinda III., by the formal prose passages of his own records; and it is certainly used to denote him in a verse in the Baroda grant of his time. We next find it put forward, in verse, for his son Amôghavarsha I.; but this is done in a late record of A.D. 915, and under circumstances which suggest that it was used simply as a convenient metrical substitute for his formal *biruda* Lakshmîvallabha, which, though synonymous in meaning, is not the same appellation in form. We meet with it next in the case of Indra III., in the formal prose passage of one of the records of his time. We find it last used to denote Kṛishṇa III., in a verse which stands in his records of A.D. 940 and 959. And we thus have it established as a distinctive official appellation,—by formal prose passages, which, as has already been said, are far more decisive in any points of this kind than the verses are,—only in the cases of Gôvinda III. (apparently) and Indra III.

From this, we might conclude that, in a Râshtrakûta record referable to about the last quarter of the eighth century A.D., the *biruda* Śrīvallabha must denote Gôvinda III., for whom we have the date of A.D. 794 from his Paithan grant. And, if we accept the indication that is given in the formal prose passage in the Râdhanpur grant of A.D. 807, it certainly was a well established *biruda* of him, and an important and distinctive one because there, and in the corresponding passage in the Paithan grant of A.D. 794, it takes the place that is occupied by his proper name in the Wanî grant of A.D. 807.

Nevertheless, Śrīvallabha was not the principal and most distinctive appellation of Gôvinda III. As we have already seen, in later times he was remembered only as Jagattuṅga. A verse in the Nausârî grant of A.D. 817 seems clearly to single out Prithivîvallabha as his special *vallabha*-appellation. But even that was not his most distinctive appellation. His most distinctive *biruda* during the earlier part of his reign was, evidently, Prabhûtavarsha. Even the Nîlgund inscription of A.D. 866 of his successor's reign,—written at a time when there was, plainly, a preference for speaking of him as Jagattuṅga, tells us that he was Prabhûtavarsha, who became Jagattuṅga; and the only other of his *birudas* that it mentions, is Kîrtinârâyana. In the records of his own time, the *biruda* Prabhûtavarsha occupies a prominent position in the Paithan, Wanî, and Râdhanpur grants, and also in even the Tôrkhêdê grant; standing, in all of them, before either his proper name or the *biruda* Śrīvallabha, and, in the Tôrkhêdê grant, also before the introduction of the *biruda* Jagattuṅga. In the grant of A.D. 804 from the Kanarese country, the *biruda* Prabhûtavarsha is used, and no other, with his proper name. The same is the case in an undated inscription in the Shimoga district, Mysore, which refers itself to the reign of a Prabhûtavarsha-Gôvindarasa, and is, no doubt, to be referred to his time.² And an inscription at Shisuvinhâl in the Baṅkâpur tâluka, Dhârwar district,³ which can only be referred to his time, mentions him, as the reigning king, as “the favourite of Fortune and the Earth, the Mahârâjâdhîrâja, the Paramêśvara, the Bhaṭâra, Prabhûtavarsha,” without presenting any other *biruda*, and without even finding it necessary to give his proper name.

And there are records in Mysore, which shew unmistakably that Dhruva was distinctively known by the *biruda* of Śrīvallabha, at least as well as was his son Gôvinda III. One of them is an inscription at Matakere in the Heggaḍadêvankôte tâluka, Mysore

¹ See page 173 above, and note 2.

² *Ep. Carn.* Vol. IV. Introd. p. 10, and note 1.

³ Not published; I quote from an ink-impression. The record is so much damaged that it can hardly be edited; but the first two lines are fortunately quite legible.

district,¹ which refers itself to the time when Dhârâvarsha-Śrīvallabha was reigning over the earth, and Kambharasa was [governing] the (Gaṅgavâḍi) ninety-six-thousand province : here, the immediate collocation of the two *birudas* admits of no interpretation except that they belonged to one and the same person, and that he was both Dhârâvarsha and Śrīvallabha ; and Dhârâvarsha, as we have already seen, was Dhruva. And another is an inscription at Śravaṇa-Belgoḷa,² which, mentioning the Kambharasa of the preceding record as Raṇâvalôka-Kambayya and describing him as reigning over the earth, speaks of him as the son of the *Paramêśvara* and *Mahârāja Śrīvallabha*. For these two records we are indebted to Mr. Rice. In connection with the second of them, we take another record, also brought to notice by him ; namely, a copper-plate grant from Maṇṇe, which purports to have been issued in A.D. 802.³ It expressly mentions Raṇâvalôka-Kambhadêva as the elder brother of Prithuvîvallabha-Prabhûta-varsha-Gôvindarâjadêva, who, it says, meditated on the feet (*i.e.* was the successor) of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara Dhârâvarshadêva*. The Gôvindarâjadêva of this passage is shewn, by the verses in the genealogical introduction of the record, to be Gôvinda III., son of Nirupama-Kalivallabha-Dhôra, *i.e.* Dhruva. His elder brother Raṇâvalôka-Kambhadêva was, therefore, also a son of Dhruva. Accordingly, in the Śravaṇa-Belgoḷa inscription, again, the *biruda* Śrīvallabha denotes Dhruva. And thus we have the *biruda* Śrīvallabha thoroughly well established as a leading and distinctive appellation of Dhruva also, and so pointedly that it is most probably he who is intended by that *biruda* in the Lakshmêshwar inscription, C. above.

* * * * *

The date of Dhruva.

The importance of the point that Śrīvallabha was a leading and distinctive *biruda* of Dhruva lies in the fact that we are thereby enabled to fix an actual date for him.

That date is supplied by a passage in the Jain *Harivamśa* of Jinasêna, which tells us that that work was finished in Śaka-Samvat 705 (expired), = A.D. 783-84, when there were reigning,— in various directions determined with reference to a town named Vardhamânapura, which is to be identified with the modern Wadhvân in the Jhâlâvâḍ division of Kâthiâwâr,— in the north, Indrâyudha ; in the south, Śrīvallabha ; in the east, Vatsarâja, king of Avanti

¹ *Ep. Carn.* Vol. IV., Hg. 93.— In answer to a reference, Mr. Rice has been kind enough to assure me that the *Śrīvalla*[*bha*] follows *Dhârâvarisha* without any interval ; that line 1 contains less matter than the other lines because the letters are larger ; and that there is no doubt whatever about the word *Kambharasar*. There can, of course, be no question about the correctness of supplying *bha* as the *akshara* which is more or less damaged and illegible after *śrī-Dhârâvarisha-Śrīvalla*. And the damaged and illegible *akshara* after the *bha* must be a final *n* or *r*.

² *Inscr. at Śrav.-Bel.* No. 24.— I have to make the following remarks on this record, from an ink-impression. Line 2 ends with *Śrībhallabha*. At the beginning of line 3, five *aksharas* are (judging by the impression) hopelessly damaged and illegible. Then we have, distinctly, *jādhi*. And then, after a space representing three full-size square *aksharas* such as *ja*, *dha*, *ma*, etc.,— apparently equally damaged and illegible,— we have *m[ē]śvara-mahār[ā]jārā magandir Raṇâvalôka-śrī-Kambayyan*, etc. The lacunæ may be appropriately and exactly filled in by reading *Śrībhallabha-[Dhruva-mahārā]jādhi[rāja-para]m[ē]śvara-mahār[ā]jārā* ; to which the only objection is the use of both titles, *mahārājâdhirâja* and *mahārāja* : and I do not see any other way in which they can be appropriately and exactly filled in, unless we should read *Śrībhallabha-[Dhârâvarsha-rā]jādhi[rāja-para]m[ē]śvara-mahār[ā]jārā*, which is open to a similar objection and, further, does not adapt itself to such marks as are discernible. But, of course, it is by pure conjecture that the actual name Dhruva is supplied here ; except that there is a mark, in exactly the proper place, which does look like an *r* attached to an *akshara* consisting of a consonant with its vowel.— On the subject of this record, see also *Dyn. Kan. Distrs.* p. 397, note 1 ; the view suggested there is, of course, now withdrawn.

³ See *Ep. Carn.* Vol. IV. Introd. p. 5. I have photographs of this record, for which I am indebted to the kindness of Mr. Rice.

(Ujjain); and, in the west, Varâha or Jayavarâha,¹ in the territory of the Sauryas. It is to be remarked that, of the two kings Indrâyudha and Śrīvallabha, one or the other is specified in the passage as the son of a king Kṛishṇa. But we determine the application of the passage without taking that point into account either way.

When this passage was first brought to notice, the translation that was put forward was—"when Indrâyudha was ruling over the North;—when Śrīvallabha, the son of king Kṛishṇa, was governing the South," etc.² And I suggested that Śrīvallabha was "perhaps the Râshtrakûṭa king Gôvinda II., the son of Kṛishṇa I."³

Subsequently, however, it became plain, in the first place, that the *biruda* Śrīvallabha is not identical with the appellation Vallabha, which is the only name of that kind that we have for Gôvinda II., and in the second place, that Gôvinda II. did not actually reign.⁴ And then, as the word meaning "son of king Kṛishṇa" may be construed at least as well with the word that gives us the name of Indrâyudha as it may with the word that gives us the name of Śrīvallabha,⁵ I abandoned that view and transferred the words "son of king Kṛishṇa" to Indrâyudha, and took the passage as referring to Gôvinda III., son of Dhruva, and as establishing the date of A.D. 783-84 for him.⁶

There is nothing inherently impossible, in the way of allotting the date of A.D. 783-84 to Gôvinda III.; except that it would perhaps give him too long a reign,—at least thirty years,—

¹ The original passage has *jaya-yutê virê Varâhé*; and Dr. Peterson considered (Fourth Report on Sanskrit MSS., Index of Authors, p. 43, and note), that the meaning is, not "the victorious and brave Varâha," but "the brave Jayavarâha,"—just as the name of Vatsarâja is expressed in the preceding line by *Vats-âdi-râjê*. It is not possible to settle that point off-hand, either way. But, in support of Dr. Peterson's view, we may quote two other names in which *varâha* is found as the termination. One is Âdivarâha, a name of Bhôjadêva of Kanauj, which occurs in verse 22 of the Gwalior inscription of A.D. 875 or 876 (*Ep. Ind.* Vol. I. pp. 155, 158). The other is Dharaṇivarâha, which we meet with most notably in the case of a Châpa prince, with the date of A.D. 914, whose residence was Vardhamâna, and who was ruling the territory round Haddâlâ on the south-east of the above-mentioned Waḍhwân in the Jhâlâvâḍ division of Kâthiâwâr (*Ind. Ant.* Vol. XII. pp. 194, 195); and it is not impossible that, in this prince, we have a descendant of the Varâha or Jayavarâha of A.D. 783-84, though his pedigree is not carried back beyond a certain Vikramârka who would have to be placed, roughly, about A.D. 825.—It may be noted here that the name Dharaṇivarâha seems to have been rather a favourite one. We meet with it again in the case of a prince referable roughly to about A.D. 925, in the Bulandshahr plate of A.D. 1176 or 1177 (see Prof. Kielhorn's List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 25, No. 170), and again in the case of a prince who was contemporaneous with a Râshtrakûṭa king or prince named Dhavala who held the country round Hatônḍî in Mârwar just before A.D. 997 (see *ibid.* p. 9, No. 53). We perhaps have the same name Dharaṇivarâha in the case of a king or prince, of uncertain date but apparently referable to "a period not long anterior to the Muhammadan invasion," who ruled more to the east, in the Jaunpur district, North-West Provinces (*Jour. Beng. As. Soc.* Vol. VII. pp. 635, 636); but, here *dharaṇi* may be a mistake or misreading for *dharaṇîm* as the accusative with *santôshayan=nîja-guṇair*, and in that case the name is simply Varâha. We certainly, however, have Dharaṇivarâha as a *biruda* of some princes, of the sixteenth century A.D., who claim descent from the Eastern Chalukya king Kulôttuṅga I. (Report of the Government Epigraphist for 1899-1900, p. 16). And apparently we have it again as a *biruda* of one or other of the kings of Vijayanagara in a record of A.D. 1528 (*Ep. Carn.* Vol. III., Sr. 2).

² *Ind. Ant.* Vol. XV. p. 142. For the text, see now, preferentially, Peterson's Fourth Report on Sanskrit MSS., Extracts, p. 176.

³ *Loc. cit.* note 3.

⁴ And, on this point, see now, more fully, page 170 ff. above.

⁵ The text runs—*uttarâm pāt=Indrâyudha-nâmnî Kṛishṇa-nripa-jê Śrīvallabhê dakshinâm*. We know that Dhruva was a son of Kṛishṇa I. And, now that we know what we did not know until recently,—namely, that Śrīvallabha was one of his leading *birudas*,—it is easy enough to say that the words "son of king Kṛishṇa" were meant to qualify the Śrīvallabha of the passage, and not the other person. But it is impossible to say, simply from the text itself, whether *Kṛishṇa-nripa-jê* was intended to be in apposition with the locative which immediately precedes it, or with the locative which immediately follows it; and it is fairly arguable that, Śrīvallabha being a complete appellation in itself, whereas Indrâyudhanâman is an adjective rather than a noun, the latter wants something, namely, the next following word, to complete its meaning.

⁶ *Dyn. Kan. Distrs.* p. 394 f., and see note 1 on p. 395.

before so very long a reign as that of his son Amôghavarsha I., who was on the throne for not less than sixty-two years. But we can now recognise a distinct reason for which that date should not be allotted to Gôvinda III. We know, from the Wanî and Râdhanpur grants of A.D. 807, that the first important event after the death of Dhruva was the formation of a confederacy against Gôvinda III. by twelve kings and princes, whom he had to overthrow before his succession to the throne was made secure.¹ We may note that we learn from the Nausârî grant of A.D. 817 that the confederacy was headed by a certain Stambha,² in respect of whom Mr. Rice has made the suggestion,³ quite soundly, that he is to be identified with the Rapâvalôka-Kambayya, Kambharasa, or Kambhadêva of the Mysore records, son of Śrîvallabha-Dhruva and elder brother of Gôvinda III. And we trace the motive for it to the fact, stated in the Paithan grant of A.D. 794, that Gôvinda III. had been selected for the succession from among several sons,—to the exclusion, therefore, of at least Stambha-Kambayya,—because he surpassed his brothers in merit.⁴ But, what we have to note in particular, is, that this confederacy was the first important event after the death of Dhruva and the accession of Gôvinda III., and that there is no allusion of any kind to it in the Paithan grant of A.D. 794. We must understand, then, that that record gives a very early date in the reign of Gôvinda III., before the occurrence of the events connected with the confederacy, and that it is, therefore, not permissible to carry him back ten years earlier, to A.D. 783-84.

The only other Śrîvallabha of that period, distinctively known by that appellation, was Dhruva. And, irrespective of the question whether the Śrîvallabha of the passage quoted above is described in that passage as “the son of Kṛishna,” or whether he is not so described,⁵ we need not hesitate, now, about deciding that it is to Dhruva that the passage refers by the *biruda* Śrîvallabha, and that it is for him that it establishes the date of A.D. 783-84.⁶

As regards another of the kings who are mentioned in that passage, it may be noted that Vatsarâja of Ujjain is mentioned again in connection with Dhruva in the Wanî and Râdhanpur grants of A.D. 807, in a verse which tells us that Vatsarâja, who had easily seized the kingdom of Gaṇḍa (in Bengal), was driven away by Dhruva (from his possessions in Mâlwa, round Ujjain) into the path of misfortune in (the deserts of) Maru (Mârwär).⁷ Varâha or Jayavarâha, who was ruling the territory of the Sauryas,—which apparently means Saurâshṭra or Kâthiâwâr,—remains to be exactly identified, but may, as has been suggested above,⁸ very possibly have been a Châpa king. Indrâyudha, the king of the north, may be safely referred to the family to which belonged Chakrâyudha, to whom Dharmapâla, after defeating Indrarâja

¹ *Ind. Ant.* Vol. XII. p. 161, and Vol. VI. p. 70, verse 13. The event has been wrongly placed by Pandit Bhagwanlal Indraji in the life-time of Dhruva (*Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 123). The text of the record distinctly says that Dhruva was then dead.

² *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 145, verse 27.

³ *Ep. Carn.* Vol. IV. Introd. p. 5.

⁴ Above, Vol. III. p. 107, text line 37 f.

⁵ See page 196 above, note 5.

⁶ In following my original proposal as to the application of the passage, and in accepting it as meaning Vallabha-Gôvinda II., Dr Bhandarkar (*Early History of the Dekkan*, in the *Gazetteer of the Bombay Presidency*, Vol. II. Part I. p. 197) has overlooked the point that the appellation is, not Vallabha, but Śrîvallabha, which is quite a different thing; and, when he wrote, he was of course not aware that Śrîvallabha was a *biruda* of Dhruva.—As regards the hysterical outburst, in connection with this matter, to which Mr. K. B. Pathak has given vent on page 5 f. of the Introduction to his edition of the *Kavirâjamaṇḍana* (see also *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 26), it is sufficient to remark that, in his second-hand and crude dissertation on Dantidurga, Kṛishna I., Gôvinda II., and Dhruva, he has put forward nothing new of any historical value, and, in re-asserting the date of A.D. 783-84 for Gôvinda II. according to my original proposal, he has, from sheer ignorance of the subject and incapability of dealing with it, simply reiterated a mistake and missed the very point on which there was a useful correction to be made. His paroxysmal note 3 on page 5 of the Introduction (see also *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 25, note 18) is, except in the first line of it as far as the words “A.D. 750,” nothing but an attribution to me of statements that I have not made and views that I have not formed.

⁷ *Ind. Ant.* Vol. XI. p. 161, and Vol. VI. p. 69, verse 8.

⁸ Page 196 above, note 1.

and other unnamed enemies, gave back the sovereignty of Mahôdaya (Kanauj);¹ but we have still to determine what may have been the relations between his family and the family of Mahârâjas in which we have Prabhâsa-Bhôja I., Bhâka-Mahêndrapâla, and Harsha-Vinâyakapâla, who issued charters from Mahôdaya (Kanauj) in A.D. 706, 761, and 794.²

No. 17.—TWO BHUVANESVAR INSCRIPTIONS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The two inscriptions³ of which I give an account here from excellent impressions, prepared for Dr. Hultzsch by Mr. Krishna Sastri, are on two slabs of dark stone which are now in the western wall of the court-yard of the temple of Ananta-Vâsudêva⁴ at Bhuvanêśvar in the Purî district of Orissa. The stones were taken away from Bhuvanêśvar and presented to the Asiatic Society of Bengal by General Stewart about 1810, but to please the people, they were returned to their original place in 1837.⁵ In the latter year, the inscriptions were both edited, with specimen facsimiles of the characters by Mr. Prinsep, in the *Jour. Beng. As. Soc.* Vol. VI. p. 89 ff. and p. 280 ff., the one here marked A. with a translation by the Rev. Wm. Yates, and the other, marked B., with a translation by Captain G. T. Marshall, Examiner in the College of Fort William; and the inscription A. has been edited again, *ibid.* Vol. LXVI. Part I. p. 11 ff., by Mr. Nagendra Natha Vasu, who was not aware of its having been published sixty years before. A. records the foundation of a temple of (Śiva) Mêghêśvara by Svapnêśvara, a connection and general of the (Eastern) Gaṅga king Aniyaṅkabhîma (Anaṅgabhîma I.) of Trikalîṅga; and B. gives a eulogistic account of a scholar named Bhaṭṭa-Bhavadêva Bâlavalabhîbhujāṅga, of whom some literary works are still extant.

A.—INSCRIPTION OF SVAPNÊŚVARA, OF THE TIME OF ANIYAṆKABHÎMA.

This inscription contains 26 lines of writing which cover a space of 3' 6" broad by 1' 6½" high. The writing is well done and carefully engraved, and with the exception of a few letters, in an excellent state of preservation. The size of the letters is about ½". Many of the characters are the same as those of the ordinary Nâgarî alphabet used in Northern India during about the 12th and 13th centuries A.D.; but there are some by which this inscription would be undoubtedly referred to the eastern parts of Northern India. To shew this, I would draw the reader's attention, *e.g.*, to the initial *i*⁶ in *îti*, l. 1; the initial *ê* in *êkô*, l. 1; the *kh* in *sikhi*-, l. 1, and *kharvîkarôti*, l. 2; the *ñ* in *ratnâṅkura*-, l. 10, *piṅgala*-, l. 1, and *vaṅsa*-, l. 6; the *ñ* in *śîtañ=cha*, l. 21, and *vâñchhita*-, l. 13; the *ṭ* in *jaṭâṭavî*-, l. 1, *paṭu*-, l. 6, and *-dviṭ*, l. 15; the *ṭṭ* in *paṭṭê*, l. 26 (twice); the *ṇ* in *raṇa*-, l. 9, *etc.* One point in which the alphabet differs from that of other eastern inscriptions is, that, while in the latter special signs (without the superscript *r*) are generally used⁷ to denote the three conjuncts *rgg*, *rṇṇ* and *rth*, the present inscription has such a sign only for *rth*, and employs the superscript *r* in the two other conjuncts. See *e.g.* the *rth* of =ârthatô, =ârthîbhîr= and =ârthîṇî in line 10, as compared with the *th* of *prithivîm* in line 8; on the

¹ I am indebted to Prof. Kielhorn for this point. For the necessary references, see his List of the Inscriptions of Northern India, above, Vol. V. Appendix, p. 86, No. 638; and see also *Ind. Ant.* Vol. XX. p. 187, and *Ep. Ind.* Vol. IV. p. 245.

² See above, Vol. V. pp. 209, 210, and *Ind. Ant.* Vol. XV. p. 110.

³ Government Epigraphist's collection of 1899, Nos. 227 and 223. Compare my *List of North. Inscr.* Nos. 669 and 670.

⁴ See *Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 11.

⁵ See *ibid.* Vol. VI. p. 279 f.

⁶ The form of the initial *i* here used is identical with one of the two forms of *i*, used in the Kamauli plates of Vaidyadêva, No. 644 of my *List of North. Inscr.*

⁷ See above, Vol. V. p. 182.

other hand, see the *rgg* in *durgg-ālayô mārḡgaḥ*, l. 22, and the *rññ* of *-āvakīrñña-*, l. 8, and compare with the latter the *ññ*¹ of *kshuñña-*, l. 8. For the rest, it may suffice to state that *anusvāra* is often denoted by a circle with the sign of *virāma* below it, placed after the *akshara* to which it belongs, as in *nirvabharam*, l. 6, and *palabhujām*, l. 7; and that the sign of *avagraha* is employed no less than 13 times, as in *°bhujā snēna*, l. 9, and *vṛiddhō snujām* and *rājyē ś bhishiktam=*, l. 11, etc.—The language of the inscription is Sanskrit, and with the exception of the introductory *Ôm ôṃ namaḥ Śivāya*, the text is in verse. The orthography calls for few remarks. The sign for *v* denotes both *v* and *b*; the dental sibilant is used for the palatal in *rasmi-* and *vans-* (for *vañś-*), l. 3, *śasāsa*, l. 8, *yasasā*, l. 12, *sāsvata-*, l. 13, *saśvan=*, l. 22, and *saśvad=*, l. 24, and the palatal for the dental in *śrōtaḥ-*, l. 1, and *suraśarit-*, l. 21; and instead of *anusvāra* the guttural nasal has been employed in *vañśa-*, l. 6, and *-sudhāñśū*, l. 25, and the dental nasal in *vans-ōttansa-*, l. 3. Besides, the rules of *saṃdhi* have now and then been neglected. The language is not always grammatically correct. The ablative cases in construction with adjectives in the positive (instead of the comparative) degree in verse 28 might of course be justified by analogous constructions in the epics; for the wrong position of the word *mallī* in the compound *mallikīrttivallī* (for *kīrttimallīvallī*) at the end of line 3 the Prākṛit of the author might possibly be held responsible; and to account for the employment of the Present participle *hasat* (instead of *hasita*) in the compound at the end of verse 22 one or two similar instances may be quoted from Jaina poetry; but *śrī-Svapnēśvara-nāma* (for *-nāmā*) in line 5 is an offensive blunder that should not have been committed even *chhandô-bhaṅga-bhayāt*. The poetry of our author strikes me as being poor. His poetical conceptions as a rule are of the tritest, and more attention has been apparently paid by him to the sound of the words than to their exact meanings or effective employment. As a translation would be as tiresome to write as it might be tedious to read, I content myself with giving a short abstract of the contents.

After the words 'Ôṃ, ôṃ! Adoration to Śiva!', verse 1 invokes the protection of the moon which is on Śiva's head, and v. 2 glorifies the sage Gautama (Akshapâda). In that sage's family (*gôtra*) was born the king's son (*rāja-putra*) Dvâradêva (v. 3). From him Mûladêva was born (v. 4), and from him, Ahirama (v. 5) who, besides other children, had a son named Svapnēśvara, and a daughter named Suramâdêvi (v. 6). Verses 7-9 then eulogize a king of the lunar race, named Chôḍagaṅga. When he was dead, his son king Râjarâja victoriously ruled the earth (vv. 10-12). He married Suramâdêvi, the lady already mentioned (v. 13), and in his old age installed in the government his younger brother Aniyaṅkabhîma, 'a moon of a Gaṅga prince,' 'a lord of Trikaṅga' (vv. 14-17).—Verses 18-21 then praise (Râjarâja's brother-in-law) Svapnēśvara-dêva, in war 'a divine weapon of the kings of the Gaṅga lineage,' a man 'more powerful than a complete army' (and apparently therefore a general of the Gaṅga kings); and verses 22-32 record the acts of piety performed by him which occasioned this *praśasti*. He founded a magnificent temple of the god (Śiva) Mēghêśvara, 'the lord of the clouds' (vv. 22-24), gave a number of female attendants to the god (v. 25), laid out a garden near the temple (vv. 26 and 27), built a tank near it (v. 28), and in connection with the tank erected a *maṇḍapa* or open hall (v. 29). He also provided wells and tanks on roads and in towns, lights in temples, cloisters for the study of the Vêdas, etc. (v. 30); and to the pious Brâhmanas he gave a *brahmapura* which was superintended by the Śaiva teacher Vishṇu (v. 31), who also consecrated² the Mēghêśvara temple (v. 32).—By Vishṇu's order this *praśasti* was composed by the poet Udayana (v. 33); it was written on the stone at the Mēghêśvara temple by Chandradhavaḷa, the son of Disidhavaḷa (v. 35), and engraved by the *sûtradhâra* Śivakara (v. 36).

¹ A comparison of the signs for *ññ* and *rññ* will shew that in the latter the superscript *r* is really superfluous. Even without it, the sign used by the writer would have to be read as *rññ*, and is actually employed in other inscriptions to denote that conjunct.

² As *pratishṭhita* is occasionally used for *pratishṭhâpita*, so I would take *pratyatishṭhat* in verse 32 to have been employed in the sense of the causal *pratyatishṭhipat*.

Though the inscription is **not dated**, the connection of Svapnêśvara with the (**Eastern**) Gaṅga kings Râjarâja and Aniyaṅkabhîma permits us to fix its age with confidence. From No. 367 of my *List of North. Inscr.* we know that the great king Chôḍagaṅga was succeeded by his son Kâmârṇava, who was anointed king in Śaka-Samvat 1064 = A.D. 1142-43 and reigned for 10 years; that Kâmârṇava again was succeeded by another son of Chôḍagaṅga, named Râghava, who reigned for 15 years; he again by Chôḍagaṅga's son Râjarâja [II.], who reigned for 25 years; and he by his younger brother Aniyaṅkabhîma (or Anaṅgabhîma I.), who reigned for 10 years. Taking these figures to be approximately correct, it follows that Aniyaṅkabhîma, the last king mentioned in the present inscription, ascended the throne about A.D. 1192, and that this inscription therefore must have been composed about the end of the 12th century A.D.

TEXT.¹

- 1 Ōm² ôṃ namah Śivâya || ³Vidyutpiṅgala-bhâlâlôchana-śikhi-jvâlâ-galat⁴ svâmṛita-
śrô(srô)taḥ-sparśana-jîvitâḥ śavaśiraḥ-śrêṇiḥ Śivê nṛityati ||(1) êkô Râhur=
anêkatân=gata iti trâsâd=iva prêkshya tâś=Chandraḥ sândra-jatâtavî-surasarid-
durgg-âśritaḥ pâtu vaḥ || [1*]
- 2 ⁵Kô=yam lla(la)llâ(lâ)ṭatata-nêtrapuṭasya garvvât kharvvîkarôti jagad=ity=abhidhâya
Śambhau | yaḥ sâbhyasûyam=akarôch=chacha(ra)ṇê=kshi-lla(la)kshmîm jîyât=sa
Gautama-munir=mmuni-vṛinda-vandyaḥ || [2*] ⁶Tad-gôtrê râja-putraḥ samajani
jagati-maṇḍanaḥ paṇḍitânâm mânyaḥ puṇy-aikadhâma prativa(ba)la-jaladhi-
3 kshôbha-manthâchala-śrîḥ | śrîmân=satkîrttivallî-valayita-vasudhâmaṇḍalâś=chaṇḍa-
rasmi(śmi)-sphûrjjat-têjôbhîr=ugra-glapita-ripuyaśaḥ-kairavô Dvâradêvaḥ || [3*]
Samajani⁷ nija-vans-ôttansa-lakshmîr=alakshmîkṛita-nikhila-virôdhi-sphûrjjad-ambhō-
dhir=asmât | dalita-lalita-mallikîrttiva-⁸
- 4 llî-vitâna-prasṛita-⁹hasita-chandrô Mûladêvaḥ kṛit-îndraḥ || [4*] ¹⁰Tasmât=puṇy-
aikarâśêr=abhavad=Ahiramô nâma dhâma stutînâm=ârâmaḥ sâma-nîtêr=aparimita-
yaśaḥpûrachandr-ôdayâdriḥ | yasy=ôdyad-dânadharmm-ôtsava-janita-mahôtsâha-kâlê
trilôka-prâsâd-âgrê sphuranti sphurad-a-
- 5 malayaśô-vaijayantyô jayantyaḥ || [5*] ¹¹Tasmân=naika-sutâd=va(ba)bhûvatur=apân=
nâthâd=iv=êndu-Śriyau śrî-Svapnêśvara-nâma¹² nâma Suramâdêvi cha sârth-
âhvayâ | êkaḥ kshmâtala-maṇḍanâya sakal-âdhâras=tath=ânyâ jagad-dâridrajvara-
nâśanâya jagati-chintâmaṇi-śrîr=abhût || [6*] ¹³Nata-nṛipati-kirîta-kô-
- 6 ṭi-ratna-dyuti-paṭu-¹⁴pîṭha-śayâlu-pâdapadmaḥ | ajani Rajanijâni-vaṇśa-¹⁵chûḍâmaṇir=
aṇim-âdi-guṇêna Chôḍagaṅgaḥ || [7*] ¹⁶Yâtrâ-vâji-khura-prahâra-visarad-dhûlî-
samudrê sphurattêjô-bhâskaramaṇḍalê kshiti bhujâm=astângatê nirvba(rbbha)raṁ |
yam saṅgrâma-gṛihôdarêshu vijaya-śrîḥ sârdham=â-
- 7 sâ-sakhî-vṛindair=bhinna-gajêndra-mauktikavatî bhûyô=bhisarttuṇ=gatâ || [8*] Rê
vâ(bâ)lâḥ kula-vṛiddha kin=nu bhavatân=durbhiksham=âyâsyati sphîtan=
kim sa tu sa[t*]tra-daḥ palabhujâm svarggâya sannahyatê | yasy=êti

¹ From impressions prepared by Mr. Krishna Sastri.

² Expressed by a symbol.

⁴ Read -galat-svâmṛita-.

⁶ Metre: Sragdharâ.

⁸ For the sake of the metre *mallikîrtti* has been put for *kîrttimallî*.

⁹ The *akshara ta* was originally omitted and is engraved above the line.

¹⁰ Metre: Sragdharâ.

¹² For the sake of the metre put for -nâma.

¹⁴ This word (which has been misread as *pada* and *paṭa*) is quite clear in the impressions; it is used in the sense of *sphuṭa*.

¹⁵ Read -vaṇśa-.

³ Metre: Śârdûlavikrîḍita.

⁵ Metre: Vasantatilakâ.

⁷ Metre: Mâlinî.—Read *nija-vaṇś-ôttamsa*—.

¹¹ Metre: Śârdûlavikrîḍita.

¹³ Metre: Pushpitâgrâ.

¹⁶ Metre of verses 8 and 9: Śârdûlavikrîḍita.

- śrutim=ākalayya samarē nirvahi(rbbhi)nna-vīra-dvishām=¹vallūraiḥ paripūrayanti paritah prētāḥ ku-
- 8 śōl-ōtkarān || [9*] Tasmin² Purandarapurī-tilakāyamānē dānē samunnata-matis=tanayas=tadiyah | sāmrajya-bhāra-vahan-aikadhurīṇa-vā(bā)huh śrī-Rājarāja-nripatiḥ prithivīm śasā(śā)sa || [10*] ³Yasy=ōdyad-vāji-rāji-khura-śikhara-bhara-kshuṇṇa-bhūchakra-sarppad-dhūli-jāl-āvakīrṇa-tridaśapurāsari-
- 9 d-bhūri-paṅkē vilagnam | nīrakrīḍā-nimajjat-surapatikarīṇam vyākulāḥ Śakra-bhṛityā dhṛitvā lāṅgūlam=ēkē karatalam=aparē tīram=uttōlayanti || [11*] ⁴Raṇa-bhuvi yadi nityan=n=āhataḥ śatru-sārthaḥ⁵ tulita-Haribhujēna kshmābhujā ṣṇēna nūnam | katham=iha kali-kālē kalpit=ānalpa-pāpa-praṇayi-
- 10 ni sura-sriṣṭiḥ srasṭur=asyān=divi syāt || [12*] ⁶[Tē]n=ōdhā purushōttamēna Suramādēvi Ram=aiv=ārthatō nāmṇā śntahpurāsundarījana-śirōratnāṅkura-śrīr=iyam | pratyāruhya tulāḥ priyēṇa saha sā yat=⁷svarṇṇa-śailān=dadāv=ētai[h]⁸ sphītatarā dhar=ārthibhir=ahō jāt=ārthinī kēvalam || [13*] ⁹Sarvvan=na-
- 11 rēndra-tilakaḥ kalikāla-kalpahśākh[¹⁰ sukha-]gham=anubhūya chiram sa rājā | vṛiddhō ṣṇujam manujarāja-nat-āṅghriyugmam rājyē śbhishiktam=akarōd=Aniyaṅka-bhimam || [14*] Sa¹¹ śrīmān=Aniyaṅkabhima-nripatiḥ sāmrajyalakshmī-patiḥ pratyarthi-kshitipāla-mauli-tilakaḥ¹² tyakt-ārikānt-āla-
- 12 kaḥ | samprāpy=aiva samudra-mudrita-mahāchakraṇ=karāgra-sphurach=chakraṇ Śakra-parākramas=samakarōd=Gaṅgēndra-chandraḥ kṣaṇāt || [15*] Hē bhōgīndra kim=āttha kūrma dharanī-bhāraḥ sa tuchchhō mahān¹³ jānāsi Trikalinganāthayasa(śa)sā khyātan=na jānē śrīṇu | dēvē ṣamin=vijaya-prayāṇa-rasikē prēm-
- 13 [kha]t-turaṅga-kshura-kshōbh-ōddh[ū]ta-rajōbhira=amva(mba)ram=agād=arddham kshamāmaṇḍalam || [16*] Jātā saṅgara-nīradhēḥ sphurad-asivyālēndra-bhāsvadbhujāmanthādrēr=asat=īva vāñchhita-[va(ba)]hu-prītiḥ sadā śrīr=iyam | asminn=ēva narā[dhi]nātha-tilakē sthairyān=gatā yat=punar=vvījan=tatra kil=āsyasā(śā)svata-
- 14 [m=a]sau jāgrad=yaśas=chandramāḥ || [17*] Udyad-digvijay-ārtha-sādhana-vidhau Gaṅgānvaya-kshmābhujān=divy-āstram chaturaṅgatō=dhikatarah sainyāt=sa ēkō=bhavat | śrī-Svapnēśvaradēva ēva vilasat¹⁴ śastra-kṣhat-āri-ksharat-kīlālaughavīnirmit-āṣṭamamahāmbhōdhir=nnay-āmbhōnidhiḥ || [18*] Lakshmīdēvyāḥ¹⁵ patir=a-
- 15 yam=adhō=nēna¹⁶ chakrē vali-dvī¹⁷ gōpālasya pri[ya]-suhṛid=ayam sarvva-kāryē=chyutō ṣsau | Viśvaksēnō dharanir=iyam=apy=uddhṛitā yēna magnā [sō] ṣmin(ñ)=janmany=api sura(cha)ritair=ēsha¹⁸ Viśvambharō śbhūt || [19*] ¹⁹Yad-dāna-vigalad-vāri-māṭṛikā bhūtamāṭṛikā | sasya-sampatti-sambhārair=ddīna-hīn=ābhavan=mahī
- 16 || [20*] ²⁰Kailāsādri-Himāchala-stanatata-vyāsaṅgi-Mandākinī-hāra-śrīr=yadi kīrttir=asya tilakam chandraṇ=kalanā-āsāyāt | jyōtsnā-hāsa-mukhī payōdhivasanā-kunda-dyuti[r*]=nn=ātyajat kv=āyam syād=iha Chandrasēkhara-pad-ārūḍhō Mṛidānī-patiḥ || [21*] Bhaktiprahva-surāsurēndra-vilasan-maulistha-ratnāva-

¹ Read -dvishām.⁴ Metre: Mālinī.⁷ Read jān=.⁹ Metre: Vasantatilakā.¹⁰ Read -kalpaśākhā; the sign of *visarga* in this word seems to have been struck out already in the original.¹¹ Metre of verses 15-18: Śārdūlavikrīḍita.¹² Read mahān=.¹³ The *akṣhara na* was originally omitted and is engraved above the line.¹⁴ Read ba(or Ba)li-dvīd=.¹⁵ Metre of verses 21-23: Śārdūlavikrīḍita.² Metre: Vasantatilakā.⁵ Read -sārthas=.⁶ This sign of *visarga* was originally omitted.¹⁴ Read vilasach-chhastra=.¹⁵ Read =ēva (?).³ Metre: Sragdharā.⁶ Metre: Śārdūlavikrīḍita.¹⁹ Read -tilakas=.¹⁶ Metre: Mandākrāntā.¹⁹ Metre: Ślōka (Anuṣṭubh).

- 17 lī-chchhâyâ-sakradhanuḥ-sphurat-pada-lasan-Mêghêśvarasy=âmunâ | unnatyâ spara-parvvatô va(ba)hutara-dravya-vyayam kurvvatâ prâsâdô rachitas=sudhâ-chchhavihasat-Kailâsa-sailêśvarah¹ || [22*] Svarṇnâdriḥ sa sur-âlayô hari-khura-kshunṇas=cha pûrvvô girir=vvârūṇyâ parichumvi(mbi)tô ssta-sikharî mânyah sa Gaurî-
- 18 [gu]ruḥ | ity=ady=âpi parâmrisha(śa)n=nava-nava-sthânām chalan-mandirô Lanêndrêṇa sil-ôchchayam griham=adaḥ prâptô śnavadyam Śivaḥ || [23*] Iha² vijayinâ prâkâra-srîr=mmahôpala-nirmmitâ jaladhara-gatîr=atyunnatyâ nirôddhum=iv=ôddhatâ | kali-jalanidhêr=mmaryâdâlî-bhayâd=iva tasya vai śarapa-
- 19 m=avisad=dharmmô yatra Trinêtra-surakshayâ || [24*] ³Yâsân=nêtrânchala-taralimâ viśvavaśy-aikamantraḥ pâda-nyâsas=tribhuvana-gati-stambhanam samvidhattê⁴ | nrity-ârambhê valaya-manibhir=nnirmitâsyatna-dîpâs=tasmai dattâs=Tripura-jayinê tēna tās=tâ mṛigâkshyah || [25*] ⁵Upavanam=atha chakrê tēna Mêghêśva-
- 20 rasya sphurita-kusuma-rēṇu-srēṇi-chandrâtapâ-srî | avirata-makaranda-syanda-sandôha-varshair=ddhrita-Ratipati-lîlâ-yantradhârâgrihatvam || [26*] ⁶Vanaśrî-muktâ-srak⁷ dara-dalita-pushp-ôtkara-milat-parâgair=bhṛing-âlî kalita-sitimâ yatra japanî⁸ | munêḥ Pushpâstrasya sphatîka-ghatit-âkshâva-
- 21 lîr=iyam=⁹vasant-ôdyan-matta-dvipa-sîrasi nakshatra-vitatiḥ || [27*] Atyachchham¹⁰ śarad-amva(mba)rât=suraśa(sa)rit-tôyâch=cha pâp-âpaham gambhîran=naya-sâlinô=pi hṛidayât¹¹ sîtañ=cha chandra-dyutêḥ | hṛidya-svâdu sudhâ-rasâd=api sarô vâran=nidhêḥ sôdaran=tēn=âkhâni narêśvara-praṇayinâ Mêghêśvarasy=â-
- 22 layê || [28*] Ânand-aikanikêtanam nayanayôḥ sa(śa)śvan=manahkairava-jyôtsn-aughaḥ khalu Viśvakarma-nipūṇa-vyâpâra-vaidagdhyâ-bhûḥ | grîshma-grâsa-bhay-âtibhîta-janatâ-sautîrya-durgg-âlayô mâruggaḥ kîrtti-vijṛimbhanasya jayinâ prôttambhitô maṇḍapaḥ || [29*] Apâm¹² sâlâ-mâlâḥ pathi pathi tadâgâḥ prati-
- 23 puram pradîpâḥ sampûrṇâḥ prati-suragriham yasya vimalâḥ | mathâ vêd-âdînâm dvijapura-vihârâḥ prati-diśam virâjantê sa[t*]trâṇy=api cha paritas=sêtu-nivahâḥ || [30*] ¹³Ârâd=vra(bra)hmapuram Vṛi(bṛi)haspati-pura-sparddhi Smarârêḥ sad=âchâryam Vishṇum=abhisphura[d*]=dvijavara-grâmâya dharmmâtmanê | dattam tēna mudâ sad-ôdi-
- 24 ta-makha-prâravdha(bdha)-dhûmadhvaja-sphûrjjad-dhûma-chayêna yatra sa kali-vyâlah samutsâryatê || [31*] Tam¹⁴ pratyatishṭha[d*]=dvijarâja-pûjyah prâsâdam=Îśasya sa-nandaka-srîḥ | sudarśanên=ânvita êsha Vishṇur=âchârya-râjah sa prithak¹⁵ na Vishṇôḥ || [32*] ¹⁶Udayana-kavis=tasy=âdêśât=praśasti-vilâsinîm sulalita-padanyâsaiḥ sa(śa)śvad=vi-
- 25 [dagdha]-manôharâm | dhvanibhir=aniśam kaṇṭhê ślishtâm=alamkṛiti-hârîṇîm=atirasatayâ śayy-âyâtâm prasâdhitavân=imâm || [33*] ¹⁷Yâva[j*]=jyôtsnâ-sudhânśû¹⁸ dharani-phanipatî yâvad=ambhōja-Lakshmyau yâvad=yâvach=cha Gaṅgâ-Himadharapidharau yâvad=êv=ârṇṇav-ôrmmî | vâg-arthau yâvad=asmiñś=chiram=anuvastô sdvaita-rûpê-
- 26 ṇa lôkê tâvat=prâsâda-kîrtti tribhuvana-kuharê râjatâm=asya nityam || [34*] Śrî || ¹⁹Disîdhavala-dhîra-tanayah sa Chandradhavalah prasastim=iha pattê | saral-âkshara-mâlâbhir=llilêkha Mêghêśvara-dvârê || [35*] Sûtradhârâḥ²⁰ Śivakaras=

¹ This compound (formed with *hasat* instead of *hasita*) is incorrect ; compare *-hasita-chandrô*, l. 4.

² Metre : Hariṇî.

³ Metre : Mandâkrântâ.

⁴ Read *samvidhattê*.

⁵ Metre : Mâlinî.

⁶ Metre : Sikharîṇî.

⁷ Read *-srag-*.

⁸ This word might be (and has been) read *jayani*.

⁹ Read *=iyam*.

¹⁰ Metre of verses 28 and 29 ; Śârdûlavikrîḍita.

¹¹ Read *ôyâch=chhê*.

¹² Metre : Śikharîṇî.

¹³ Metre : Śârdûlavikrîḍita.

¹⁴ Metre : Upajâti.

¹⁵ Read *prithag-*.

¹⁶ Metre : Hariṇî.

¹⁷ Metre : Sragdharâ.

¹⁸ Read *-sudhânśû*.

¹⁹ Metre : Âryâ.

²⁰ Metre : Ślôka (Anushtubh).

sadvrittām=aksharāvalīm |
iha || ◎ || [36 ||*]

nichakhāna

śilā-paṭṭē

muktāphala-nibhām=

B.—EULOGY OF BHATTA-BHAVADĒVA BĀLAVALABHĪBHUJĀṄGA.

This inscription contains 25 lines of writing which cover a space of about 3' broad by 1' 4 $\frac{3}{4}$ " high. The writing, here too, is carefully executed and, with the exception of about a dozen effaced *aksharas* at the end of line 24, well preserved. The size of the letters is about $\frac{1}{2}$ ". The characters are similar to those of the inscription A. Contrary to what is the case in that inscription, *ṛṇṇ* as well as *rth*—*rgg* happens not to occur—are here denoted by signs without the superscript *r* (except perhaps in *samartham*=, l. 7). Moreover, *anusvāra* is written only by the superscript circle, and the sign of *avagraha* is nowhere employed. The language is Sanskrit and, with the exception of the introductory *Ōm ōm namō bhagavatē Vāsudēvāya*, the effaced passage at the end of line 24, and the short line 25, the text is in verse. As regards orthography, the sign for *v* denotes both *v* and *b*; the dental nasal is employed instead of *anusvāra* in the word *mīmāṃsā*, ll. 16 and 17, and in *tamāṃsi*, l. 16, and *līlāvatans*-, l. 19; and the word *śrīvatsa* is written *śrīvachchha*, l. 20. In a few places the rules of *saṃdhi* have been neglected by the writer; and in line 6 the author himself has written *śrī-Ādidēva* instead of *śry-Ādidēva*, which would not have fitted into the verse. Otherwise the text is correct; and, for a *praśasti*, the style generally is simple and unpretending.

The poem in line 25 is described as a eulogy of the *Bhaṭṭa*, the illustrious *Bhavadēva*, surnamed *Bālavalabhībhujāṅga*. It was composed by his friend, the Brāhmaṇ *Vāchaspati* (v. 33). After the words 'Ōm, ōm! Adoration to the holy Vāsudēva!', the author in verse 1 invokes the blessing of the god Hari (Vishṇu), and in verse 2 appeals to the goddess of speech to favour his task of proclaiming the praises of *Bhaṭṭa-Bhavadēva's* family. Verses 3-14 give a sketch of *Bhavadēva's* descent; vv. 15-26 eulogize him, chiefly for his scholarly achievements; and vv. 27-32 record the pious works which furnished the occasion for writing this *praśasti*. The details are as follows:—

Of the villages granted to, and the homes of, Brāhmaṇs learned in the Vēdas who are born in the family of the sage *Sāvarṇa*, a hundred may adorn the lands of *Āryāvarta*; but foremost among all is *Siddhala*, which is the ornament of the country of *Rāḍhā*¹ (v. 3). At that village prospered a family to which belonged a certain *Bhavadēva* (v. 5), whose elder and younger brothers were *Mahādēva* and *Aṭṭahāsa* (v. 6). He, to whom the king of *Gauḍa* granted (the village of) *Hastinibhiṭṭa*, had eight sons, the chief (or eldest) of whom was *Rathāṅga* (v. 7). From *Rathāṅga* sprang *Atyāṅga*; and his son was *Budha*, surnamed *Sphurita* (v. 8). From him *Ādidēva* was born (v. 9), who became minister of peace and war (*saṃdhivigrahin*) of the king of *Vaṅga* (v. 10). His son was *Gōvardhana* (v. 11), distinguished as a warrior and a scholar (v. 12). He married² *Sāṅgokā*, the daughter of a *Vandyaghaṭiya*³ Brāhmaṇ (v. 13), and begat on her the person in whose honour this *praśasti* was composed, *Bhavadēva* (v. 14), whom the poet glorifies as a divine being, while he indicates his worldly position by telling us that, aided by his counsel, (the king) *Harivarmadēva* long exercised the government, and that his policy rendered prosperous the reign of that king's son also (v. 16). More interesting is the

¹ Generally speaking, that part of Bengal which is west of the Hūglī and south of the Ganges. Like *Vaṅga*, it belonged to the *Gauḍa* country. In a *Khajurāhō* inscription it is stated that the wives of the kings of *Kāñchi*, *Andhra*, *Rāḍhā* and *Aṅga* were imprisoned by the *Chandēlla* *Dhaṅgadēva*; see *Ep. Ind.* Vol. I. p. 138.

² From verse 11 it appears that *Gōvardhana's* mother was *Dēvakī*, and that he himself had another wife named *Sarasvatī*.

³ A member of that high family or class of *Rāḍhīya* Brāhmaṇs which *Colebrooke* (*Misc. Essays*, Vol. II. p. 189, note) calls 'Bandyagati, vulgarly Banoji.' *Vandyaghaṭiya* occurs as the surname of *Sarvānanda*, the author of a commentary on the *Amarakōśa*; see *Prof. Aufrecht's Cat. Cat.* Vol. I. p. 703, and *Dr. Burnell's Tanjore Cat.* p. 46.

sadvṛittâm=akṣharâvalîm |
iha || ◎ || [36 ||*]

nichakhâna

śilâ-paṭṭê

muktâphala-nibhâm=

B.—EULOGY OF BHATTA-BHAVADÊVA BÂLAVALABHÎBHUJAŅGA.

This inscription contains 25 lines of writing which cover a space of about 3' broad by 1' 4 $\frac{3}{4}$ " high. The writing, here too, is carefully executed and, with the exception of about a dozen effaced *akṣharas* at the end of line 24, well preserved. The size of the letters is about $\frac{1}{2}$ ". The characters are similar to those of the inscription A. Contrary to what is the case in that inscription, *rṇṇ* as well as *rth*—*rgg* happens not to occur—are here denoted by signs without the superscript *r* (except perhaps in *samartham*=, l. 7). Moreover, *anusvâra* is written only by the superscript circle, and the sign of *avagraha* is nowhere employed. The language is Sanskrit and, with the exception of the introductory *Ôm ôṃ namô bhagavatê Vâsudêvâya*, the effaced passage at the end of line 24, and the short line 25, the text is in verse. As regards orthography, the sign for *v* denotes both *v* and *b*; the dental nasal is employed instead of *anusvâra* in the word *mîmânsâ*, ll. 16 and 17, and in *tamânsi*, l. 16, and *lîlâvatans-*, l. 19; and the word *śrīvatsa* is written *śrîvachchha*, l. 20. In a few places the rules of *saṃdhi* have been neglected by the writer; and in line 6 the author himself has written *śrî-Âdidêva* instead of *śry-Âdidêva*, which would not have fitted into the verse. Otherwise the text is correct; and, for a *praśasti*, the style generally is simple and unpretending.

The poem in line 25 is described as a eulogy of the *Bhaṭṭa*, the illustrious *Bhavadêva*, surnamed *Bâlaivalabhîbhujâṅga*. It was composed by his friend, the Brâhmaṇ *Vâchaspati* (v. 33). After the words 'Ôṃ, ôṃ! Adoration to the holy Vâsudêva!', the author in verse 1 invokes the blessing of the god Hari (Vishṇu), and in verse 2 appeals to the goddess of speech to favour his task of proclaiming the praises of *Bhaṭṭa-Bhavadêva's* family. Verses 3-14 give a sketch of *Bhavadêva's* descent; vv. 15-26 eulogize him, chiefly for his scholarly achievements; and vv. 27-32 record the pious works which furnished the occasion for writing this *praśasti*. The details are as follows:—

Of the villages granted to, and the homes of, Brâhmaṇs learned in the Vêdas who are born in the family of the sage *Sâvarṇa*, a hundred may adorn the lands of *Âryâvarta*; but foremost among all is *Siddhala*, which is the ornament of the country of *Râḍhâ*¹ (v. 3). At that village prospered a family to which belonged a certain *Bhavadêva* (v. 5), whose elder and younger brothers were *Mahâdêva* and *Aṭṭahâsa* (v. 6). He, to whom the king of *Gauḍa* granted (the village of) *Hastinibhiṭṭa*, had eight sons, the chief (or eldest) of whom was *Rathâṅga* (v. 7). From *Rathâṅga* sprang *Atyâṅga*; and his son was *Budha*, surnamed *Sphurita* (v. 8). From him *Âdidêva* was born (v. 9), who became minister of peace and war (*saṃdhivigrahin*) of the king of *Vaṅga* (v. 10). His son was *Gôvardhana* (v. 11), distinguished as a warrior and a scholar (v. 12). He married² *Sâṅgôkâ*, the daughter of a *Vandyaghaṭīya*³ Brâhmaṇ (v. 13), and begat on her the person in whose honour this *praśasti* was composed, *Bhavadêva* (v. 14), whom the poet glorifies as a divine being, while he indicates his worldly position by telling us that, aided by his counsel, (the king) *Harivarmadêva* long exercised the government, and that his policy rendered prosperous the reign of that king's son also (v. 16). More interesting is the

¹ Generally speaking, that part of Bengal which is west of the Hûglî and south of the Ganges. Like *Vaṅga*, it belonged to the *Gauḍa* country. In a *Khajurâhô* inscription it is stated that the wives of the kings of *Kāñchi*, *Andhra*, *Râḍhâ* and *Aṅga* were imprisoned by the *Chandêlla Dhaṅgadêva*; see *Ep. Ind.* Vol. I. p. 138.

² From verse 11 it appears that *Gôvardhana's* mother was *Dêvakî*, and that he himself had another wife named *Sarasvatî*.

³ A member of that high family or class of *Râḍhîya* Brâhmaṇs which *Colebrooke* (*Misc. Essays*, Vol. II. p. 189, note) calls 'Bandyagati, vulgarly Banojî.' *Vandyaghaṭīya* occurs as the surname of *Sarvânanda*, the author of a commentary on the *Amarakôśa*; see Prof. Aufrecht's *Cat. Cat.* Vol. I. p. 703, and Dr. Burnell's *Tanjore Cat.* p. 46.

account of Bhavadêva's attainments as a scholar (vv. 20-25), which as far as possible may be given in the author's own words :—

(V. 20.) A pattern of those who know the Brahma's non-duality, a creator of wonder to those (even) who are learned themselves, a sage who comprehends the deep meaning of **Bhaṭṭa's**¹ lays, a very Agastya to the Bauddha sea, clever in refuting the devices of cavilling heretics, he playfully acts the part of the Omniscient on earth.

(V. 21.) Seeing across the ocean of the *Samhitās*, *Tantras*² and computation, causing wonder to all by his knowledge of astrology,³ himself the author and promulgator of a new work on horoscopy (*hôrâ-sâstra*), he clearly has proved another **Varâha**.⁴

(V. 22.) In the several branches of law he has eclipsed the old expositions by composing suitable treatises of his own; by a good comment elucidating the verses on law of the sages, he has swept away all doubt regarding the rites taught by the *Smritis*.

(V. 23.) In the *Mīmāṃsâ*, by following the lead of **Bhaṭṭa**, he has composed that well-known guide whose thousand maxims, like the rays of the sun, do not endure darkness. What need is there to say more? Proficient in the whole range of sacred hymns, in all the arts of the poets, in every traditional lore, in the works on worldly affairs, in the sciences of medicine and of arms, *etc.*, he indeed is without a second.

(V. 24.) By whom, indeed, is his (other) name **Bâlavalabhîbhujāṅga** not honoured—a name, heard and celebrated and chanted with rapture even by the *Mīmāṃsâ*?

(V. 25.) Restoring to life all the world by his magical spells which are like the morning tunes of music to the night of stupefaction caused by the bites of fanged furious serpents, he, a new vanquisher of death, in sporting with poisons has proved (a very) **Nilakaṇṭha**.⁵

This Bhavadêva, then, had a reservoir of water constructed in the country of **Râḍhâ** (v. 26). Moreover, at the place where the inscription is, he set up a stone image of the god **Nârâyaṇa** (Vishṇu) (v. 27), and founded a temple of the god (v. 28), in which he placed images of his in the forms of **Nârâyaṇa**, **Ananta** and **Nṛisimha** (v. 29). He also gave to **Harimêdhas** (Vishṇu) a number of female attendants (v. 30), and had a tank dug in front of his temple (v. 31), and a garden laid out in its neighbourhood (v. 32).

The interest of this inscription lies in the fact that it treats, not of kings and princes, but of a scholar of whom, so far as we know, at least two literary works are still extant. From the more definite statements in the verses which have been translated above, it appears that, in astronomy and astrology, **Bhaṭṭa Bhavadêva** was the author of a *Hôrâ-sâstra*; that he wrote one or more treatises and a commentary relating to law or to religious rites; and that, as a student of the *Mīmāṃsâ* philosophy, he composed a work connected with the writings of **Bhaṭṭa Kumârila**. His *Hôrâ-sâstra* has not been traced yet in the published catalogues. But as regards his other works, Prof. Eggeling in his *Catalogue of the Sanskrit Manuscripts in the Library of the India Office* under No. 1725 describes a Ms. of the '*Prâyaścitta-nirûpaṇa*'⁶ (or *prakaraṇa*), 'a treatise on expiatory rites, 'composed by **Bhaṭṭa Bhavadêva**, surnamed **Bâlavalabhîbhujāṅga**'; and under

¹ *I.e.* Kumârila, the author of the *Mīmāṃsâ-tantravârttika*, *etc.*

² *Samhitâ* in its wider sense denotes a complete course of the *vyôtiḥâstra*, of which *tantra* is the special branch treating of the motions of the heavenly bodies; in a narrower sense the word denotes that branch of astrology which is also called *śākhâ*. See Dr. Thibaut's *Astronomie*, p. 64.

³ *Phala-samhitâ* apparently is equivalent to *phala-grantha*, 'a work describing the effects (of celestial phenomena on the destinies of men).'

⁴ *I.e.* the well-known writer on astronomy, *etc.*, **Varâhamihira**.

⁵ *I.e.* the god **Śiva**, on whom the poison which he swallowed at the churning of the ocean, beyond leaving a blue mark on his throat, had no effect whatever.

⁶ The second of the introductory verses of this work is: *Mano-dî-smṛitim-dîôkya sa-virichya yathâ-kramam | kriyatê Bhavadêvena prâyaścitta-nirûpaṇam ||*

No. 2166 a Ms. of the 'Tautâtimatatilaka, a gloss on Kumâra's *Tantravârttika*,' by the same author.—What is the exact meaning of the surname **Bâlavalabhîbhujāṅga**, and why Bhavadêva was so called, is not apparent.

Our inscription is **not dated**. It has indeed been stated¹ that line 24, part of which is effaced, ends with *saṃvat 32*; but this by itself would be of no value, and besides it seems more probable to me that the line really ended with *saṃkhyâ 33*, a statement which I should take to refer to the number of verses of this *prâśasti*. On palæographical grounds I do not hesitate to assign this record, like the preceding one, to about A.D. 1200.

The villages **Siddhala** and **Hastinîbhîṭṭa** which are mentioned in the inscription, and the king or chief **Harivarmadêva**, who was a contemporary of Bhaṭṭa Bhavadêva, I am unable to identify.

TEXT.²

- 1 Ôm³ ôṃ namô bhagavatê Vâsudêv[â]ya⁴ || ⁵Gâḍhâpagûḍha-Kamalâ-kuchakumbha-pattra-mudr-âṅkitêna⁶ vapushâ pariripsamâna[h] | mâ lupyatâm=abhinavâ vanamâlik=êti Vâgdêvat-ôpahasitô=stu Hariḥ śrîyê vaḥ || [1*] Vâ(bâ)lyât=prabhṛity=ahar=ahar=yyad=upâsit=âsi Vâgdê-
- 2 vatê tad=adhunâ phalatu prasîda | vaktâsmi **Bhaṭṭa-Bhavadêva-kula-prâśasti-sûktâksharâṇi** rasan-âgram=adhiśrayêthâḥ || [2*] **Sâvarṇṇasya⁷** munêr=mmahîyasi kulê yê jajñîrê śrôtriyâs=têshâm śâsana-bhûmayô janigriha-⁸grâmâḥ śatam santu tē | **Âryâvartta-bhuvâm=vi-⁹**
- 3 bhûshaṇam=iha khyâtas=tu sarvv-âgrimô grâmâḥ **Siddhala** êva kêvalam=alaṅkârô=sti **Râdhâ-śrîyaḥ** || [3*] ¹⁰Sat-pallavaḥ sthitimayô dṛiḍhava(ba)ddha-mûlaḥ śâkhâgra-lagna-mukhara-dvija-śîlita-śrîḥ | na granthilô na kuṭilaḥ saralaḥ suparvvâ sarvv-ônnataḥ sukham=iha prasasâra vamsaḥ || [4*]
- 4 ¹¹Tadvamś-ôttamsa-manêḥ¹² kalaśyadât=âpi¹³ tâpana-pratimaḥ | Bhava iva vidyâ-tattva-prabhavaḥ prava(ba)bhûva **Bhavadêvaḥ** || [5*] ¹⁴Agraj-ânujayôr=mmadhyê **Mahâdêv-Âṭṭahâsayôḥ** | sa jajñê Yajñapurushô Viriñchi-Harayôr=iva || [6*] Sa¹⁵ śâsanam **Gauḍa-nṛipâd=avâ-**
- 5 pa śrî-**Hastinîbhîṭṭam=abhîshṭa-bhûmi¹⁶** | asṭau sutân=asṭa-Mahêśa-mûrtti-prakhyân vijajñê=tha **Rathâṅga-mukhyân** || [7*] ¹⁷Rathâṅgâd=**Atyaṅgaḥ** samajani janânananda-jananaḥ śâś=îva kshîrôdâd=avikala-kalâ-kêli-nilayaḥ | sphurat-prajñâjyôtiḥ **Sphurita** iti nâmnâ di-
- 6 śi diśi prakâśô=bhût=saumya-graha iva **Vu(bu)dhas=tasya tanayaḥ** || [8*] ¹⁸Tasmâd=abhûd=abhijan-âbhyuday-aikavîjam=avyâja-paurusha-mahâtaru-mûlakandaḥ |

¹ See *Jour. Beng. As. Soc.* Vol. VI. p. 93, note, where Mr. Prinsep says: "the missing sentence consists of nothing more than the month (illegible) and the year "Samvat 32" distinctly visible."

² From impressions prepared by Mr. Krishna Sastri.

³ Expressed by a symbol.

⁴ Originally *ôdêvaya* was engraved.

⁵ Metre of verses 1 and 2: Vasantatilakâ.

⁶ Originally-*âṅkitô* and in the place of *na vapushâ* something else (*nava-vadhûm?*) seems to have been engraved.

⁷ Metre: Śârdûlavikrîḍita.

⁸ Originally *janigriham* was engraved, but the sign of *anusvâra* has been apparently struck out.

⁹ Read *-bhuvâm vi-*.

¹⁰ Metre: Vasantatilakâ.

¹¹ Metre: Âryâ.

¹² Read *-manêḥ*.

¹³ The *aksharas dâtâpi* are quite clear in the impressions; the three preceding *aksharas*, in which some correction has been made, look like *kalaśya* or *kêlaśya*. I can only suggest the reading *kal-dvaddâtô=pi*.

¹⁴ Metre: Ślôka (Anushtubh).

¹⁵ Metre: Upajâti.

¹⁶ The *editio princeps* reads here *śrî-Hastinîdishtamahîshṭabhûmi*, but the reading given by me is perfectly clear in the impressions. With the ending *bhîṭṭa* of the name *Hastinîbhîṭṭa* I would compare *hîṭṭi* in the name *Champâhîṭṭi*, which occurs in line 44 of the Mauabali plate of the Pâla Madanapâla, *Jour. Beng. As. Soc.* Vol. LXIX. Part I. p. 72.

¹⁷ Metre: Śikharîṇī.

¹⁸ Metre: Vasantatilakâ.

- śrī-Ādidēva¹ iti dēva iv=Ādimūrttir=mma[r]ty-ātmanā bhuvanam=ētaḍ=alamkarishṇuḥ || [9*] Yō² Vaṅgarāja-
- 7 rājyaśrī-viśrāma-sachivaḥ śuchiḥ | mahāmantri mahāpātram=avandhyaḥ sandhi-vigrahī || [10*] Sa³ Dēvaki-garvbha(rbbha)bhavam bhuvah sthitau samartham=uchchahpada-lavdha(bdha)-paurusham | Sarasvati-jānim=aṇṇjanat=sutam jagatsu Gōvarddhanam=Achyut-ōpamam || [11*] ⁴Vīra-sthalīshu cha sabhāsu cha ti-
- 8 rthikānām⁵ dō[r]-llilayā cha kalayā cha vachasvitāyāḥ | yō varddhayan vasumatīn=cha Sarasvatīn=cha dvēdhā vyadhata nija-nāmapadam sad-artham || [12*] Vandyām⁶ Vandyaghaṭiyasya vra(bra)hmaṇaḥ prayatām sutām | Sāṅgōkām=aṅganā-ratnam=patnīm sa paripītavān || [13*] Tasyām⁷ svapna-[vi]dhā-
- 9 na-vō(bō)dhita-nij-ōtpādaḥ sa dēvō Harir=jātaḥ śrī-Bhavadēva-mūrttir=amutaḥ kshmāmaṇḍalī-Kaśyapāt | yat-pāni-praṇayi dvayañ=jalajayōr=ālakshitam lakshmaṇaḥ yasy=āntar=nnihitō=sti kaustubha iti jñātām prakāś-ōdayāt || [14*] Lakshmīn=dakṣiṇa-dōshni mantra-vibhavē viśva-
- 10 mbharā-maṇḍalam jihv-āgrē cha Sarasvatīm ripu-tanau nāg-āntakam patrinam | chakram=pāda-talē nivēsitavatā divyan=tad=ādyaṁ=⁸vapur=nihnōtun=nija-chihnam=ētaḍ=amunā nūnam=⁹viparyyāsitam || [15*] ¹⁰Yan-mantra-śakti-sachivaḥ suchiram chakāra rājyam sa dharmma-vijayī
- 11 Harivarmmadēvaḥ | tan-nandanē valati yasya cha daṇḍanīti-vartm-ānugā va(ba)hala-kalpalat=ēva lakshmīḥ || [16*] ¹¹Sat-pātrasya mahāśayasya kamal-ādharasya yasya kshamām=vi(bi)bhrāṇasya guṇ-āmva(mbu)dhēr=akalitas=āntar=nnā dīn-ātmanah | maryyādā-mahima-prasā-
- 12 da-śuchitā-gāmbhīryya-dhairyya-sthiti-prāyāḥ prāyaśa ēva vāk-patham=atīkrāntāḥ svadantē guṇāḥ || [17*] ¹²Mahāgaūrī kīrttiḥ sphuradasi-karālā bhuja-latā raṇa-krīdā chaṇḍī ripu-rudhira-charchchā raṇa-bhuvah [1*] mahā-lakshmīr=mmūrttiḥ prakṛiti-lali-
- 13 tās=tā gira iti prapañchaḥ śaktīnām yam=iha Paramēśam prathayati || [18*] ¹³Yad-vrā(brā)hma-tējasi va(ba)liyasi manda-vīryyaḥ khadyōta-pōta-karaṇīm tarāṇis=tanōti | uchchair=udañchati yadīya-yaśah-śarīrē jātas=Tushāra-śikharī nanu jānudaghnaḥ || [19*] ¹⁴Vra(bra)hmā-
- 14 dvaita-vidām=udāharāṇa-bhūr=udbhūtavidy-ādbhuta-srashtā Bhaṭṭa-girām gabhūrima-guṇa-pratyakshadṛiśvā kaviḥ | Vau(bau)ddhāmbhōnidhi-Kumbhasambhava-muniḥ pāshaṇḍa-vaitaṇḍika-prajñā-khaṇḍana-paṇḍitō=yam=avanau sarvvajñalīlāyatē || [20*] ¹⁵Siddhānta-tantra-gaṇi-
- 15 t-ārṇava-pāradṛiśvā viśv-ādbhuta-prasavitā phala-samhitāsu | karttā svayam prathayitā cha navīna-hōrāsāstrasya yaḥ sphuṭam=abhūd=aparō Varāhaḥ || [21*] Yō dharmmaśāstra-padavīshu jaran-niva(ba)ndhān=andhīchakāra rachit-ōchita-satprava(ba)ndhaḥ | su-vyākhyayā viśada-
- 16 yan=muni-dharmmagāthāḥ smārttakriyā-vishaya-saṁśayam=unmamārjja || [22*] ¹⁶Mīmāṁsāyām=upāyaḥ sa khalu virachitō yēna Bhaṭṭ-ōkta-nītyā yatra nyāyāḥ

¹ For the sake of the metre put for śry-Ādidēva.² Metre: Vamśastha.³ This word is quite clear in the impressions.⁴ Metre of verses 14 and 15: Śārdūlavikṛīḍita.⁵ Read nūnam.⁶ Metre: Śikharinī.⁷ Metre of verses 21 and 22: Vasantatilakā.⁸ Metre: Ślōka (Anusṭubh).⁹ Metre: Vasantatilakā.¹⁰ Metre: Ślōka (Anusṭubh).¹¹ Read =ādyaṁ.¹² Metre: Vasantatilakā.¹³ Metre: Śārdūlavikṛīḍita.¹⁴ Metre: Vasantatilakā.¹⁵ Metre: Śārdūlavikṛīḍita.¹⁶ Metre: Sragdharā.— Read mīmāṁsāyām=.

- sahasram ravikirana-samâ na kshamantê tamânsi¹ | kim bhûmnâ sîmni
sâmnâm sakala-kavikalâsv=âgamêshv=artha-
- 17 sâstrêshv=âyu[r]vvêd-âstravêda-prabhritishu kṛita-dhîr=advitîyô=yam=êva || [23*]
Yasya² khalu Vâ(bâ)lavalabhîbhujāga iti nâma n=âdṛitam kêna |
mîmânsay=³âpi sapulakam=âkarṇṇita-varṇṇit-ôdgîtam || [24*] ⁴Damshṭrâla-dushta-
bhujaga-vraṇa-môharâtri-pratyûsha-tûryya-nina-
- 18 dair=iva mantravarṇṇaiḥ | yô jîvayan⁵ jagad=aśêsham=abhûd=apûrvva-mṛityuñjayô
garala-kêlishu Nilakaṇṭhaḥ || [25*] ⁶Râdhâyām=ajalâsu jâṅgalapatha-
grâmôpakaṇṭha-sthali-sîmâsu śramamagna-pântha-parishat-prâṇâśaya-prîṇanaḥ | yên=
âkâri jalâśayaḥ pa-
- 19 risara-snât-âbhijâtâṅganâ-vaktrâvja(bja)-pratîvi(bi)mva(mba)-mugdha-m a d h u p i - s û n y -
âvji(bji)nîkānanaḥ || [26*] Têna=âyām bhagavân bhavarṇṇava-samuttârâya
Nârâyanaḥ śailaḥ sêtur=iva prasâdhita-dharâpîṭhaḥ pratishṭhâpitaḥ | yaḥ
prâchî-vadanêndu-nîlatilakô lîlâvatans-⁷ôtpalâṁ bhû-
- 20 mēr=bhûṭala-pârijâtaviṭapi samkalpasiddhi-pradaḥ || [27*] Têna⁸ prâsâda êsha
Tripurahara-giri-sparddhayâ varddhita-śrîḥ śrîmân⁹ śrîvachchha(tsa)-lakshmâ
Harir=iva vihitô visphurach-chakrachihnaḥ | jîtvâ yô Vaijayantaṁ viyati
vitanutê vaijayanti-vilâsân Kailâsê
- 21 n=âbhilâsham kalayati Girîśô yasya samlakshya lakshmîm || [28*] ¹⁰Nyavîvisad=
vêsmâni tatra Vishṇôḥ sa nirvha(rbbha)raṁ garvbha(rbbha)grih-ântarêshu |
Nârâyaṇ-Ânanta-Nṛisîṁha-mûrttir=vvidhâtri-vaktrêshv=iva vêda-vidyâḥ || [29*]
Êtasmai¹¹ Harimêdhasê vasumatîvisrânta-Vidyâdharî-vibhrânti-
- 22 n=dadhatîḥ śatam sa hi dadau śâraṅgaśâvî-dṛîśaḥ | dagdhasy=Ôgradṛîśâ dṛîś=aiva
dîśatîḥ Kâmasya samjîvanam kârâḥ kâmi-janasya saṅgama-griham saṅgîta-kêli-
śrîyâm || [30*] ¹²Prâsâd-âgrê sa khalu jagataḥ puṇyapany-aikavîthîm chakrê
vâpîm marakatamaṇi-sva-
- 23 chchha-suchchhâya-tôyâm | madhyê-vâri pratikṛiti-mishâd=darsayant=îva tâdṛig=
Vishṇôr-ddhâm=âdbhutam=ahi-kulasy=âdhikam yâ chakâsti || [31*] Vyadhita¹³
vivu(bu)dha-dhâmnâḥ sîmni saṁsâra-sâram sa khalu nikhila-nêtr-ânanda-nisyanda-
pâtram | tribhuvanajaya-khinn-Ânaṅga-vîśrâ-
- 24 ma-dhâma prathita-rati-vibhâva-sthânam=udyâna-ratnam || [32*] ¹⁴Tasy=aiva priya-
suhṛidâ dvij-âgrimêṇa śrî-Vâchaspati-kavinâ kṛitâ prasastîḥ | â-kalpam śuchi-
suradhâma-mûrtti-kîrttêr=adhyâstâm jaghanam=iyam suva[rṇṇa]-kâñchî || [33*]
¹⁵ [sa]mkkh[yâ] [33 ?] ¹⁶ [||*]
- 25 Prasastir=iyam Vâ(bâ)lavalabhîbhujāṅg-âparanâmnô Bhaṭṭa-śrî-Bhavadêvasya ||

¹ Read *tamânsi*.² Metre: Âryâ³ Read *mîmânsay=*.⁴ Metre: Vasantatilakâ.⁵ Read *jîvayan=*.⁶ Metre of verses 26 and 27: Śârdûlavikrîḍita.⁷ Read *°vatams=*.⁸ Metre: Sragdharâ.⁹ Read *śrîmân=*.¹⁰ Metre: Upajâti.¹¹ Metre: Śârdûlavikrîḍita.¹² Metre: Mandâkrântâ.¹³ Metre: Mâlinî.¹⁴ Metre: Pravarshinî.¹⁵ Here about 8 *aksharas* are entirely illegible.¹⁶ Of the word transcribed by [sa]mkkh[yâ] the signs of *anusvâra* and *kh* seem to me quite clear in the impressions, and the word is not *samvat*. The figures (if they are such) at the end of the line seem to me 33 rather than 32.

No. 18.—ALAS PLATES OF THE YUVARAJA GOVINDA II.;
SAKA-SAMVAT 692.

By DEVADATTA RAMAKRISHNA BHANDARKAR, M.A.

The copper-plates which bear the subjoined grant were found in the village of **Alās** in the Kurundwād State, Bombay Presidency, while an old earth-buttress was being excavated. The Senior Chief of Kurundwād, to whom the village belongs, sent the plates to my father, Dr. R. G. Bhandarkar, who made them over to me for publication.

The plates are three in number, each measuring about $9\frac{1}{2}$ " long by $5\frac{1}{4}$ " broad at the ends and somewhat less in the middle. The edges are fashioned slightly thicker so as to serve as rims for the protection of the inscription. The grant is engraved on the inner sides of the first and third plates and on both sides of the second plate. They are strung together by a circular ring of about $3\frac{1}{4}$ " in diameter and of about $\frac{3}{8}$ " in thickness, passing through holes on the left sides of the plates. The ends of the ring are joined together by means of a large knob bearing a round seal, which measures $1\frac{1}{2}$ " in diameter and has, in relief on a countersunk surface, an image of **Garuda** above a floral device, seated with the palms of his hands joined close to his breast and with his wings raised.—The engraving is fairly deep, but not well executed. The letters *ka* and *ma* have been most indifferently incised. A few other letters, again, have unusual shapes and consequently are scarcely legible.—The characters are of the southern type which came into vogue at the time of the later Chalukyas of Bādāmi. For *kha* two forms are used, one in line 2 and the other in ll. 7 and 44. The letter *la* has been written in three different ways, in ll. 1, 9 and 32. The sign denoting the medial *ri* is invariably reversed in the case of *kri*. And lastly, the side-stroke towards the left used to signify *ē* is very often attached to the bottom, and not to the top, of the letter, e.g. in ll. 11 and 24.—The language is **Sanskrit** throughout. The grant commences with the usual word *svasti*. Then follows the curt line *sa vō=vyād=mahā-Vishṇuḥ*, and not the verse *sa vō=vyād=Vēdhasā dhāma*, etc., which we find at the beginning of almost all the Rāshtrakūṭa grants. Then nearly 20 lines are in verse, and the rest is in prose, excluding the benedictive and imprecatory verses at the end. Most of the verses are found in the Sāmāngaḍ plates and in the Gujarāt Rāshtrakūṭa grants, but all of them occur only in the **Paṭhaṇ** charter of **Gōvinda III.**—As regards **orthography**, it is worthy of note (1) that the rules of *saṁdhi* are not unfrequently disregarded; (2) that there is an indifference about the doubling of consonants in conjunction with a preceding *r*. Thus the consonant is doubled in *śarvvarīṣu* (l. 2), *sarvv-ārtti-nirmmathanē* (l. 20), etc., but not in *gōtramanir=babhūva* (l. 5 f.) etc.; (3) that there is a tendency to the substitution of *ḷa* for *la*, e.g. in *sakaḷa* (l. 22) and *Māṇavalōka* (l. 27); (4) that the final *m* of a word has been twice changed to *ñ* before *cha* of the following word, in ll. 16 and 38; and (5) that the *visarga* followed by *śa*, *sha* or *sa* is almost invariably changed to that letter, e.g. in *bhūpaś=śasāmka°* (l. 2), *vash=shaṭ°* (l. 29), and *yas=sahasā* (l. 12).

This grant was made by **Gōvindarāja (II.)**,—the son of **Kṛishṇarāja (I.)** (vv. 7, 8) of the **Rāshtrakūṭa** family (v. 3), surnamed **Śubhatuṅga** (v. 9), **Akālavarsha** (v. 10) and **Śrīprithivīvallabha** (l. 20 f.). **Gōvindarāja** was **Yuvarāja** or crown-prince at the time (l. 24). He had the special *birudas* of **Prabhūtavarsha** and **Vikramāvalōka** (l. 23 f.). Of the time of **Kṛishṇa I.** we have no record, and this is the first hitherto discovered that refers itself to his reign. The charter was issued by **Gōvindarāja** from his camp located near the confluence of the **Kṛishṇaverṇā** and the **Musī** (l. 26), after he had humbled the lord of **Vēṅgi**. It is dated, in words, in the **six-hundred-and-ninety-second year of the Śaka era**, on the seventh *tithi* of the bright half of **Āshāḍha**, **Saumya** being the Jovian year (ll. 29-31), i.e. in **A.D. 769**. The grant was made, we are told, at the request of one **Vijayāditya**, also styled **Māṇavalōka Ratnavarsha**, son of **Dantivarman** and grandson of **Dhruvarāja** (ll. 26-28). The grantee was a **Brāhmaṇa** of the name of **Jaggu**, son of **Śrīdhara** and grandson of **Kēsava**, of the **Bhārad-vāja gōtra** (l. 31 f.).

Wars frequently took place between the Râshtrakûṭas and the Eastern Chalukyas who were the kings of Vêṅgi. The Râdhanpur plates¹ of Gôvinda III. inform us that, in obedience to his message, the lord of Vêṅgi attended upon him as a servant. The Śîrûr inscription² states that worship was done to Amôghavarsha I. by the ruler of Vêṅgi. Again, Kṛishṇa II. is represented to have overrun the territory of the king of Vêṅgi.³ One record⁴ also mentions that Gôvinda IV. waged war with the lord of Vêṅgi. But from these plates it appears that hostilities had sprung up between the two rival dynasties long before the time of Gôvinda III. For, Gôvinda-râja, son of Kṛishṇa I., is herein represented, while he was prince royal, to have reduced the king of Vêṅgi, and this event came off as early as the Śaka year 692 which is the date of our grant.

The verses descriptive of the genealogy teach us nothing new. It, however, deserves to be noticed that our grant mentions **Dantivarman** as the name of the predecessor of Kṛishṇa I., instead of **Dantidurga** as we find in all the Râshtrakûṭa records except the Sâmângaḍ plates of this king, where both the names occur. Again, the early date of our grant settles a point regarding which there is a little divergence of opinion. A copper-plate charter from Kardâ⁵ dated A.D. 972 states that Dantidurga, having left no issue, was succeeded by his paternal uncle Kṛishṇa I. The Bagumrâ grant⁶ of A.D. 867 simply says that, after the death of Dantidurga, Kṛishṇa I. came to the throne. But the Baroda charter⁷ of A.D. 812 omits the name of Dantidurga and asserts that Kṛishṇa I. ascended the throne by ousting a relative of his who had taken to vicious courses. Since this last charter is a much earlier record and passes over Dantidurga, it has led some to suppose that Dantidurga was the relative whom Kṛishṇa I. ousted, and that the statements of the remaining two grants mentioned above must be discredited on the ground that they bear a later date.⁸ But against this it may be urged that the verse in the Bagumrâ plates which says that, after Dantidurga had gone to heaven, Kṛishṇa I. became king, is also found in the Paithan grant⁹ of Gôvinda III. dated in A.D. 794. This surely is an earlier record than the Baroda charter of A.D. 812 just referred to. Nay further, the same verse also occurs in our grant, which was issued in the reign of Kṛishṇa I. himself. The assertion, therefore, that Dantidurga was the relative whose throne Kṛishṇa I. usurped, has no grounds to stand upon, and the omission of the name of Dantidurga in the Baroda charter may be explained away on the ground that the object of the writer was only to trace the genealogy of the reigning prince, with reference to whom Dantidurga was but a collateral.

As regards the rivers mentioned in the inscription, the **Kṛishṇavernâ**, it need scarcely be said, is the river Kṛishṇâ. The **Musi** has preserved its name unaltered to the present day; it is the last important feeder of the Kṛishṇâ and joins it on the confines of the modern Kistna district of the Madras Presidency. **Alaktakâ**, the name of the province (*vishaya*, l. 32), a village of which was granted, corresponds to the present **Âlatâ**, the name of a division in the Kôlhâpur State. **Arasiyavâḍa** (l. 34), the first part of which can be recognised in **Alâs**, the place where the plates were found, is perhaps now represented by that village.

TEXT.¹⁰

First Plate.

1 स्वस्ति [॥*] स वोव्यान्नहावि[ण्णु]रासीद्विषत्तिमिरमुद्यतमण्डलाग्रो¹¹

2 ¹²ध्वस्तन्नयन्नभिमुखो रणशर्व्वरीषु [।*] भूपश्शशांकवदवास-¹³

¹ *Ind. Ant.* Vol. VI. p. 71.

⁴ *Ibid.* p. 270.

⁷ *Ibid.* p. 162.

⁹ *Above*, Vol. III. p. 106.

¹¹ Read °विष्णुः ॥ आसीद्विष°.

¹² In other Râshtrakûṭa grants the reading is भूपः शुचिर्विषुर्विवास°.

² *Ibid.* Vol. XII. p. 219.

⁶ *Ibid.* Vol. XII. p. 267.

⁸ See Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 391.

¹⁰ From the original plates.

³ *Ibid.* Vol. XX. p. 103.

⁵ *Ibid.* p. 187.

¹³ Read ध्वस्तिं नय°.

- 3 दिगन्तकीर्त्तिः¹ गोविन्दराज इति राजसु राजसिंहः [॥ १*] तस्यात्म-
 4 [जो]² जगति विश्रुतदीप्तकीर्त्तिः³ आर्त्तार्त्तिहारिहरिविक्रमधामधारि⁴ [॥ १*]
 5 भूपस्त्रिविष्टपनृपानुक्तः कृतज्ञः श्रीककराज इति गोत्रम-
 6 णिर्वभूव । [२*] तस्य प्र[भि]न्नकरटच्युत[दा]नदन्तिदन्तप्रहा-
 7 र[रु]चिरोल्लिखितांसपोठ[ः*] । क्षापः क्षितौ क्षपित[श]त्रुरभू-
 8 त्तनूजः स[द्रा]ष्टकूटक[नका]द्रिरिवेन्द्रराजः [॥ ३*] तस्योपार्जितयशसः(ः)-
 9 स्तनय[श्च]तुरुदधिवलयमालिन्याः [॥ १*] भो[क्ता] भुवश्शत[क्र]तुसदृश[ः*] श्री-
 10 ⁵ददिवर्माभूत् । [४*] का[ञ्ची]शकेरुनराधिपचोळपाण्ड्यश्रीहर्षवज्रट[वि]-
 11 भेदविधा[न]दत्तं [॥ १*] कर्णाटकं⁶ बलमनन्तमजेय[म]न्यैः⁷ भृत्यैः कि-
 12 य[द्भि]रपि यस्मिन्[सा] जिगाय । [५*] अभूविभंगमगृहितनिशातशस्तं⁸

Second Plate; First Side.

- 13 अज्ञात[म]प्रणिहिताज्ञ[मं]पेतयत्नं⁹ [॥ १*] [यो] वल्लभं सपदि दण्ड[बले]न
 14 जिह्वा¹⁰ राजाधिराजपर[मे]श्वरतामवाप [॥ ६*] तस्मि[न्दि]वं प्रयाते
 वल्लभराजे पि-¹¹
 15 तौ प्रजापालः [॥ १*] श्रीककर[॥ १*]ज[स्त्र]तुर्महीपतिं¹² कृष्णराजोभूत¹³ ॥ [७*]
 यस्य स्वभुज-
 16 पराक्रमनिशेषोत्सारितारिद्विक्रमः¹⁴ [॥ १*] कृष्णस्येवाकृष्णञ्च[रि]त¹⁵ श्रीकृष्णस्य¹⁶ ।
 [८*] शु-
 17 भतुंगतुंगतुरगप्रवृद्धरे[णू]र्ध्वरुद्धरविकिरणं ॥ श्रीस्त्रेपि¹⁷ नभो [निखि]-
 18 ल¹⁸ प्रावृट्कालायते स्पष्टं [॥ ९*] दीनानाथप्रणयिषु
 19 य[थेष्ट]चेष्टं समोदितमजस्रं [॥ १*] तत्क्षणमकाल-
 20 व[र्षो] वर्षति सर्वार्त्तिनिर्मथने । [॥ १०*] तस्याकालवर्ष¹⁹ श्रीप्रिथि-
 21 वोवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य(१) प्रिया-
 22 [त्त]जः²⁰ सकळभुवनाभिष्टुतयौवराज्याभिषेकपवित्रीकृतोत्तमां-²¹
 23 गः समधिगतपञ्चमहाशब्दः प्रभूतवर्षविक्रमा-
 24 वलोकश्रीगोविन्दराजो युवराजः²² वैगिमण्डलोपर्या-

¹ Read °कीर्त्तिर्गोविन्द°.

² The letter जो is very badly engraved.

³ Read °कीर्त्तिरार्त्तार्त्ति°.

⁴ Read °धारौ.

⁵ Read °दन्ति°.

⁶ Read कर्णाटकं बलम°.

⁷ Read °न्यैर्भृत्यैः°.

⁸ Read °गृहीतनिशातशस्तमज्ञात°.

⁹ Read °मपेत°.

¹⁰ Read जिह्वा.

¹¹ Read क्षितौ.

¹² Read °पतिः°.

¹³ Read °भूत्°.

¹⁴ Read °द्विक्रमः°.

¹⁵ Read °कृष्णं चरितं°.

¹⁶ Read श्रीकृष्णराजस्य.

¹⁷ Read श्रीस्त्रेपि.

¹⁸ Read निखिलं.

¹⁹ Read °वर्षश्रीपृथि°.

²⁰ The letter m in tma s unfinished and stands at an unusual distance from the other component of the group

²¹ Read °यौवराज्या°.

²² Read युवराजो.

i.

2 2
4 4
6 6
8 8
10 10
12 12

Handwritten text in Devanagari script on a dark, rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate, between lines 6 and 8.

ii a.

14 14
16 16
18 18
20 20
22 22
24 24

Handwritten text in Devanagari script on a dark, rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate, between lines 18 and 20.

ii b.

26

28

30

32

26

28

30

32

iii.

34

36

38

40

42

44

34

36

38

40

42

44

Second Plate ; Second Side.

- 25 यातविजयस्कन्धवारो कोशदण्डात्मभूमिसमर्पणे-
 26 नानते वेंगीशे कृष्णवेर्णासु[सी]संगमे ध्रुवराज-
 27 पौत्रेण दन्ति[व]र्मापुत्रेण माणावळोकरत्नवर्षश्रीविज-
 28 यादित्येनाभ्यर्थितो ¹विक्रमावळोकरत्नवर्षानाम-
 29 न्वयति स्म ² [1*] विदित[म]स्तु ³वप्पट्कते दिनवत्यधिके शक-
 30 वर्षे सौम्यसंव[त्स]रे ⁴ आपाठशुक्लपक्षे सप्त-
 31 म्यां भारद्वाजगोत्राय केशवपौत्राय श्रीधरपुत्राय
 32 जगुनाम्ने ब्राह्मणाय अलक्तकाविषये हरिय-
 33 गिरेर्दक्षिणदिग्भागे प्रसादिनीतटे ⁵उत्तरद-⁶

Third Plate.

- 34 ना[मा अर]सियवाडग्राम[वाने]न सह सभोगो दत्तः [1*]
 35 [पूर्व]स्यां दिशि ⁷परचुरगेनामग्रामः दक्षिणस्यां नीवीवा-
 36 ड[ब्रा]ह्मणग्रामः पश्चिमस्यां मज्जिमग्रामः उत्तरस्यां प-
 37 र्वत एव [1*] इति चतुराघाटशुद्धः [1*] एवं विदित्वास्मदंशैर-
 38 न्यैश्च स्वदत्तिनिर्विशेषं परिपालनीयः [1*] उक्तञ्च
 39 भ[ग]वता वेदव्यासेन (वेद)व्यासेन । बहु[भि]र्वसुधा
 40 दत्ता (1) राजभिस्सगरादिभिः [1*] यस्य यस्य यदा भूमिः⁸
 41 तस्य तस्य तदा पलं⁹ । [११*] षष्टिं वर्षसहस्राणि स्वर्गे मोदति
 42 भूमदः¹⁰ [1*] आच्छेत्ता चानुमन्ता च (1) तान्येव नर[क]¹¹ वसेत् ॥
 [१२*]
 43 विम्याटविष्वतोयासु शुष्ककोटरवासिनः [1*] [कृष्णा]ह[यो] हि
 44 जायन्ते ¹²ब्रह्मदेयापहारकाः [॥ १३*] श्रीसेनेन लिखितमिदं . ति¹³ [॥*]

¹ This epithet is repeated unnecessarily, as we have already had it in l. 23-24.

² The letters ति स्म are omitted in the text, but supplied at the foot of the plate; this omission has been indicated by a cross after य.

³ First वी was engraved, and then it was corrected into व by erasure.

⁴ Here and in the following the rules of *sandhi* have not been observed.

⁵ I am not certain of the reading of the text from उत्तरद to सह in the next line.

⁶ After उ two letters had originally been engraved, but were afterwards erased. For these the three letters उत्तरद are to be substituted as is indicated by the cross.

⁷ परचुरगे⁰ is also possible.

⁸ Read भूमिस्तस्य.

⁹ Read पलं.

¹⁰ Read भूमिदः.

¹¹ Read नरके.

¹² Read ब्रह्म⁰.

¹³ The letter before ति looks like श्री, which perhaps is a mistake for इ.

TRANSLATION.

(Line 1.) Hail ! May the great Vishṇu protect you !

(Verse 1.) There was a king named **Gôvindarâja (I.)**, a royal lion among kings, whose fame reached the ends of the quarters, (*and*) who, raising his scimitar (*and*) facing (*them*), destroyed his enemies in battles, just as the moon, whose lustre spreads to the ends of the quarters, raising the tip of her disc (*above the horizon*), (*and transmitting her rays*) straight forward, dispels darkness at night.

(V. 2.) His son, known as the glorious **Kakkarâja (I.)**, a king whose brilliant fame was heard of throughout the world, who relieved the sufferings of the distressed, who possessed the spirit and valour of Hari,¹ who rivalled (Indra) the king of heaven, (*and*) who was grateful (*for services rendered*), became a jewel of (*his*) race.

(V. 3.) His son, king **Indrarâja (II.)**, whose expansive shoulders were full of graceful scratches consequent upon the strokes of the tusks of (*hostile*) elephants from whose cleft temples ichor trickled down,² (*and*) who destroyed (*all his*) enemies on earth, became, as it were, the golden mountain (Mêru) of the excellent **Râshṭrakûṭas**.

(V. 4.) The son of him who had acquired fame, the glorious **Dantivarman (II.)**, who resembled Indra, enjoyed the earth whose garland is the circle of the four oceans.

(V. 5.) With a handful of followers he suddenly vanquished the countless forces of **Karṇâṭaka**, which were invincible to others, (*and*) which had proved their efficacy by inflicting crushing defeats on the lord of **Kāñchî**, the king of **Kêraḷa**, the **Chôḷa**, the **Pāṇḍya**, **Śrīharsha** and **Vajraṭa**.

(V. 6.) Without knitting his brow, without using any sharp weapon, without (*anybody's*) knowledge, without giving orders, without effort, he suddenly conquered **Vallabha** by the (*mere*) force of (*his*) royal sceptre (*i.e.* majesty) and attained to the state of 'king of kings' and 'supreme lord.'³

(V. 7.) When that **Vallabharâja** had gone to heaven, king **Kṛishṇarâja (I.)**, the son of the glorious **Kakkarâja (I.)**, became the protector of (*his*) subjects on earth.

(V. 8.) The career of that glorious **Kṛishṇarâja (I.)**, during which the multitude of enemies in (*all*) directions was completely driven away by the prowess of his arms, was spotless like that of Kṛishṇa.

(V. 9.) The whole sky, wherein the rays of the sun above were obstructed by the dust raised by the lofty steeds of **Śubhatuṅga** (Kṛishṇarâja I.), looked clearly like (*the sky in*) the rainy season, though it was summer.

(V. 10.) **Akâlavarsha** (*i.e.* 'the untimely rainer,' *viz.* Kṛishṇarâja I.) instantly rains (*i.e.* fulfills) unceasingly the desired objects of the miserable and the helpless, and of (*his*) favourites, in any way he likes, so as to remove all (*their*) distress.

¹ The second line of this verse is one long compound which we should split up, as Dr. Bühler has done, into two parts, either of which should be taken as an attribute of Kakkarâja. But Dr. Bühler's rendering of the second part of the line is based on the etymological sense of the words *vikrama* and *dhâman*, and is therefore not likely to be the correct one.

² Both Dr. Bühler and Dr. Fleet connect *prabhinna-karâṭa-chyuta-dâna* with *ruchira*, and *danti-danta-prahâra* with *ullikhita*; but this course is objectionable because the word *dantin* occurring after *dâna* shows the preceding expression to be a *Bahuvrîhi* compound and an attribute of *dantin*.

³ Dr. Bühler and Dr. Fleet adopt *sabhrâvibhaṅgam* for their Kâvî and Sâmaṅgaḍ inscriptions respectively. Further, these plates read *daṇḍalakêna* instead of *daṇḍabalêna*, the reading of our grant, which is identical with that of the Paithan plates. This is a very knotty verse. First, it is very difficult to determine whether *abhrâvibhaṅgam* *etc.* are to be taken as adjectives or adverbs. Dr. Bühler supposes all of them to be adjectives except *sabhrâvibhaṅgam*. Dr. Fleet takes them all to be adverbs. This mode of interpretation is, I think, the correct one. Secondly, the meaning of *daṇḍabalêna* is not clear.

(L. 20.) Of this **Akālavarsha**, the favourite of Fortune and of the Earth, the *Mahārājā-dhirāja Paramēśvara Bhaṭṭāraka*,—the favourite son, **Prabhūtavarsha Vikramāvalōka**, the glorious **Gōvindarāja (II.)**, the heir-apparent, whose head was sanctified at (*his*) anointment as heir-apparent, which was hailed with delight by the whole world, (*and*) who had acquired the five great sounds,—from (*the camp of*) the victorious army that invaded the **Vēngi-maṇḍala**, when the lord of **Vēngi** was humbled by the cession of (*his*) treasury, (*his*) forces, and his own country, at the confluence of the **Kṛishnavernā** and the **Musi**,—being requested by **Mānāvalōka Ratnavarsha**, the glorious **Vijayāditya**, son of **Dantivarman** (*and*) grandson of **Dhruvarāja**,—(*this*) **Vikramāvalōka** notifies to all :—

(L. 29.) “ Be it known to you (*that*), in the **Śaka** year six-hundred increased by ninety-two, in the (*cyclic*) year **Saumya**, in the bright half of **Āshāḍha**, on the seventh *tithi*, (*I*) have granted, with (*all*) enjoyments (*bhōga*), (the village) named **Uttarāi**,—(*situated*) on the bank of the **Prasādinī** (*river*), on the southern side of the **Hariyagiri** (*hill*), in the **Alaktakā-vishaya**, together with the groves of trees (? *vāna*)¹ of the village of **Arasiyavāḍa**,—to a **Brāhmaṇa** of the name of **Jaggu**, of the **Bhāradvāja gōtra**, son of **Śrīdhara** (*and*) grandson of **Kēśava**.

(L. 35.) “ (*The village is*) thus defined by the four boundaries :—To the east (*is*) the village named **Parachurage**; to the south the **Brāhmaṇa** village of **Nivivāḍa**; to the west the village of **Majjhima**; to the north the mountain only.

(L. 37.) “ Knowing this, (*the village*) should be preserved by our descendants and others just as they would their own grants.

(L. 38.) “ And it has been said by the holy **Vyāsa**, the compiler of the **Vēdas** :—

[Here follow three of the customary verses.]

(L. 44.) “ This has been written by **Śrisēna**.”

No. 19.—BELATURU INSCRIPTION OF THE TIME OF RAJENDRADEVA;
SAKA-SAMVAT 979.

BY REV. F. KITTEL, PH.D.; TÜBINGEN.

This inscription is engraved on a stone lying in the field called **Aḍḍakatṭe-hola** on the eastern side of the village of **Belatūru** in the **Heggaḍadēvankōṭe tāluka** of the **Mysore** district. It has been published before by Mr. Rice in his *Epigraphia Carnatica*, Vol. IV., Hg. 18. I re-edit it from inked estampages prepared by Mr. H. Krishna Sastri and transmitted to me by Dr. Hultsch.

The alphabet and language of the inscription are **Kannāḍa**. There are 23 verses in various metres, and short passages of prose in lines 33 f. and 36. Mr. Krishna Sastri contributes the following note. “ Of the many metres used in the inscription two are particularly interesting, viz. **Akkaram** and **Lalitavṛttam**. On examination, these two are found to correspond to the **Piriyakkara** and **Lalitapada** which are described, respectively, in verses 302 and 233 of **Nāgavarma's Oanarese Prosody**. Of the first it may be remarked that either the description given in the *Prosody* is transgressed in the inscription, or else the verse describing it has been misinterpreted; for while, according to Dr. Kittel's translation, verse 302 says that in **Piriyakkara** there ought to be, in the first line, one *aja*, five *vishṇus* and one *rudra*; in the second line, one *aja*, four *vishṇus*, one *aja* (again) in the sixth place, and then a *rudra*; and that in the third and fourth lines the same should be repeated as in lines 1 and 2,—the **Akkara** of the inscription has one *aja*, five *vishṇus* and one *rudra* throughout (*i.e.* in all the four feet). It is difficult to

¹ [Or correct *grāmagrāsṇa* and compare above, Vol. V. p. 69, note 2.—E. H.]

understand how Malla, who calls himself "the friend of eminent poets," could deviate from the rule laid down by Nāgavarma. Accordingly verse 302 of the *Prosody* will have to be interpreted differently. I would translate it thus: "*Ajagaṇa* comes in the beginning without fail; then (come) five *gaṇas* which are *viṣṇu*; in the place called the end (*i.e.* at the end), the *rudragāṇa* will remain permanently everywhere (*i.e.* in all the feet); in the foot counted the second,— if in the sixth (place) the *ajagaṇa* occurs in intimate connection, *at the choice of the author*,— we (then) have the wonderful (*i.e.* rarely used metre) Piriyaṅkara, O moon-faced one!" Thus we see that, the occurrence of the *ajagaṇa* in the sixth place being left to the option of the author, Malla adopted the *viṣṇugāṇa* throughout. As regards Lalitavṛitta, it may be noticed that the name given to it by Dr. Kittel's manuscripts, *viz.* Lalitapada, over verse 233 of the *Prosody*, is rather misleading. The name occurs as Lalitavṛitta in the very verse which describes it, as well as in the subjoined inscription. If this name is not given to the metre, it is likely to be confounded with other Sanskrit metres of the same name. It may be noted also that, according to a few manuscripts, Nāgavarma claims to have been the inventor of these two metres; see Dr. Kittel's Introduction to Nāgavarma's *Canarese Prosody*, p. xix." To this I would add that there is one verse in the Piriyaṅkara metre in Argalādēva's *Chandraprabhapurāṇa* (1189 A.D.), āśvāsa iv. v. 18.¹ Other Piriyaṅkaras occur in the *Pampabhārata* edited by Mr. Rice, pp. 112, 116, 153, 343, and Akkaras on pp. 331, 343.

Verse 1 of the inscription contains the **date**,— a specified week-day and *tithi* in the Śaka year 979 (in words), the cyclic year Hēmalambin, and the sixth year of the reign of the Chōla king Rājēndradēva. Professor Kielhorn has calculated the details of the date and found that it corresponds to **Monday, the 27th October A.D. 1057.**² A reference to Rājēndradēva's predecessor Rājādhirāja is found in Jayaṅgaṇḍa-Chōla-Permāḍi-Gāvunḍa, a surname of Raviga of Nugunāḍu (v. 7), which is derived from **Jayaṅgaṇḍa-Chōla**, one of the names of Rājādhirāja.³ The same verse of the inscription mentions, among other kings, **Siḷāmēgha** who seems to be identical with one of the two Ceylon kings named Vīra-Śalāmēgaṇ. The first of them was killed by Rājādhirāja,⁴ and the second by Rājēndradēva.⁵

Two families of Kuḍiyas (Śūdras) (vv. 6, 8, 9 and 22) are named in the inscription, *viz.* the **Avacha** family of Nugunāḍu (vv. 2, 6, 17, 19 and 22) and the **Kuṟuvanda** family of **Pervayal** in **Navalenāḍu** (vv. 13 and 17). To the first one belonged **Raviga** (v. 4), who was raised by the Chōla king to the rank of superintendent of a province (v. 8). Raviga's principal seat became **Beḷatūru** (v. 11), and he married Ponnakka, the daughter of the headman of **Nālgōḍu** in **Eḍenāḍu** (v. 10), whose name is not mentioned. Raviga's daughter **Dēkabbe** was given in marriage to **Ēcha** of the Kuṟuvanda family (v. 13). When the king killed **Ēcha** at **Talekāḍu** (v. 14), his widow committed herself to the flames (vv. 15 to 20). Before her end she granted to Śiva a garden for a perpetual lamp, and a paddy-field for oblations (v. 18 f. and l. 33 f.). Dēkabbe's father, Raviga, set up the stone which bears the inscription, as a memorial of his daughter (v. 22).

Of the localities mentioned in this inscription, **Beḷatūru** (v. 11) is identical with the village where the inscription exists. **Talekāḍu** (v. 14) is the old capital of the Western Gaṅgas,⁶ at which the Chōla king seems to have been staying at the time of the inscription. **Nugunāḍu** is, perhaps, named after the river Nugu (also called Bhṛigu), a tributary of the

¹ In my manuscript the verse reads thus:—

Toṇeyal=end=irdda rājyaman enitirdduṁ maṇeyal=end=idirdda bandhu-samūhamam
neṇapal=end=irdda sat-tavō-vṛittiyam maṇad=atirāga-vihvaḷateyindam |
toṇeyade maṇeyade neṇeyad=āyushyam paṇe paḍuvāgaḷe berchehid-ante
maṇaguva maṇuḷamg=ārayvand=ī bhavam maṇu-bhavam nāḍeyuṁ vyartham alte ||

² Above, p. 23, No. 36.

³ *South-Ind. Inscr.* Vol. III, p. 51.

⁴ *Ibid.* pp. 53 and 56.

⁵ *Ibid.* pp. 59 and 63.

⁶ See Dr. Fleet's *Dyn. Kan. Distr.* p. 299 and note 2.

Kabbani, in the Nañjangûḍ táluka of the Mysore district. Both Nugunâḍu and Navalênâḍu are mentioned in a Western Gaṅga record.¹

This is perhaps the first inscription that has been discovered, concerning the self-immolation of a Śûdra's wife after her husband's death. This self-immolation is not identical with the so-called suttee (*satî*) of Brâhmanical usage, according to which a wife, on being widowed, burned herself with the corpse of her deceased husband upon the funeral pile. In this instance there is no pyre (*chitâ*, *chiti*, *chityâ*, the *tadbhava*-form of which is *sidige* in Kannaḍa), but a *koṇḍa* (*tadbhava* of the Sanskrit *kuṇḍa*), a hole in the ground for any fire, especially one for the fire of a burnt oblation.

The Śûdras at the time of the present inscription, worshippers of Śiva, probably in most instances disposed of their dead by cremation (instead of which the Liṅgavantas introduced burying), and thus the body of Êcha may have been burned at Talekâḍu. That *sahagamana* was customary among Śûdras, does not follow from the inscription; the contrary seems to be proved, as the parents and relations of Dêkabbe strongly oppose her burning herself; she herself however (who may have been influenced at the time somehow by Brâhmanical notions), seeks to justify her act by pointing out the dishonour that would be brought upon the families by her surviving as a widow.

The *koṇḍa* into which Dêkabbe threw herself was obviously neither at Talekâḍu nor at Pervayal, but at her native place Belâtûru (where she had gone in the absence of her husband and heard the report of his death), near the house of her own people, and had been filled with kindled charcoal, *etc.*, for presenting funeral oblations.

Malla, the poet who composed the inscription, uses two epithets of a peculiar kind regarding Raviga, the father of Dêkabbe, who had the monument erected, *viz.* "a lion to the angry" and "powerful over the envious" (v. 22); and at the end (l. 36) the engraver quotes the very same two epithets. Malla also calls himself "a discus to those among Brâhmaṇas who fret" (v. 23). It is highly probable that these epithets are directed against Brâhmaṇas who might find fault with the erection of a monument that praised a Śûdra widow as, so to say, a suttee.

TEXT.²

- 1 [Ôṃ]³ [||*] Svasti⁴ śrî-Chôla-râjam sakala-vasudheyam koṇḍu Râjêndradêva[m]
⁵d[ri]st-âri-vrâta-ghâtam negale barisam=âr=âge mattam Sak-âbdam vi[stâ]-
- 2 ra[m*] tombhat-êl=ombhatum=ene barisam Hêmalambi prasiddham svastam
 mâsam gaḍam Kâ[r*]ttikam=asi[ta]-dinam dvâdasî Sôma-vâram | [1*]
 Kandam | Svasti śrîma-
- 3 tu sakala-jaga-[stu]tar=Avach-âgraganyar=ûrjita-puṇyar⁶ vistâra-châru-vîra-rasa-
 stitar=⁷iriv=îva [kâ]va Nugunâḍ=adhipar | [2*] Enipa kula[da]lli puṭṭi[da]-
- 4 n=anupaman=Ereyamgan=avana nija-sutan=Êcham Manu-nibhan=avamge puṭṭida
 tanûbhavam Javani[ya][r*]mman=aṇivîng=ârmman | [3*] Ant=â
 Javanayyamgam
- 5 kântâjana-tilakam=enipa Jâkabbe-gam=olpan=taleye puṭṭidam ripu-santâna-nagêndra-
 vilaya-pa[v]igam Ravigam | [4*] Ravigam puṭṭidad=oḍan=udbhava-
- 6 m-âyt=aṇiv=aṇivin=oḍane puṭṭidud=âyam sa[va]-sand=âyadoḍam sambhavam-âdudu
 châgam=intuṭ=a[ny]a[ro]=umtê | [5*] Vṛittam | Kuḍiyara⁸ vallabham ku-

¹ See page 69 above.

³ Expressed by a symbol.

⁶ The *r* of -puṇyar is written above the line.

⁸ Metre: Champakamâle.

² From inked estampages supplied by Dr. Hultzsch.

⁴ Metre: Sragdhare.

⁵ Read *dript*.

⁷ Read -*sthtar*=.

- 7 diyar=âbharanam Nugunâda Râman=endade Kalikâla-Karṇana vinôdada châgada
bîrad=ârppan=i gadina nikṛiṣṭa-nirgguna-nikṛitya-nirâchara-[nô]ṭavîṭaram¹ kaḍu-
- 8 jaḍar=entu pôliparo dhanyan=enipp=Avach-âgraganyana² | [6*] Akkaram | Chôla
Pallava Pândya Siḷ[â]m[ê]gha Kêraḷa Sôraṭar=Gôva³ Bhôja Lâla Gajapati
Hayapati
- 9 Narapaty=enipa mahîpâlar=âsthânadal⁴ kêla tannane nata-vandi-mâgadhar⁵ kai-
konḍ[u] pogalalke negale ballam mêla-mânîkav=e-
- 10 nipa Jayamgonḍa-Chôla-Permmâdi-Gâvunḍam takkam | [7*] Kandan |
Pallava-sattige samkam jhallali jayamamgalamgaḷa[m] Chôla-mahîvallabhan=ittade
- 11 kuḍiyara vallabhan=ure maṇḍalîka-padamam paḍedam | [8*] Kaḍala kaḍe-varam=
Aj-âṇḍada kuḍi-varam=âsâ-gajêndrad=antu varam talṭ=o-
- 12 ḍan=[o]ḍane parvv[i] baḷedudu kuḍiyara vallabhana kî[r*]tti-late kômaḷadim |
[9*] Manu-nibhan=Edenâḍ=adhipati vineya-nidhi[m] sa]-
- 13 tya-vâkya Nâlgôḍina mukhyana kula-vadhu Bûtabbege janiyisi ⁶Kâlikâla-Sîte-
vesaram paḍedaḷ | [10*] Vanitâ-rannam Ponnakkana-
- 14 n=aḷtiye maduve-gonḍu Beḷatûr=adhipam Manu-nibhan=ene negaḷv=itana vanitege
bhû-vanitey-olage pera[r=e]ney=olarê | [11*] Vri-
- 15 tta[m] | ⁷Nirupama-siladim⁸ guṇadin=uttama-dânadin=âtma-bhaktiyim Gi[risute]
Râmbe Mînaki⁹ Sarasvati Rugmiṇi Satyabhâmeyol dore-
- 16 y=enal=allad=i gadina dusṭa-kanisṭa-dusîla-durgguṇ-âdhareyan=entu pôliparo
nirmala-chittada Ponnakabbeyam | [12*] Akkaram | Châr[u]-
- 17 chârître naya-vinay-âkare gôtra-pavitre ¹⁰[s]usîla-yukte nârijana-rannam=enipa
Ponnabbegam Ravigamgam puttida Dêkabbeya[m]
- 18 [vî*]ram Navalênâḍ=adhipati Kuruvanda-gulada Pervvayal-âtan=Êchamg=iye
vârij-ânane ¹¹vinâya-chintâmani pati-hitey=oḍa-gû-
- 19 ḍi sukhadin=iḷdu | [13*] Kandan | Jettigan=ene negaḷ=ahita-gharattam sukham=
iḷdu tanna dâygaram talṭ=ottajiyin=iḷidaḍ=avanam neṭṭa-
- 20 ne Talekâḍal=uydu kondam narapam | [14*] Kalikâla-Vêlan=enisida kali-
châgiyan=iḷidu kondar=eimbudu mâtam lalit-âṁgi kê[ḷdu] Ravi-
- 21 gana kula-dîpaki sâyal=endu konḍake naḍedaḷ | [15*] Tandeyum=abbeyum=
oḍaneya bandugaḷum bandu magale sâyade mân=nîn=e-
- 22 (ne)nd=ellam kâl-vididaḍ=anindite Dêkabbe munidu baggasi nuḍidaḷ | [16*]
Nugunâḍ=adhipati Ravigana magal=âgiyum=ante Navale-
- 23 nâḍ=adhipatig=âm negale satiy=âgi bâl[p]uḍu bagedappene koṭṭa konḍa mane yasam=
aliyal | [17*] Endu parichehhêdisi nayadindam dêvarge
- 24 tôṁṭa-khaṇḍada maṇnam nandâ-dîvigeg=itt=aravind-ânane sale nivêdyak=end=anu-
nayadim | [18*] Maḍida sale gôli-gaḷḍ[e]ya paḍuvaṇa kaḍeya-
- 25 lli temkal=ay-gola-bedeyam kaḍugû[r]ttu¹² koṭṭu Nugunâḍ=[o]ḍeyana kula-putre
pêlchi¹³ mattam mattam | [19*] Vṛittam | Nered=ellam¹⁴ bêḍa mân=end-
- 26 ḍe nuḍiyadirim pōgiv=âm mânen=end=âdaradindam bhûmi poim-putṭage pasu
dhanamam dânamam nîḍutum dêvara dêvaing=aḷti-
- 27 yim kay-mugid=uriv=uriyam pokku Dêkabbe tannam dharey=ellam mechchi
nichcham [po]gaḷe negaḷutum dêva-lôk[a]kke vōdaḷ | [20*] Lalitavṛittam |

¹ Nôṭavîṭaram is a compound of *nôṭa* and *mîṭaram*, and represents *nôṭakke mîṭaram*.

² Read *ganyana*.

³ Or = *Gâva*?

⁴ Read = *âsthânadal*.

⁵ The *r* of *-môgadhar* is written above the line.

⁶ Read *Kalikâla*.

⁷ The *ma* of *nirupama* is written above the line.

⁸ Metre: Champakamâlê.

⁹ Read *Mênake*.

¹⁰ Read *susîla*.

¹¹ Read *vinaya*.

¹² *Kaḍugûrttu* is a compound of *kaḍu* and *kûrttu*, 'having greatly desired.'

¹³ Read *pêlḍu*.

¹⁴ Metre: Mahâsragdhare.

(V. 18 f.) Thus the lotus-faced one spake, made a final decision, presented with propriety the soil of a garden-plot to the god for a perpetual lamp, and gave, with reverential deportment (*and*) with great desire, for oblations regularly repeated, after (*she*) would have died, the Gôlî-paddy-field on the south-western side (*which requires*) five *koḷas* (i.e. *koḷagas*) of seed; and (*she*) the noble daughter of the lord of **Nugunâḍu** ordered (*thus*) again and again.

(V. 20.) Then all united said: "Do not (*die*)!; desist!;" (*but*) Dêkabbe said: "Speak not. but go!; I will not desist;" and respectfully giving land, gold(-*embroidered*) clothes, cows and money as a present, she piously put the palms of (*her*) hands together (*in obeisance*) to the god of gods, entered the blazing flames, and went with glory to the world of gods, so that the whole earth will be pleased (*with her*) and continually praise her.

(V. 21.) She who is known as possessing the beauty, knowledge, goodness, liberality and victory of the goddess Śrî, Gaurî, Śachî, the daughter of the earth (Sîtâ), Rati, (*and*) the goddess of the earth, (*and*) as being rich in renown, intelligent, dispelling fear, devoted to (*her*) husband, (*and*) firm in strength,—this mine of heroism, (*this*) ocean of resoluteness, (*this*) beautiful mine of good qualities, (*viz.*) the renowned Dêkale, this pearl of women,—who can forget her?; what woman on the whole earth (*is*) therefore equal to (*this*) excellent woman?

(V. 22.) The Râghava (Râma) of **Nugunâḍu**, the refuge of the learned, a lion to the angry, a chastiser of knaves,¹ ardent in prowess, the chief of Kuḍiyas (Śûdras), a Karṇa in the age of sin, powerful over the envious, a wishing-stone to the bards, (*and carrying*) Śiva's feet on (*his*) head,² erected for his daughter from affection (*this*) stone-monument for the whole province, as a document (*and*) as a representation (*of what his daughter had done*).

(Line 33.) Hail! May those who are born in this family, protect and keep up the garden-plot (*that is*) a flower-field, and on the southern side of the Nîrmaṇamaḷti-tank the paddy-field (*requiring*) five *koḷagas* (of seed), which Dêkabbe left to Mahâdêva! Those who do not fulfil (*this*), will become victims to hell.

(V. 23.) A discus to those among Brâhmanas who fret, a sun the (*distinguishing*) mark of which is that it has neither spot nor veiling, Malla, who has recognised knowledge, who is never (*excessively*) verbose, and who is a friend of eminent poets, wrote this.

(L. 36.) The Āchâri³ of "the lion to the angry," the Āchâri of "him who is powerful over the envious,"⁴ engraved (*this*).

No. 20.—BHIMAVARAM INSCRIPTION OF KULOTTUNGA I.;

SAKA-SAMVAT 1037.

By E. HULTZSCH, PH.D.

This inscription (No. 473 of 1893) is engraved on a pillar in the *maṇḍapa* in front of the Nârâyanaśvâmin temple at **Bhîmavaram** in the Cocanada division of the Gôdâvarî district. It consists of two **Sanskrit** verses and a passage in **Telugu** prose.

¹ This is a translation of the compound *mâchakadâvalam*. *Mâchaka* stands for *mâjaka* and *tâvalam* is a *tadbhava* of *tâpana*, *v* having taken the place of *p* (compare *kavaḍa* for *kapāṭa*, *kavile* for *kapile*, etc.) and *l* that of *n* (compare *chandaḷa* for *chandana*, *lambaḷa* for *lambana*).

² I.e. 'a worshipper of Siva;' see *South-Ind. Inscr.* Vol. II. p. 388, note 7.

³ *Āchâri* may be translated 'artificer'.

⁴ According to verse 22, "a lion to the angry" and "powerful over the envious" were surnames of Raviḡa.

- 28 Śrī-ramaṇi Gauri Sachi Dhârṇiya putri Rati Bhû-ramaṇiy=andada sarûpay-
âriv-¹olp-audâre-jaya-dhâre jasa-dhâre naya-dhâ-
- 29 r[e] bhaya-hâre pati-bhakte dhṛita-śaktey=ene samnd=[i]² vîra-nidhiyaṁ chalada
vâri-nidhiyaṁ guṇada chârû-nidhiyaṁ n[e]galda Dêkaleya-
- 30 n=int=i nârijana-rannamam=³ad=âro marevar ⁴sakala-dhârṇiyol=intu vara-kânte-
dorey=âva[l] | [21*] Akkara[m] | Paṇḍit-âśrayam Nug[u]nâ-
- 31 da Râghavam munivara siṅga mâchakadâvaḷam chaṇḍa-vikramam kuḍiyara
vallabham Kalikâla-Karṇa machcharipavara guṇḍam vandi-
- 32 chintâma[ni*] Śiva-pâda-sêkharam nija-suteg=anurâgadiṁ maṇḍalakk=ellam
paḍi[cha]ndam=âge śilâ-stam[bha]m śâsanam=âge natṭam || [22*] ©
- 33 Śrī Dêkabbe Mahâdêva[r*]gge biṭṭa pûm-bolam tôṁṭa-khaṇḍamumam
Nîrmanamâliti-kereya t[em]kaṇa kaḍeyal aydu-koḷagam galdeyu-
- 34 mam i vaṁsada[l*] puṭṭidavar kâ[da]lisuge⁵ salisad[a]var nara[ka]-bhâjanar=appar |
Kandam | Maṇupara chakram dvijaroḷ kaṇe-mar[e]y-i-
- 35 ll=enipa kuṇipin=âdityam sand=arikeyavagâda⁶ Mallam jaṇuchada kavirâja-
bândhavam baredan=idam | [23*] ©
- 36 Kaṇḍarisidam⁷ munichara-⁸siṅg-âchâriyûm machcharipara-gaṇḍ-âchâriyu[m] ||*

TRANSLATION.

Ôm. (Verse 1.) Hail ! When the glorious Chôḷa king had taken possession of the whole earth,—(he) Râjêndradêva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: “the Śaka year in (its) extent (is) ninety-seven and nine,” (and when) the (cyclic) year (was) the well-known Hêmaḷambi, the auspicious month indeed Kârttika, (and) the day of the dark (half) the twelfth (tithi), a Monday,⁹—

(V. 2.) Hail ! Glorious, praised by the whole world, the best of the Avachas, rich in virtue, firm in extensive and beautiful heroism, piercing (enemies), giving (alms), (and) protecting (the subjects)—(such were) the chiefs of Nugunâḍu.

(V. 3.) In the said family the matchless Ereyan̄ga was born ; his own son (was) Êcha, resembling Manu ; the son born to him (was) Javaniyarma,¹⁰ excelling in knowledge.

(V. 4.) Now to that Javanayya and to Jâkabbe who was called an ornament of women, so that they obtained (great) good (by his birth), was born Raviga,¹¹ (who resembled) a thunderbolt of destruction to the great mountains—hostile races.

(V. 5.) When Raviga was born, knowledge was produced along (with him) ; along with knowledge (proper) income (or revenue) was born ; along with proper income liberality was generated : does so much exist among other people ?

¹ Read -ariv-.

² Read sand=i.

³ Cancel the anusvâra.

⁴ Read sakala-.

⁵ Kâdalisuge is kâdu and alisuge, this alisuge being in meaning equal to aḷavaḍisuge ; see aḷavaḍisu under aḷa, 2, in my Dictionary.

⁶ Read =arikeyavan=âda.

⁷ Regarding the verb kaṇḍarîsu (which appears also as khaṇḍarîsu), ‘to engrave,’ it may be remarked that it is a tadbhava-form of khaṇḍîsu, ‘to cut,’ from the Sanskrit khaṇḍana, ‘cutting,’ which noun appears also in the tadbhava-form of khaṇḍarane, ‘engraving,’ as Dr. Hultsch informs me. Compare the corresponding formation of chêtarîsu and chêtarane from chêtana (see my Dictionary). For the use of khaṇḍarîsu, with the aspirated kh, see above, Vol. V. p. 214, p. 231, notes 3 and 13 ; and for khaṇḍarane see p. 234, note 7.

⁸ Read munivara-.

⁹ This date must be connected with verse 15.

¹⁰ Or Javanayya, v. 4. Javaniyarma stands for Javaniyârma, “the able or strong Javani” (=Javaniyârma). In arivîng=ârmmam the rēpha represents an r (i.e. ârmnam), as it does also in drppan (i.e. drppan) in v. 6.

¹¹ He was surnamed “the Râma (or Râghava) of Nugunâḍu ;” vv. 6 and 22.

(V. 6.) When one says: "the Râma of **Nugunâdu**, the chief of Kuḍiyas (Śûdras), (and) the ornament of Kuḍiyas," (*it refers to*) one who in (*this*) age of sin is fully equal in happiness, liberality (and) heroism to Karṇa: how can foolish people compare the base, the bad, the dishonest, the lawless, the men of a mere appearance of greatness at the present period, with the best one of the **Avachas**, who is called a blessed man?

(V. 7.) So that the kings who were called **Chôla**, **Pallava**, **Pâṇḍya**, **Silâmêgha**, **Kêraḷa**, **Sôraṭa**, **Gôva**, **Bhôja**, **Lâḷa**, **Gajapati**, **Hayapati**, **Narapati**, heard (*of it*) in (*their*) courts, (and) so that actors, bards (and) minstrels fixed their thoughts on him and were zealously active to praise (*him*),—(*so*) great was **Jayaṅgonḍa-Chôla-Permâḍi-Gâvuṇḍa**,¹ who was a ruby of assemblies, (*he*) the very worthy man.

(V. 8.) When the **Chôla** king² presented (*him*) with a pearl umbrella, a conch, cymbals (and) a royal elephant, (*he*) the chief of Kuḍiyas (Śûdras) got indeed the rank of a *Maṇḍalîka* i.e. of a superintendent of a province.)

(V. 9.) To the further shore of the sea, to the end of the world, (and) also to the great elephants of the points of the compass, there approached and quickly spread and nicely grew the creeper of the fame of the chief of Kuḍiyas (Śûdras).

(V. 10.) To **Bûtabbe**, the virtuous wife of the headman (*of the village*) of **Nâlgôḍu**, who resembled Manu, (and *who was*) the chief of (*the district of*) **Eḍenâdu**, a mine of refinement, (and) a veracious man, was born one who got the name of "the Sîtâ of the age of sin."³

(V. 11.) (*Her*), **Ponnakka**,⁴ a pearl of women, the chief of **Beḷatûru**, from love, took in marriage,—he who was so renowned that he was called an equal of Manu: are others of the wives on earth equal to his wife?

(V. 12.) How could one compare Ponnakabbe of pure mind with the vicious, worthless, reprobate, ill-natured, low women of the present day, who are unfit to be called equal to Pârvatî, Rambhâ, Mênakâ, Sarasvatî, Rukmiṇî (and) Satyabhâmâ in matchless character, virtue, excellent liberality (and) innate devotion?

(V. 13.) When (*they*) gave **Dêkabbe**,⁵—who was born to Ponnabbe that was of pleasing conduct and decorous behaviour, a purifier of (*her*) family, of an amiable disposition, (and) a pearl of women, and to Raviga,—(*in marriage*) to the brave **Êcha**, (*the headman*) of **Pervayal**, the chief of **Navalenâdu**, (and) of the **Kuruvanda** family, he lived happily with the lotus-eyed one, the gem of good conduct, who was devoted to (*her*) husband.

(V. 14.) When (*he*) the grinding-stone of (*his*) enemies, who was renowned as a wrestler, (*thus*) lived happily, (*but in course of time*) grappled with his kinsmen⁶ and by (*his*) superiority pierced (and killed them), the king took him off straight to **Talekâdu** and killed (*him*).

(V. 15.) When the beautiful woman, the light of the family of Raviga, heard the report that they had pierced and killed the strong hero who was called "the Vêḷa (Skanda) in the age of sin," she walked to the (*fire*-)pit in order to die.

(V. 16.) When (*her*) father, mother and near relatives came, said: "Daughter, do not die!; desist!," and all embraced (*her*) feet, the blameless Dêkabbe became angry and loudly spoke:—

(V. 17.) "As I am known as the daughter of Raviga, the chief of **Nugunâdu**, and as the wife of the chief of **Navalenâdu**, can I wish to live while the house which gave (*me and that*) which took (*me*) loses (*its*) good name?"

¹ I.e. "the village-chief of His Majesty Jayaṅgonḍa-Chôla," viz. of Râjâdhirâja; see above, p. 214 and note 3.

² Probably Râjâdhirâja, the predecessor of Râjêndradêva.

³ Viz. Ponnakka, v. 11.

⁴ Or Ponnakabbe, v. 12, or Ponnabbe, v. 13.

⁵ Or Dêkale, v. 21.

⁶ "His kinsmen" might be grammatically applied either to the kinsmen of the Chôla king or to those of Êcha.

(V. 18 f.) Thus the lotus-faced one spake, made a final decision, presented with propriety the soil of a garden-plot to the god for a perpetual lamp, and gave, with reverential deportment (*and*) with great desire, for oblations regularly repeated, after (*she*) would have died, the Gôlipaddy-field on the south-western side (*which requires*) five *koḷas* (i.e. *koḷagas*) of seed; and (*she*) the noble daughter of the lord of **Nugunâḍu** ordered (*thus*) again and again.

(V. 20.) Then all united said: "Do not (*die*)!; desist!;" (*but*) Dêkabbe said: "Speak not. but go!; I will not desist;" and respectfully giving land, gold(-*embroidered*) clothes, cows and money as a present, she piously put the palms of (*her*) hands together (*in obeisance*) to the god of gods, entered the blazing flames, and went with glory to the world of gods, so that the whole earth will be pleased (*with her*) and continually praise her.

(V. 21.) She who is known as possessing the beauty, knowledge, goodness, liberality and victory of the goddess Śrî, Gaurî, Śachî, the daughter of the earth (Sîtâ), Rati, (*and*) the goddess of the earth, (*and*) as being rich in renown, intelligent, dispelling fear, devoted to (*her*) husband, (*and*) firm in strength,—this mine of heroism, (*this*) ocean of resoluteness, (*this*) beautiful mine of good qualities, (*viz.*) the renowned Dêkale, this pearl of women,—who can forget her?; what woman on the whole earth (*is*) therefore equal to (*this*) excellent woman?

(V. 22.) The Râghava (Râma) of **Nugunâḍu**, the refuge of the learned, a lion to the angry, a chastiser of knaves,¹ ardent in prowess, the chief of Kuḍiyas (Śûdras), a Karna in the age of sin, powerful over the envious, a wishing-stone to the bards, (*and carrying*) Śiva's feet on (*his*) head,² erected for his daughter from affection (*this*) stone-monument for the whole province, as a document (*and*) as a representation (*of what his daughter had done*).

(Line 33.) Hail! May those who are born in this family, protect and keep up the garden-plot (*that is*) a flower-field, and on the southern side of the Nîrmaṇamaḷti-tank the paddy-field (*requiring*) five *koḷagas* (of seed), which Dêkabbe left to Mahâdêva! Those who do not fulfil (*this*), will become victims to hell.

(V. 23.) A discus to those among Brâhmanas who fret, a sun the (*distinguishing*) mark of which is that it has neither spot nor veiling, **Malla**, who has recognised knowledge, who is never (*excessively*) verbose, and who is a friend of eminent poets, wrote this.

(L. 36.) The *Āchâri*³ of "the lion to the angry," the *Āchâri* of "him who is powerful over the envious,"⁴ engraved (*this*).

No. 20.—BHIMAVARAM INSCRIPTION OF KULOTTUNGA I.;

SAKA-SAMVAT 1037.

By E. HULTZSCH, PH.D.

This inscription (No. 473 of 1893) is engraved on a pillar in the *maṇḍapa* in front of the Nârâyaṇasvâmin temple at **Bhîmavaram** in the Cocanada division of the Gôdâvarî district. It consists of two **Sanskrit** verses and a passage in **Telugu** prose.

¹ This is a translation of the compound *mâchakaddâḷam*. *Mâchaka* stands for *mâjaka* and *tâḷam* is a *tadbhava* of *tâpana*, *v* having taken the place of *p* (compare *kavâḍa* for *kapâḍa*, *kavile* for *kapile*, etc.) and *!* that of *n* (compare *chandaḷa* for *chandana*, *lambaḷa* for *lambana*).

² *I.e.* 'a worshipper of Śiva'; see *South-Ind. Inscr.* Vol. II. p. 388, note 7.

³ *Āchâri* may be translated 'artificer'.

⁴ According to verse 22, "a lion to the angry" and "powerful over the envious" were surnames of **Raviḡa**.

The date is Śaka-Samvat 1037 (l. 14 f.) and the 45th year of the reign (l. 13 f.) of a Chālukya king who bore the surnames **Parāntaka**¹ (l. 1), **Sarvalôkâśraya** and **Vishṇu-vardhana-mahārāja** (l. 11 f.). If the regnal year is deducted from the Śaka year, the result is Śaka-Samvat 992 = **A.D. 1070** as the date of the king's accession to the throne. Consequently he must be identical with the **Chālukya-Chôla** king **Rājendra-Chôla II.** *alias* **Kulôttuṅga-Chôla I.** whose reign is known to have commenced in A.D. 1070.²

The purpose of the inscription is to record the gift of a lamp to **Nārāyaṇa**³ (l. 18), the deity of the temple in which it is still found, and which is stated to have been built by a Vaiśya named **Maṇḍaya**⁴ (ll. 7 and 18). Bhīmavaram bore the name of **Chālukyabhimāpura**⁵ or °vura (ll. 6 f. and 17) and belonged to the district of **Sakaṭamantani-nāṇḍu** (l. 16 f.). The date of the grant was the **vernal equinox** (l. 15 f.). The donor of the lamp was a minister of the king, named **Mādhava** (l. 3) and surnamed **Rājavallabha** (l. 2). He was a native of the **Chôla** country (l. 19), and his full Tamil name was **Vêḷaṇ Mādhavaṇ**, *alias* **Rājavallabha-Pallavaraiyaṇ** (l. 21 f.). The small Leyden grant (ll. 11 f. and 49), which was issued in the 20th year of the reign of Kulôttuṅga I., contains the name of a minister (*saṁdhivigrahin*) **Rājavallabha-Pallavaraiyaṇ**, who is perhaps identical with the donor of the subjoined inscription.

The following is a list of other inscriptions of **Kulôttuṅga I.** which contain both a Śaka date and a regnal year. All are in the **Bhīmēśvara** temple at **Drākshârâma**,⁶ with the exception of No. 1 which is near the **Nâgēśvara** temple at **Chêbrôlu**.⁷

A.—Inscriptions in which the king is designated only by his titles **Sarvalôkâśraya-śrī-Vishṇuvardhana-mahārāja**.⁸

1.—No. 151 of 1897.

- 1 Svasti ⁹Śakha-varshaṁblu 998 n=ēṁṭi Nala-śamvatsa-¹⁰
- 2 ra śrāhi svasti Sarvvalôkâśraya-śrī-
- 3 ¹¹Vishṇuvarddhana-mahārājula pravarddhamâ-
- 4 na-vijaya-rājya-śamvatsara[ṁblu]¹² 7 n=ēṇḍu . . .
- 6 Māgha-mâsamuna
- 7 punnamayu ¹³Sukravâramuna sômagrahaṇa-
- 8 nimittamunan=

2.—No. 190 of 1893.

- 1 ¹⁴Saka-var[sha]mulu 1006 svasti [Sa]rvvalôkâśraya-śrī-Vishṇuvarddhana-mahārājula pravar[ddha]mâ-
- 2 na-vijaya-rājya-śamvatsaramu 15 gu [śrâ*]hi dina 307 ṇḍum

3.—No. 374 of 1893.

- 1 [Sva]sti Śaka-va[r*]shaṁbulu 1036 svasti Sarvvalôkâśraya-śrī-Vishṇuvarddhana-mahārājula¹⁵

¹ This had been the name of two Chôla kings; see *South-Ind. Inscr.* Vol. I. p. 112.

² See above, Vol. IV. p. 266.

³ According to other inscriptions the name of the temple was **Rājanârāyaṇa-Vinnagara**; see above, Vol. IV. p. 230 and note 3.

⁴ In the Donepūṇḍi grant the temple is referred to as **Maṇḍe-Nârāyaṇa**; above, Vol. IV. p. 358.

⁵ This name is derived from that of **Chālukya-Bhîma I.**; see above, Vol. IV. p. 227.

⁶ See above, Vol. IV. p. 37, note 3.

⁷ See above, Vol. V. p. 142, and Vol. VI. p. 38.

⁸ Prof. Kielhorn's calculations of the dates 1 and 3 will be published shortly.

⁹ Read *Śaka-*.

¹⁰ Read *-samvatsa°*.

¹¹ Read *Vishṇu°*.

¹² The syllable *tsa* is engraved below the line; read *-samvatsa°*.

¹³ Read *Śukra°*.

¹⁴ Read *Śaka-*.

¹⁵ Read *-mahārājula*.

- 2 [pra]varddhamâna-vijaya-râjya-divya-saṁvatsa 45 Dhanu-mâsamuna śukla-
pa[kshamu]na êkâda-
3 [ś]iyu Budhavâramu-nânḍu Uttarâyana-vyatiyipâta-¹nimittamuna

B.—Inscriptions in which the full titles and names of the king are given as follows:—
Samastabhuvanâśraya Śrīprithivīvallalha mahārājādhirāja rājaparaméśvara paramabhaṭṭi[â]-*
raka Ravikulatilaka Chôḍakulaśekhara Pāṇḍyakulântaka Samastarājâśraya Râjarâjêṁdra
Viramahêṁdra Vikramachôḍa Vijayâbharana Râjakésarivarmma-permmanadigalu² Gaṁggâ-
Kâvêrî-paryyâmta-dharitrî-pati³ saptamô Vishṇuvarddhanul=aîna⁴ tribhuvanachakravartti⁵
śrî-Kulôttuṁga-Chôḍadêva.

4.—No. 365 of 1893.

- 7 Śâk-âbdê nayan-âkshi-kh-êṁdu-gaṇitê⁶
12 vat[sa]⁷ 31 ṇḍagu śr[â]hi dina 300 ṇḍa

5.—No. 389 of 1893.

- 3 Śâk-âbdâ[nâm pra]-
4 mânê nidhi-nayana-viyach-chamdra-gê⁸ [sa]m[k]râṁtyâm Vaishu-
vatyâm=
11 râjya-saṁ[va]tsarambulu [3]7 dina 289 ṇḍa Vishuvu-samkr[â*]m-
12 ti-[ni]mittamuna

6.—No. 386 of 1893.

- 4 Śâk-âbdê nidhi-nê[tra]-kh-êṁdu-[gaṇi]tê⁹
8 [râ]jya-saṁvatsarambulu [3]7 dina 289 ṇḍa Vishuvu-sam[krâṁti-
nimi]ttamuna

7.—No. 402 of 1893.

- 4 Śâka-va[rusha]mbulu 1034
8 râ-
9 jya-saṁvatsa [4]2 śrâhi dina 220 ṇḍan=Uttarâyana-samkr[â*]ṁti-nimitya-
munam

8.—No. 415 of 1893.

- 1 Svasti Śâka-varusha[m]bulu [10]37
4 râjya-divya-saṁva-
5 tsa 45 śr[â]hi

9.—No. 194 of 1893.

- 3 Śâ[k]-âbdê vyôma-vêd-âmba[ra-śasi]-ga[ni]tê¹⁰
4 Śâka-va[r*]shambulu 104[0] ṇḍa
7 ¹¹jya-divya-saṁvatsa 49 yagu śr[â*]hi dinamulu 250 =Uttarâyana-
samkr[â*]m[ti-ni]-
8 mtittamuna¹²

¹ Read -vyatiipâta-.

² No. 386 of 1893 omits this compound and inserts *nija-bhuj-ôpârjjita-* before *Gaṁggâ-*.

³ Nos. 194, 365, 402 and 415 of 1893 omit *dharitrî-pati*.

⁴ No. 365 of 1893 reads °nund=aîna (singular instead of plural).

⁵ No. 365 of 1893 inserts *śrîmat-* before *tribhuvana*.

⁷ Read *râjya-saṁvatsara*.

¹⁰ I.e. Śâka-Saṁvat 1040.

⁸ I.e. Śâka-Saṁvat 1029.

¹¹ Read *râjya-*.

⁶ I.e. Śâka-Saṁvat 1022.

⁹ I.e. Śâka-Saṁvat 1029.

¹² Read °mittamuna.

TEXT.¹

A.— West Face.

- 1 स्वस्ति [श्री]शसमे परांतकनृपे चालुक्यराज्य-
- 2 श्रियं प्राप्तां रक्षति राजवल्लभ इति [ख्या]-
- 3 तः कृतो माधवः [१*] तन्मन्त्रिप्रवर[ः*] स्वबन्धुस-
- 4 दृ[शो लोक]स्य लो[को]त्तर[श्रीको]र्त्ति[ः*] श्रितरक्षणे-
- 5 कनिपुणो लक्ष्मीपतिप्रीतिमान् [॥ १*] श्रीचा-
- 6 लुक्यधरासरोबुजसमे² चालुक्यभी-
- 7 मापुरे श्रीमन्मण्डयवैश्यवर्यर-
- 8 चिते लक्ष्मीपतेर्दामनि [१*] दत्त्वादान्म-
- 9 ह्रिषोस्तु विंशतिमतिश्लाघ्या ³बभूवो-
- 10 रिणीराचंद्रार्कमनश्चरं स्थिरयशा
- 11 दीपं प्रदीपो भुवः [॥ २*] स्वस्ति सर्वलो-
- 12 काश्रयश्रीविष्णुवर्द्धनमहाराजु-
- 13 ल प्रवर्द्धमानविजयराज्यसं-
- 14 वत्सरंबुलु ४५ गु आहि सक-⁴

B.— South Face.

- 15 वर्षंबुलु⁵ १०३७ गुनेण्डि⁶ चै-
- 16 त्रविषुवसंक्रांतित्तिनि[मित्त]मुन सक-
- 17 टमंतनिनाण्डि चालुक्यभीमावुरमुन
- 18 मण्डयगुडि नारायणदेवरकुं
- 19 [जो]डमण्डलमुन विरुदराजभयं-⁷
- 20 करवलनाण्डि मन्निनाण्डि कडंबंगुडय-
- 21 [ण्डु] वेलाण्डु माधवुण्डैन राजवल्लभप-
- 22 ल्लवरयण्डु आचंद्रार्कमुन[कु]नखण्ड-
- 23 वत्तिगां वेट्टिन दीप[मु]न[कु] गुण्डि[य]-
- 24 [बो]युनि कोड्कु पापन[बो]युनियुं गो-
- 25 सनबोयुनि कोड्कु गु[ण्डि]यबोयुनि-
- 26 [यु] वसमुनं वेट्टि[न] एनुमुलु २० [१*] वोनि-

¹ From an inked estampage prepared by Mr. H. Krishna Sastri, B.A.² Read °सरोबुज°.³ Read बहू°.⁴ Read शक°.⁵ Read °वर्षंबुलु.⁶ Read °नेण्डि.⁷ The *anusvara* stands at the beginning of the next line.

27 कि नित्यपडिं [बोयं]गल नेति राज-

28 राजमानयोक्कु[ण्डु] [॥*]

TRANSLATION.

A.—Sanskrit portion.

Hail ! While king **Parântaka**, who resembled (Vishṇu) the lord of Śrī, was protecting the fortune, acquired (*by him*), of the **Châlukya** kingdom,—the best of his ministers, the pious **Mâdhava**, who was renowned by the name of **Râjavallabha**, who seemed to be a near relative of (*all*) men, whose prosperity and fame were extraordinary, who was excessively skilled in protecting refugees, who was devoted to (Vishṇu) the lord of Lakshmī, whose fame was constant, (*and who was*) the light of the earth,—having given a lamp, which was not to cease (*burning*) as long as the moon and the sun shall exist, to the temple of the lord of Lakshmī, which had been built by the illustrious **Maṇḍaya**, the best of Vaiśyas, in **Châlukyabhīmāpura**, which resembles a lotus in the tank (*that is*) the prosperous **Châlukya** country,—gave twenty most excellent buffalo-cows which supplied much milk.

B.—Telugu portion.

Hail ! In the 45th year of the increasing and victorious reign of the asylum of the whole world (*Sarvalôkâśraya*), the glorious Vishṇuwardhana-mahârāja, (*and*) in the Śaka year 1037, on the occasion of the Vishuva-samkrânti in Chaitra,—**Vêlânḍu Mâdhavunḍu**, *alias* **Râjavallabha-Pallavarayanḍu**,¹ the lord of **Kaḍambaṅgu[ḍi]**² in **Manni-nânḍu**,³ (*a subdivision*) of **Birudarâjabhayamkara-valanânḍu**,⁴ (*a district*) of **Chôḍa-maṇḍala**, gave a lamp, whose wick must not cease (*burning*) as long as the moon and the sun shall exist, to **Nârāyaṇadêva**, (*the god*) of the **Maṇḍaya** temple at **Châlukyabhīmāvura** in **Sakaṭamantani-nânḍu**. For (*this lamp he*) gave 20 buffalo-cows into the possession of **Pâpana-Bôya**, the son of **Guṇḍiya-Bôya**, and of **Guṇḍiya-Bôya**, the son of **Gôsana-Bôya**. From these (*buffalo-cows*) one **Râjarâja-measure**⁵ of ghee has to be supplied daily (*for feeding the lamp*).

No. 21.—TWO INSCRIPTIONS OF VIKRAMA-CHOLA.

By E. HULTZSCH, PH.D.

A.—Chêbrôlu Inscription of Śaka-Samvat 1049.

This inscription (No. 153 of 1897) is engraved on a slab in the **Kêsavasvâmin** temple at **Chêbrôlu** in the **Bâpatla tâluka** of the **Kistna** district. The alphabet is Telugu, and the language is likewise Telugu, with the exception of one corrupt Sanskrit ślôka at the end of the inscription.

¹ The Telugu nominatives *Vêlânḍu* and *Pallavarayanḍu* represent the Tamil *Vêlân* and *Pallavaraiyan*. *Mâdhavunḍu* is the Telugu nominative of *Mâdhava*.

² *Kaḍambaṅgudayanḍu* corresponds to the Tamil *Kaḍambaṅgudaiyan*, an abbreviated form of *Kaḍambaṅ-guḍi-udaiyan*.

³ The district of *Manni-nânḍu* is mentioned in Tamil inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 125, 324, 336, and Vol. III. p. 162.

⁴ This territorial designation is derived from a surname of **Kulôttuṅga-Chôla I.** which occurs in the *Kalingattu-Parani* ; *South-Ind. Inscr.* Vol. III. p. 152.

⁵ This measure may have been named after the Eastern Châlukya king **Râjarâja I.**

The date is the day of a lunar eclipse in the month of **Jyaishṭha** in the cyclic year **Plava**, which corresponded to the **Śaka year 1049** and to the **9th year** of the reign of **Vikrama-Chôladêva** (l. 11 ff.).¹ Śaka-Samvat 1049 (expired) corresponds to the cyclic year **Plavaṅga** (not to **Plava** as the inscription has it) and to **A.D. 1127-28**. As this was the 9th year of the king's reign, he must have ascended the throne **about A.D. 1119**. This result is in accordance with the fact that his father **Kulôttuṅga-Chôla I.** ascended the throne in A.D. 1070² and reigned for 49 or 50 years³ to about A.D. 1119. According to Professor Kielhorn's calculations, the inscriptions of **Vikrama-Chôla** in the Tamil country seem to show that his reign began on the 18th July A.D. 1108.⁴ This discrepancy may be explained by assuming that 1108 was the year in which he was appointed *yuvarāja*, while his actual accession to the throne took place after his father's death in A.D. 1119.

The name of the king is preceded by a list of his *birudas*. These are identical with the surnames borne by his father **Kulôttuṅga-Chôla I.**⁵ Among them we find **Vikrama-Chôla** (l. 7 f.), which was one of the *birudas* of his father, but is rather out of place here because it is identical with the name of the king himself, and **Râjakêsarivarman** (l. 8 f.), which is known to have been a surname of the former, while **Vikrama-Chôla** in his Tamil inscriptions bears the title **Parakêsarivarman**.⁶

The inscription records the grant of a lamp to the temple of **Kumârasvâmin** (l. 18 f.) or **Mahâsêna** (l. 33) at **Chembrôlu** (l. 18), the modern Chêbrôlu. Hence it appears that the slab containing the inscription, which is now in the Kêśavasvâmin temple, was originally set up in the temple of **Kumârasvâmin**, which is now called **Nâgêśvara**.⁷

The donor was a feudatory of **Vikrama-Chôla**,—the *mahâmaṇḍalêśvara* **Nambaya** (l. 30 f.) of the **Durjaya** family (l. 23 f.). Among his surnames are 'the lord of the city of **Kollipâkâ**' (l. 22 f.), 'the lord of the country of **six-thousand** (villages) on the southern bank of the **Kriṣṇavennâ** river' (ll. 25-27), and 'the scent-elephant of **Malla**' (l. 28). **Kollipâkâ** is mentioned as **Kollipâke** in an inscription of the Western Châlukya king **Jayasimha II.**⁸ and as **Kollippâkkai** in the inscriptions of **Râjêndra-Chôla I.**⁹ and of **Râjâdhirâja**.¹⁰ The second surname of **Nambaya** was borne later on by the chiefs of **Amarâvatî**.¹¹

From another inscription of the same chief in the **Bhîmêśvara** temple at **Drâkshârâma** (No. 266 of 1893)¹² we learn that he ruled over the district of **Oṅgêrumârga**:—[Svasti] sa[madhi]gata-paṁchamah[â]śabda-mahâmaṇḍalêśvara **Kollipâkâ-puravarêśvara** **Durjjayakula-kumuda-chandra** ripuga[ja]-mri(mṛi)gêndra mallikâ-vallabha [pa]râṁgganâ-durllabha vilâsa-Vidyâdhara bhôga-Purâmdara **Kri(kṛi)shṇ[a]venṇânadî-tîradakshîṇa**-¹³ **shaṭ[s]ahasra-vishay-âdî(dhî)śvara vîra-Mahêśvara kîrtti-sudhâkara guṇa-ratnâkara Vêṁggi-Châlukya-râjya-mu(mû)lastambha** ¹⁴ripudalitakumbhikumbha Jayâṁgganâ-gri(gṛi)ha-tôraṇa **Mallana-gaṁn[dh]avâraṇa nâṁ-âdi-samasta-prasasti-sah[i]tamb[u]na** śrîman-mahâmaṇḍalêśvaray=**Oṅgêrumârggamuna Nâmbirâju** Śaka-[va][r*]shamulu 1052 ṇḍ=agun=êṁṭi **Vaiśâkha-punnamayu Sôma-vâramu Vyatîpâta-ni[m]ittamunaṁdu "On the**

¹ Prof. Kielhorn's calculation of this date will be published shortly.

² See above, p. 220, note 2.

³ *Ind. Ant.* Vol. XIV. p. 55, and above, Vol. IV. p. 227. ⁴ Above, Vol. IV. p. 266.

⁵ See page 221 above. The only *biruda* which was not taken over by **Vikrama-Chôla**, is *saptamô Vishṇu-vardhanah*.

⁶ See *South-Ind. Inscr.* Vol. II. No. 68, and above, Vol. IV. pp. 73 and 263 f.

⁷ See above, Vol. V. p. 143.

⁸ Above, Vol. III. p. 231.

⁹ *South-Ind. Inscr.* Vol. I. Nos. 67 and 68, and Vol. II. Nos. 9-20.

¹⁰ *Ibid.* Vol. III. p. 52.

¹¹ See above, p. 147 and note 4.

¹² This inscription is noticed by Dr. Fleet from Sir Walter Elliot's transcript; *Dyn. Kan. Distr.* p. 437 f., note 6.

¹³ Read *-dakshîṇatîra-*.

¹⁴ Read *dalitaripu*?

occasion of Vyatipāta on Monday, the full-moon *tithi* of Vaiśākha in the Śaka year 1052," etc.

The same slab bears an inscription of Trailōkyamalla, the son of Nambhirāja (No. 267 of 1893) :— Svasti samadi(dhi)gata-panchamahasha(sa)ba-mahānandalesvara Kollipākā-puravar-ādhiśvara Durjjayakula-kumud[a]-chandra-ripugaja-māi(māi)gandra mal[l]ikā-vallabha pa[r]āṅganā-rdullabha¹ [vilā]sa-V[i]dyādharā bhōga-Puram[da]ra Kr[i](kri)shṇaverṇṇānādī-tīradakshina-shatsahasra-vishay-ādhisvara vīra-Mahēśvara kī[r]tti-sudā(dhā)kara guparatna-ratnākara V[ē]m[gg]i-Chālukya-rā [ri]pu[da]litaku[m]bhikumbha Ja[y]ā[m]gganā-gr[i](gri)ha-tōraṇa [sat]ya-Hariś[ch]andra dīnānādha(tha)jana-sasya-pramēghavarsha Nambhāna-gamda(dha)vārā nām-ādi-samasta-prasasti-sah[it]ambuna śrīman-[m]ah[ā]māda r[gg]a[m]una Nambh[i]rā[ju] koḍu[ku] Trailōkyamallerāju svasti [Śa]ka-[va][r*]shāmbulu 1081 n= ēmtti Vaiśākha-bah[u]lapaksha ashtamiyu Śa[ni]v[ā]ramūna "On Saturday, the eighth *tithi* of the dark fortnight of Vaiśākha in the Śaka year 1081," etc.

It will be noticed that in this inscription Trailōkyamalla is called 'the scent-elephant of Nambha,' i.e. of his father Nambaya or Nambirāja. Consequently it may be assumed that the latter, who bore the surname 'the scent-elephant of Malla,' was the son of Malla. In this way we obtain three generations of the chiefs of Ōṅgūmārga :— Malla; his son Nambha, Nambaya or Nambirāja; and his son Trailōkyamalla.

Professor Kielhorn kindly contributes the following remarks: "The date of No. 266 of 1893 would correspond, for Śaka-Samvat 1052 current, to Sunday, 5th May A.D. 1129, and for Śaka-Samvat 1052 expired, to Friday, 25th April A.D. 1130. In Śaka-Samvat 1053 expired, the full-moon *tithi* of Vaiśākha commenced 7 h. 5 m. after mean sunrise of Monday, the 13th April A.D. 1131, when the *yōga* was Vyatipāta for about the last quarter of the day. I believe this to be the day intended, but can give no reason why the writer should not have quoted Tuesday (the 14th April) on which the full-moon *tithi* ended. The date of No. 267 of 1893 would correspond, for Śaka-Samvat 1081 current, to Wednesday, 23rd April A.D. 1158; for Śaka-Samvat 1081 expired, to Tuesday, 12th May A.D. 1159; and for Śaka-Samvat 1082 expired, to Saturday, the 30th April A.D. 1160, when the 8th *tithi* of the dark half ended 18 hours after mean sunrise. In both dates the given Śaka year is short by 1 of the year of our Tables. This is not uncommon in dates from the eastern part of Eastern India."

TEXT.³ ॐ नमो भगवते वासुदेवाय ८२

A.— Front of Slab ८३

1 स्वस्ति समस्तभुवनाय ८४

2 श्रीप्रियवर्त्मन मह[१*]राजा- ८५

3 धिराज राजपरमेश्वर ८६

4 रमभट्ट[१*]रक रविकुलतिलक चो- ८७

5 ॐ कुलसेखर पाण्ड्यकुला-⁶

6 त्तक समस्तराजाय राजरा-

7 जेद्र वीरमहेन्द्र विक्रमचो-

¹ Read *durllabha*.

² From two inked estampages.

³ The *anuvāra* stands at the beginning of the next line.

⁴ "See e.g. my *List of North, Inscr.* Nos. 367 and 370.

⁵ Read श्रीपृथ्वी°.

⁶ Read °सेखर.

- 8 ८७ विजया[भ]रन¹ श्रीराजके-
- 9 ²सरिवन्मपेर्मनडिगलु गंगा-
- 10 कावेरीपय्यांत(क)³ श्रीम[त्*]त्रि[भु]-
- 11 वनचक्रवर्त्ति विक्रमचो-
- 12 ८७देवर ⁴प्रवर्द्धमानवि-
- 13 जयराज्यसंवत्सरंबु-
- 14 लु ८ अगुने[रिष्ट] ⁵सक[व]-
- 15 रुषंबुलु १०४८ अ-
- 16 गु ⁶ष्वसंवत्सर जेष्ट⁷ .
- 17 मास सोमग्रहननिमित्त⁸-
- 18 मुन चेंब्रोलि श्रीकुमा-
- 19 [रस्वा]मिदेवरकुनख-
- 20 [ण्डव]त्तिदिवियकु स्वस्ति
- 21 समधिगतपंचमह[र]श-
- 22 ष्टमहामण्डलेश्वर कोल्लिपा-
- 23 कापुरवरेश्वर दुर्ज्ज[य]-
- 24 कुलकुलाचलम्रिगेंद्र⁹ स-
- 25 त्यहरिचंद्र ¹⁰क्रिष्णवेन्नान-
- 26 ¹¹दीदक्षिनतीरषट्सहस्र¹²
- 27 महीवल्लभ मल्लिका-

B.—Back of Slab.

- 28 वल्लभ मल्लनगंधवारन¹³
- 29 नामादिसमस्तप्रसस्तसहि¹⁴
- 30 तं ¹⁵श्रीमनुमह[र*]मण्डलेश्व-
- 31 र नंबय यिच्चिन गोळिय
- 32 ५० [र*] वीनिं चेकीनि संत्तानक्र-
- 33 मंबुनं गाचि मह[र*]सेन-

¹ Read °भरण.

² Read °वर्म.

³ Read °पय्यंत and add °धरिचोपति in accordance with some inscriptions of Kulōttuṅga-Chōla I.; see above, p. 221.

⁴ Read प्रवर्द्धमान°.

⁵ Read शक°.

⁶ Read प्रव°.

⁷ Read ज्येष्ठ° or, more correctly, ज्यैष्ठ°.

⁸ Read °यहण°.

⁹ Read °मगेंद्र.

¹⁰ Read कृष्णवेण्णा°.

¹¹ Read °दक्षिण°.

¹² Read °सहस्र°.

¹³ Read °वारण.

¹⁴ Read °प्रशस्ति°.

¹⁵ Read श्रीमन्°.

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26

28
29
30
31
32
33
34
35
36
37
38
39
40
41
42

- 34 मुन नित्य मानेणु नेयि
 35 वीयंगलवाण्डु सूरवो-
 36 युनि कीमय [1*] इंदुल
 37 स्थानपतुलु मुन्नूर्वुरु
 38 सानुलु मुन्नूर्वुरुय्यलु ब्र-
 39 तिपालिपंगलवारु । खदत्त¹ प-
 40 रदत्तं ग्वा यो हरेतु ख-
 41 सुंदर [1*] षष्ठिं वरुषश-
 42 ह्यनि मिष्टयां जा-
 43 यते क्रिमि ॥

TRANSLATION.

(Line 1.) Hail! In the 9th year of the increasing and victorious reign of the asylum of the whole world, the favourite of Fortune and of the Earth, *Mahārājādhirāja*, *Rājaparamēśvara*, *Paramabhāṭṭāraka*, the front-ornament of the race of the Sun, the crest-jewel of the *Chôla* family, the destroyer of the *Pāṇḍya* family, the asylum of all kings, *Rājarājendra*, *Vīra-Mahendra*, *Vikrama-Chôla*, he whose ornament is victory, the glorious *Rājakēśarivarma-Permanadi*, [the lord of the earth] as far as the *Gaṅgā* and the *Kāvēri*, the glorious emperor of the three worlds, *Vikrama-Chôladēva*,—

(L. 14.) On the occasion of an eclipse of the moon in the month of *Jyēshṭha* in the *Plava-samvatsara* which was the *Śaka* year 1049,—

(L. 20.) Hail! the glorious *Mahāmaṇḍalēśvara Nambaya*, who was possessed of all the glory of such names as the *Mahāmaṇḍalēśvara* who has obtained the five great sounds; the lord of *Kollipākā*, the best of cities; the lion of the principal mountain—the *Durjaya* family; a *Hariśchandra* in truthfulness; the lord of the country of six-thousand (*villages*) on the southern bank of the *Kṛishṇaveṇṇā* river; the lover of the jasmine flower; (and) the scent-elephant of *Malla*,—

(Ll. 18-20 and l. 31 f.) gave 50 sheep to the temple of the god *Kumārasvāmin* at *Chembrôlu* for a perpetual lamp.

(L. 32.) Having received these (*sheep*), *Kommaya*, (*the son*) of *Sûra-Bôya*, with (*his*) descendants in succession, has to tend (*them*) and to supply daily to the *Mahāsēna* (*temple*) one *māna*² of ghee.

(L. 36.) The three-hundred temple servants (*sthānapati*) (and) the three-hundred dancing-girls of this place have to protect (*this grant*).

[Ll. 39-43 contain one of the usual minatory verses.]

B.—*Śevilimēdu* Inscription of the Sixteenth Year.

This inscription (No. 43 of 1900) is engraved on the west wall of the *Kailāsanātha* temple at *Śevilimēdu*, a village on the northern bank of the *Pālāru* and about 2 miles south-west of *Conjeeveram*.

¹ This well known Sanskrit verse is here full of mistakes.

² See above, p. 156, note 3.

The inscription consists of eight verses in quaint Sanskrit. The alphabet is Grantha. The Tamil letter *r* is used in *Kômpura* (vv. 4 and 7). Final *m* is employed instead of *anuvāra* in *chiram*, *vidushām* (v. 2) and *labdham* (v. 5). Instead of *prôdghrīṣṭa* and *udbhava* we find *prôtghrīṣṭa* (v. 1) and *utbhava* (v. 3). *Āhvaya* occurs twice (vv. 1 and 2) instead of *āhvaya*, and *sā[r*]ddha* (v. 5) instead of *sārttha*. The Tamil names *Kirāñji*, *Ōdimūkki*, *Kodi*, *Ponnambi* and *Kômbura* are spelt *Kirāñchi* (v. 8), *Ōtimūkki* (v. 4), *Koti* (v. 5), *Ponnampi* (v. 6) and *Kômpura* (vv. 4 and 7), with *ch*, *t* and *p* instead of *j*, *d* and *b*.

The date is Monday, the day of Uttara in the second fortnight of Vaiśākha during the sixteenth year of the reign of Vikrama-Chôladêva (v. 3). This king bore the surnames *Akalaṅka* and *Tyāgavārākara* (v. 1). According to Mr. Venkayya, the former is applied to Vikrama-Chôla in the *Kulôttuṅga-Śôlaṇ-ulā*, an unpublished Tamil poem composed in honour of Kulôttuṅga II., and *Tyāgasamudra*, with which *Tyāgavārākara* is synonymous, occurs in the *Vikkirama-Śôlaṇ-ulā*² and in the Piṭhāpūram pillar inscription of Mallapadêva.³

The inscription records that three persons assigned to the Siva temple in the village of Rājasundari (v. 2) or Nṛipasundari (v. 3) some land (v. 3) and a garden (v. 5). The village of Rājasundari is evidently identical with Śevilimêdu, and the temple of Siva, to which the grant was made, is the Kailāsanātha temple⁴ on which the inscription is engraved.

Besides the subjoined inscription, six Tamil inscriptions have been copied in the same temple, the ancient name of which was Mūlasthāna. In three of them (Nos. 40-42 of 1900) the village is named Śevanāmêdu. It belonged to Virpêdu-nādu⁵ or Virpêttu-nādu, a subdivision of Kaliyūr-kôttam,⁶ a district of Jayangonda-Chôla-maṇḍalam, and bore the surname Nāgarīśvara-chaturvedimaṅgalam.

TEXT.

1 स्वस्ति श्री ॥— राजा विक्रमचोळ एष ज[य]ति प्राणेश्वरो भूयि-
योर्भयस्सन्नतराजमौलिमकुटप्रोत्थुष्टपादाम्बुजः⁷ [1*] दूरोत्सारि[त]पापराशिरतुल-
श्रीस्थीगवाराकरस्सत्सुमपत्तिविवृद्धिहेतुरनिशन्दवोक्काहयः⁸ ॥— [2*]
2 पुण्यपण्यविपणिस्सखतोवासभूमिरमला मुनीन्द्रधीः¹⁰ [1*] राजसुन्दरि-
समाह्वयश्चिरम्¹¹ ग्राम एष विदुषाम्¹² विराजते ॥— [2*]¹³ श्रीमद्विक्र[म]चोळदेव-
नृपतेर्वर्षे शुभे षोडशे ग्रामे श्रीनृपसुन्दरीति विदिते वैयाखमासेपरे [1*] पञ्चे
सोत्तरचन्द्रवारविदिते काले शिवा-
3 यादिशम्¹⁴ कुण्डूत्तमवक्कणभट्टनिखिल[ल]यादेन लब्धाम् सहीम् ॥— [3*]
कम्मतुतिप्रभवः कृष्णपुरदेवोक्काळकः [1*] आत्[त]कोम्पुञ्जो भट्टावोतिमू[क्कि]-

¹ Prof. Kielhorn's calculation of this date will be published shortly.

² *South-Ind. Inscr.* Vol. II. p. 309 and note 1.

³ Above, Vol. IV. p. 228.

⁴ The present name of the temple is perhaps alluded to in verse 5 by the words "the ancient (god) who resides on the Kailāsa (mountain)."

⁵ The same *nādu* is mentioned also in *South-Ind. Inscr.* Vol. I. p. 117, and *Corrigenda* on p. 184. Virpêdu is the modern Vippêdu, 2 miles west of Śevilimêdu.

⁶ The same district is referred to in *South-Ind. Inscr.* Vol. I. Nos. 84, 85, 147, 148, and Vol. III. pp. 2, 138, 142.

⁷ From three inked estampages.

⁸ Read °प्रोत्थुष्ट°.

⁹ Read °काहयः.

¹⁰ Read °धिः.

¹¹ Read °समाह्वयश्चिरं.

¹² Read विदुषां.

¹³ The म of °विक्र[म]° is engraved below the line.

¹⁴ Read °रुहव°.

2
4
புதுபுது...
புதுபுது...
புதுபுது...
புதுபுது...

2
4
புதுபுது...
புதுபுது...
புதுபுது...
புதுபுது...

2
4
புதுபுது...
புதுபுது...
புதுபுது...
புதுபுது...

2
4
புதுபுது...
புதுபுது...
புதுபுது...
புதுபுது...

2
4
புதுபுது...
புதுபுது...
புதுபுது...
புதுபுது...

तुसवेकटौ¹ ॥— [४*] प्रादुस्त्रयोपि त्रितयं स्वप्रं कैलासवासाय चिर[न्त]नाय
[१*] आदेन लब्धम्² कोतिवीरवल्मीः कृष्णाश्रया-

4 मं सतुरीयसादम्³ ॥— [५*] पोन्नम्पि[न]ान्ना ग्रामोणमद्व्यस्थेन मया
त्वदम् [१*] साधुप्रियेण लिखितम् प्रमा[णं] साक्षिणः परे ॥— [६*] 'दक्षि-
णामूत्तिभट्टोयमक्कूर्दिजवरसुधीः [१*] कृष्णद्वैपायनो यज्वा वेदकोम्पुजन्नयः
[॥ ७*] त्वत्कि⁵ किराञ्चिजनितावरुक्कासन्नौ तो ताणकप्रभव-

5 रामयुतावितोमे [१*] लिख्यं ग[त]ास्सुक्ततसाक्षिण एव धम्मं⁶ रत्न-
न्विमन्नुपवराशिवभक्तकाश्च ॥— [८*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Victorious is this king Vikrama-Chôla, the husband of the Earth and of Fortune, whose lotus-feet are frequently rubbed by the diadems on the heads of bowing kings, who has driven far away all sins, whose glory is matchless, the ocean of liberality (*Tyâgavârâkara*) who continually causes the increase of the prosperity of good men, the king named Akalanka.

(V. 2.) Resplendent for a long time is this village of learned men, named Râjasundari, a market for the trade in good deeds, the pure place of residence of the goddess of learning, (and) the seat of lords of sages.

(V. 3 f.) In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chôladêva, in the month of Vaisâkha, in the second fortnight, at the time known as Monday combined with Uttara,⁷—the two *Bhâttas* Krishnapuradêva Arulalaka, born at Kammatti, and Ôdimakki,⁸ born at Âttan-Kômbura, together with Vênkata, assigned to Siva, at the village known as the prosperous Nripasundari, land which (they) had received through the great piety⁹ of Krishnabhata, born at Kundûr.¹⁰

(V. 5.) The same three persons gave to the ancient (god) who resides on the Kailâsa (mountain) their three-fold garden,¹¹ which (they) had received through the piety of Kôdi and Viravali,¹² in which *kôkilas* (*krishna*) lived on mango-trees, (and) which possessed a number of men of the fourth (caste) (as attendants).

(V. 6.) By me, the village arbitrator (*madhyastha*)¹³ named Pomambi, the friend of good men, this document (*pramâna*) was written. Witnesses (are) the following.

1 Read 'सवेकटौ' 2 Read 'लब्धम्' 3 Read 'मूत्ति' 4 Read 'मूर्ति' 5 Read 'मूर्ति' 6 Read 'धम्म' 7 Uttirâ is the usual Tamil form of Uttara-Phalgunt. The Tamil form of Uttara-Bhadrapadâ is Uttirattâdi, and that of Uttarâskâdhâ is Uttirâdam.

8 The same name, which seems to mean 'narrow-nosed,' occurs in an inscription at Ukkal; *South-Ind. Inscr.* Vol. III. p. 6.

9 *Śrâddha* seems to be used incorrectly for *brâddhâ*.

10 A village of the same name is mentioned in two inscriptions at Manimângalam; *South-Ind. Inscr.* Vol. III. pp. 73 and 75.

11 I take this meaning of *vapra* from Dr. Kittel's *Kannada-English Dictionary*. The meaning 'field' does not fit here because mango-trees are stated to have grown in the *vapra*.

12 The same name occurs in *South-Ind. Inscr.* Vol. III. pp. 73 and 74.

13 See *South-Ind. Inscr.* Vol. III. p. 2.

(V. 7 f.) Dakṣiṇāmūrti-Bhaṭṭa, a wise Brāhmaṇa of Allūr,¹ Kṛishṇa-Dvaipāyana Yajvan, Jannaya Rītvij of Vēda-Kōmbura,² (and) the two persons named Arulāḷa, who were born at Kirāñji,³ together with Rāma, born at Tānaka. These were written down as the only witnesses of (this) pious gift. Let the best of kings and the devotees of Śiva protect this grant!

No. 22.— KONDAVIDU PILLAR INSCRIPTION OF THE TIME OF
KRISHNARAYA OF VIJAYANAGARA;
SAKA-SAMVAT 1442.

By H. LÜDERS, PH.D.; GÖTTINGEN.

Inked estampages of this inscription⁴ were sent to me by Dr. Hultsch through Prof. Kielhorn with the following note: "On four faces of a pillar near the *agrahāra* at Kondaividu. The pillar is supported on two sides (north and south) by stones which made it impossible to copy and ink the top lines of the inscription in full."⁵

The inscription contains 166 lines of writing. The average size of the letters is $\frac{3}{4}$ ".—The alphabet is Telugu and, with few exceptions, resembles that of the Maṅgalagiri inscription.⁶ Several times *ka* appears here in the old form; see e.g. ll. 3, 6, 15, 16, 30, 43, 118, 145 (*ka*); 27, 111 (*kā*); 142, 146 (*kī*); 11 (*kī*); 17, 157 (*ku*); 7 (*kri*); 11 (*kē*); 142 (*kku*), while such forms as *ka* in ll. 7, 64, *ku* in l. 46, *kē* in l. 92, *kau* in l. 39, may be called transitional. The *sha* occasionally shows the younger form occurring also in the Vānapalli plates; see ll. 69 (*sha*); 24 (*shṭha*); 33 (*kshṃā*). *ḷa* appears throughout in the form of the Bīṭraguṇṭa grant and the Vānapalli plates. In *dha* the *ottu* is used only in *dhi* in l. 19 (*vārām nidhir*); *dhī* in l. 72, and in the subscript *dh* of *dhdha* in l. 34. But in *gha* and *qha* it is used quite regularly, and in *bha* it is only missing in *bhū*, *bhu*, *bhō* in l. 163, and in *bhri* in ll. 5, 59 and *bhyā* in l. 7 on account of the subscript sign. In the groups *rma*, *rya* and *rva* the full sign of *r* is generally used, but in *ryū* in l. 20 and *rmmyai* in ll. 28, 92 it appears in the secondary form, as in all other combinations, and in *rvē* in l. 163 and *rma* in l. 165 it is expressed both by the full and the secondary sign.—The language is Sanskrit from the beginning to l. 108, and again from the middle of l. 162 to the end. The rest is in Telugu.⁷ With exception of the concluding words *śrī śrī śrī* in l. 108, the Sanskrit portion is in verse, whereas the Telugu portion is in prose throughout.—The orthography calls for few remarks. In the interior of a word *k*, *g*, *ch*, *t*, *d* and *v*, if followed by a vowel, are generally doubled after *anusvāra*; exceptions are *śamkur* (l. 20), *-āmkuraḥ* (l. 21), *-āmkā* (l. 34), *saptāṅgō-* (l. 29), *pañchā-* (l. 107), *maṃdāra* (l. 12), *Maiṃdavolum* (l. 102), and several words in the Telugu portion (see for *m* ll. 127, 145; *ṃg* ll. 113, 115, 130, 141, 156, 158; *mch* ll. 117, 118, 119, 145, 153, 157; *ṃd* ll. 111, 121, 135). *ḍ* also is doubled in *śrīkhaṃḍḍa* (l. 76), *Koṃḍḍavīṭi* (l. 98, 111), and *dh* in *baṃdhhdhushu* (l. 40), *-ārumdhhdhātī* (l. 41); compare also *chīmttapaṃdhhdhu* for *°paṃḍu* in l. 134. *tr* is written *ttr*

¹ A village of the same name is mentioned in two inscriptions at Maṇimaṅgalam; *South-Ind. Inscr.* Vol. III. pp. 73 and 74. It may be identical with 'Allur' in the Māduraṅtakam tāluka between the 'Perumbair' and 'Olakur' railway stations.

² Compare Dvēdai-Kōmburaṃ in *South-Ind. Inscr.* Vol. II. p. 259 and note 3.

³ The same place is mentioned in an inscription at Tirukkalukkuṅṅam; *South-Ind. Inscr.* Vol. III. p. 168.

⁴ No. 242 of the Government Epigraphist's collection for the year 1892.

⁵ This defect is not very serious, as the few missing *akṣaras* in ll. 87-89 can easily be replaced from other inscriptions.

⁶ See my remarks, above, p. 108 f.

⁷ The text and translation of the Telugu portion have been contributed by Mr. H. Krishna Sastri.

after *anusvāra* in the word *mantrin* in ll. 30, 85, 103, but with a single *t* in ll. 40, 92. Final *anusvāra* has caused the doubling of *g* in *-ākaratvaṃ ggaṭāḥ* (l. 17). As first letters of a group *t* and *d* are doubled in *ttritaya* (l. 29), *puttrā-* (l. 35), *kaṭattrī* (l. 43), *puttrāv* (l. 44), *ddrumaṃ* (l. 7), *pāyādd=raghū-* (l. 8), *kalpaddrumaṃ* (l. 72), *ddyō-* (l. 80), whereas a double mute is represented by a single mute in *tatva* (l. 89) and *ujvalataraṃ* (l. 98). After *r* a consonant is doubled in *-ārka* (l. 78), *mārggayamttē* (l. 33), *mārggaṃ* (l. 80), *mārccchhan* (l. 78), *-ātivartti* (l. 38), *kīrttiḥ* (l. 50), *kīrtti* (ll. 54, 106), *harmmyair* (ll. 28, 92), and in the Telugu *samarppimchchi* (l. 121). *ddh* is always written *dhdh*. A superfluous *anusvāra* has been inserted in *prapaṃnnāḥ* (l. 68), *-ātikhiṃnnāḥ* (l. 32) and some Telugu words in ll. 119, 125, 161. In *amritapallakunnu* (l. 119 f.) and *kārāmaḷlu* (l. 133), the double *ḷ* is expressed by *ḷ+ḷ*. In accordance with the pronunciation of Sanskrit in the Telugu country we find a nasal inserted before *h*, followed by a consonant, in *praṃhv-ēmdrā-* (l. 3) and *grāṃhyā* (l. 164), and even with the complete loss of the *v* in *jīmhālā-* (for *jīhvālā-*; l. 58). On the other hand this pronunciation has led to the erroneous insertion of a *v* after an original *m* in *simhvāsanā-* (l. 14). The words *maṇḍapa* and *pradhāna* are always written *maṇṭapa* and *prathāna*; compare ll. 95, 116; 23, 88, 113, 153.

The object of this inscription is to record some grants by Nādiṇḍla-Gōpa, the governor of Kondaividu, during the reign of Krishnarāya of Vijayanagara. The inscription has much in common with the Maṅgalagiri and Kāzā pillar inscriptions edited above, p. 108 ff. Up to v. 26, it contains only 3 verses not found in those inscriptions (vv. 1, 3 and 7),¹ among which only v. 7 deserves to be noticed, as Krishnarāya is styled here a descendant of Yadu. This is apparently a mistake of the author; for, though Yadu was actually the reputed ancestor of the first dynasty of Vijayanagara, the second dynasty, to which Krishnarāya belonged, traced their origin back to Yadu's younger brother Turvasu.² Nevertheless the inscription is of some importance because it clearly shows that in Śaka 1442 Gōpa was governor of Kondaividu, the verses about Appa's dignities³ being omitted here altogether.

With v. 26 begins a list of some gifts made by Nādiṇḍla-Gōpa. V. 26 is identical with v. 29 of the Maṅgalagiri inscription and refers to the same gift as that mentioned in the next verse. Vv. 27-28 record that in the Śaka year counted by the eyes (2), the yugas (4), the oceans (4), and the moon (1), in the year Vikrama (i.e. Śaka-Samvat 1442 expired), he presented, by order of Sālva-Timma, the minister of king Krishnarāya, an exceedingly high temple (*prāsāda*) furnished with nine gilt domes (*kalāśa*), a gate-tower (*gōpura*), a wall (*prākāra*), and a festive hall (*utsava-maṇṭapa*), to the holy Rāmabhadra, and images for processions (*utsava-vigraha*), golden ornaments, two pearl necklaces, a great quantity of excellent beautiful ornaments, and the performance of *niyōga*, exceeding seventy-two,⁴ to Rāma in the town of Kondaividu for the benefit of Sālva-Timma, the husband of Lakshmi.⁵ V. 29 adds that, by order of Sālva-Timma, he assigned to the temple of the holy Rāghava, the lord of the town of Yajñavāti, the customs⁶ on all the roads in the country of Kondaividu and the village of Maindavōlu, at the same time keeping up the former donation of the village of Lemballe.

The Sanskrit part of the inscription concludes with a verse in praise of Sālva-Timma (30) found also in the Maṅgalagiri inscription, and another (31) stating that the *mahōpādhyāya*, who

¹ Vv. 1 and 3 are in praise of Rāma. V. 1 alludes to the legend quoted above, Vol. III. p. 251, note 9.

² See e.g. Hampe inscription of Krishnarāya, above, Vol. I. p. 361 ff.; Saṅkalāpura inscription of the same, *ibid.* Vol. IV. p. 266 ff.; British Museum plates of Sadāśivarāya, *ibid.* Vol. IV. p. 1 ff.; Ūṇamāñjēri plates of Achyutarāya, *ibid.* Vol. III. p. 147 ff.

³ Vv. 21 and 35 of the Maṅgalagiri inscription.

⁴ Regarding this term see note 1 on p. 113 above.

⁵ Regarding this term see note 3 on p. 114 above.

⁶ *Māḷarāsa* is a Telugu word about which see below, p. 232, note 6.

was acquainted with the doctrine of the five fires, the performer of the *dvādaśāha* ceremony, Lōlla-Lakshmidhara Yajvan,¹ was the author of the record.

In the Telugu portion (l. 109 ff.) the date given above is further specified, and a more detailed account of Gōpa's donation is given, especially as regards the establishment of the customs. It may also be noted that Nādinḍla-Timma is incidentally said here (l. 114) to have been a follower of the Yajñsākhā and the Āpastambasūtra, and that Sālyā-Timma's wife is called here Lakshmmamma (l. 155). Mr. H. Krishna Sastri contributes the following translation of the Telugu portion:—

(L. 109.) "Hail! Prosperity! On the auspicious occasion of a lunar eclipse, on Wednesday the 15th (*tithi*) of the bright (half) of Vaisākha in the (cyclic) year Vikrama which corresponded to 1442 of the years of the victorious and increasing Śālivāhana-Saka,—Gōparsayyangāru,²—the son of Nādinḍla-Timmarāja who belonged to the Kausika-*gōtra*, followed the Āpastambasūtra, and was a student of the Yajñsākhā,—and the nephew of Sālyā-Timmarsayyangāru, the glorious chief minister who bore the burden of the empire of the glorious Kṛṣṇadēva-mahārāja,—built a spire for the sacred (temple) of the god Raghunāyaka of Yajñavātikā in Kondavidu, carried out the whitewashing (in connection with other) spires, *mandapas* and towers, set up golden pinnacles, built the hall surrounding the temple,³ and the enclosure (*prākāra*), presented idols (to be carried) in processions (*utsava-vigraha*), restored the village of Lemballe which had previously been granted (to the temple), and bestowed the village of Maindavōlu for all enjoyments,⁴ rice⁵ and festivals, [and assigned] *mūlavīśas*⁶ at all places in the country (*śima*) of Kondavidu where tolls were paid, (*viz.*) at *vasantagaruvus*⁷ in (the town of) Kondavidu, at water-sheds,⁸ at salt-beds and market-towns,⁹ and at roads frequented (by people), such as (those to) the Tirumala hills.¹⁰

(L. 125.) "at the rate of half a *paikamu* on every bag of the following (articles): great millet, millet, . . . , salt, mangoes, myrobalan fruits, brinjals, clearing-nuts, and *māvena*,¹² at one *paikamu* on every bag of the following: green gram, black gram, Bengal gram, horse-gram, red gram, wheat, sesamum seeds, oil seeds, black pulse, pulse, cotton, tamarinds, gall-nuts, myrobalan seeds, yam, *chāma*, (and) *chirugadam*

[In the colophon of his commentary on Śaṅkarāchārya's *Saundaryalaharī* (Dr. Hultzsch's *Reports on Sanskrit Manuscripts*, No. I, p. 73, No. 333), Lakshmidhara Dēśika calls himself the seventh in descent from the mahāpādhyāya Mahādēvāchārya, who was 'the founder of the doctrine of the Lōlla-kula' and 'the commentator on the *Lōllagrantha*.' The author of the inscription, Lōlla-Lakshmidhara Yajvan, who also calls himself a mahāpādhyāya, may have belonged to the same school or sect.—H. Krishna Sastri.]

² The affix *ayyangāru* or *ayyagāru* is the plural of *ayya*, a *vādhava* of *ārya*. The appellation *ayyangār* is now monopolised by a class of Śrī-Vaiṣṇava Brāhmanas, while *ayya*, *ayyagāru* and its Tamil equivalent *aiyār* are restricted to non-Vaiṣṇava Brāhmanas. That *ayyangāru* and *ayyagāru* are both used in the inscription for the same person, shows that in the 16th century these two appellations bore no religious or sectarian significance.

³ *Tiruchuttumāle* or *tiruchuttumālaka* (above, Vol. IV, p. 330, text line 14) are corruptions of the Tamil *tiruchchuttumālaka*, which occurs in the Tanjore inscriptions; see *South-Ind. Inscr.* Vol. II, p. 139.

⁴ Regarding *āṅgarāṅgavaibhava* see above, Vol. IV, p. 269 and note 2.
⁵ For *amṛitapādi* see *South-Ind. Inscr.* Vol. I, p. 82, note 5.

⁶ For the fiscal term *viśa* see above, Vol. V, p. 23 and note 6.

⁷ This word is not found in Brown's *Telugu Dictionary*. Perhaps it denotes a rest-house somewhat like the modern *vasantamantapa*, which, according to Dr. Kittel's *Kannada-English Dictionary*, means 'a shed erected in gardens, near roads and temples, used during the hot weather for recreation's sake etc.'

⁸ *Aravanta* is apparently the same as the Kanarese *aravattige*, *aravattige* or *aravattige*, which means 'a water-shed.' Another Kanarese word which occurs in this inscription is *hādi* (l. 125).

⁹ *Karavata* is the same as the Sanskrit *kharvata*, 'a market-town' and *vigraha* is the same as the Sanskrit *vigraha*.

¹⁰ This refers to the hill of Tirupati in the Chandragiri taluka of the North Arcot district.

¹¹ According to Brown's *Telugu Dictionary*, *paikamu* means 'a small copper coin, a farthing, a half-penny.'

¹² This is perhaps the same as *māmena*, which means 'a fragrant root like mace or cardamom.'

(roots); at one *damma*¹ on every bag of the following: onions, turmeric, dammer, fenugreek, cumin, mustard, *salagas*² of new gunny bags, green ginger, lime fruits, (and) cocoa-nuts; at two *dammās* on every bag of the following: jaggery, cleaned cotton, ghee, castor oil, *saṅgaḍi*,³ flowers of the *Bassia Latifolia* (tree), dry ginger, iron, and steel chisels; at three *dammās* on every bag of mango jelly; at four *dammās* on every bag of the following: sugar, areca-nuts, cotton thread, and betel leaves; at six *dammās* on every bag of the following: long pepper, pepper, sandal, cloves,⁴ nutmeg, mace, lead, tin, (and) copper; and at one *chavela*⁵ on a double bullock-load of women's garments:— the *mūlavīśas* levied at this rate from many (people) were granted (to the temple) by Nādiṇḍla-Gōparsayyaṅgāru for the merit of the glorious chief minister Sāluva-Timmarsayyagāru and his wife Lakshmamma.

(L. 157.) “If (any) Oḍḍa kings⁶ and Teluṅgu kings shall violate this charity, they shall incur the sin of killing cows on (the banks of) the Gaṅgā; if (any) Turuka (i.e. Musalmān) kings shall violate (this charity), they shall incur the sin of eating pigs.”

The inscription ends with one of the usual imprecatory verses in Sanskrit and the first half of another. Although the Śaka year is called a current year, the addition of the cyclic year leaves no doubt that really the expired year was intended. For Śaka 1442 expired=Vikrama the date corresponds, according to Prof. Kielhorn's calculation, to Wednesday, the 2nd May A.D. 1520, when a partial eclipse of the moon, visible at Vijayanagara, took place 18 h. 14 m. after mean sunrise.

The village of Maindavōlu is the modern Mayidavōlu,⁷ 12 miles east-south-east of Narasarāvupēṭa. The village of Lemballe I am unable to identify. Yajñavāṭipura seems to have been the name of a quarter or a suburb of the town of Koṇḍavidu.

TEXT.⁸

North Face.

- 1 श्रीरामचंद्र[:*] श्रियमातनोतु सीता-
- 2 सहायो मुनिधर्मपत्न्याः । यस्यांघ्रिपङ्केरुहरे-
- 3 गुरासीदाश्मव्रतोद्यापनकर्महेतुः⁹ ॥ [१*] ¹⁰प्रह्वेन्द्रादिशिरो-
- 4 मणिच्छविरविप्रातर्मयूखारुणं भूषावृत्रभिदश्मरश्मिलह-
- 5 रीभृङ्गाळिशृङ्गारितं । मंजीरकणितैर्मराळवनितामंजुख-
- 6 नैरञ्चितं वंदे रामपदारविहमनघं वंदारुकल्प-

¹ This is apparently the same as *dramma*; see *Bombay Gazetteer*, Vol. I. Part II. p. 21, notes 1 and 6; *Ep. Ind.* Vol. I. p. 168 f.; *ibid.* Vol. II. p. 130; and *Ep. Carn.* Vol. I. Introd. p. 8.

² According to Brown's *Telugu Dictionary*, *śalaga* or *śelaga* is ‘a word used in measuring grain etc., one lot from which a new reckoning begins.’

³ This term is not intelligible. It occurs in the obscure *biruda Saṅgaḍirakṣhapālaka* of a Redḍi king, in an unpublished Amarāvati inscription (No. 258 of 1897).

⁴ *Karāmbhuū* is probably the Tamil *karāmbu* or *kirāmbu*, ‘cloves.’

⁵ I.e. *chavalamu*, ‘the fraction $\frac{1}{4}$ (of a pagoda etc.).’ According to Brown's *Telugu Dictionary* this is about one shilling.

⁶ I.e. kings of Oriṣa. The special mention of these kings and of the Muḥammadans in the imprecation shows that they were continually disturbing the peace of Kṛishṇarāya's dominions.

⁷ See above, p. 84 and note 4.

⁸ From inked estampages supplied by Dr. Hultzsch.

⁹ The last *akshara* has been corrected.

¹⁰ Read प्रह्वेन्द्रा^{१०}.

- 7 द्रुमं ॥ [२*] यत्कटाक्षश्च करुणक्रोधाभ्यां शबलीकृतः । विभी-^१
 8 षणे रावणे च स वः पायाद्ब्रूदहः ॥ [३*] अब्यादादिवरा-
 9 हो वस्सरसामुदहन्महीं । निजांगसंगसंजात-
 10 सांद्रस्वेदोदयादिव ॥ [४*] उरसि निहितलक्ष्मीबाहुवल्लीयु-
 11 गेन स्वकरयुगळ्मेकीकृत्य केळीविनोदे । कुवलयदळदामा-
 12 ^२नध्मंदारमालां दधदिव वितनीतु श्रीकळां काकुळेशः ॥ [५*]
 13 अस्ति श्रीकृष्णरायाख्यो नरनाथशिरोमणिः । राजन्यचूळिकारत्न-
 14 नीराजितपदांबुजः ॥ [६*] ^३सिंहासनानर्हतया द्वापरे लज्ज-
 15 या हलिः^४ । कलौ सिंहासनासीनः कृष्णरायो यदूह-
 16 हः ॥ [७*] श्रीकृष्णक्षितिपालदत्तमणिभिर्विद्वत्कवीनां गृहा नाना-
 17 रत्नविचित्रकुट्टिमभुवो रत्नाकरत्वं गताः । अब्दिः^५ केवलनीर-
 18 पूरनिलयस्संभाव्यते सज्जनैरंभोधिर्जलधिः पयोधि-
 19 रुदधिर्वारां निधिर्वारिधिः ॥ [८*] आलानं रिपुदंतिनामरिप-
 20 शौर्यपुष्पमीकाध्वरे वैरिस्वांतनिखातशंकुरुदितो
 21 दीप्रः प्रतापांकुरः । पाताळाध्वरणी^६ वराहवपुषो दंष्ट्रा
 22 विभिद्योद्गता श्रीकृष्णक्षितिपस्य भाति विजयस्तंभः कळिंगांगणे ॥ [९*]
 23 महाप्रथानः^७ श्रीसाळ्वतिम्मसचिवशेखरः । श्रीकृष्णरायनृ-
 24 पतेस्साम्राज्यमधितिष्ठति ॥ [१०*] श्रीसाळ्वतिम्मसचिवः कौंडिन्यकु-
 25 लशेखरः । वेमयामात्यतनयराचयामात्यनंदनः ॥ [११*] वि-
 26 द्मो नैकं विशेषं वितरणविभवैर्विद्वदग्रेसराणां पद्मावाणी-
 27 विलासैः प्रगुणमणिगणैः पद्मलाक्षीसहस्रैः । रम्यप्राका-
 28 रहम्यैरतुलपरिकरैरश्वहस्यादियानैस्सम्यक्तेभ्यो विभेदं^८
 29 समरविजयतस्साळ्वतिम्मस्य जाने ॥ [१२*] सप्तांगोपेतशक्तिचि-
 30 तयचतुरपायैकमंजरीशसाळ्वे तिम्माख्ये कौंडवीट्यां
 31 गजपतिनिहितान् राजहंसान् गृहीत्वा । धाटीमाटीक-
 32 माने परनृपतिखगाः क्षुत्पिपासातिखिन्नाः शाकाब्दान् मा-
 33 र्गयन्ते गिरिपुरजलधिच्छासु गूढं प्रलीनाः ॥ [१३*] साळ्व-
 34 वांकशकवत्सरगण्याषाढशुद्धहरिवासरसौरौ^९ । साळ्व-
 35 तिम्मसचिवेन गृहीतं कौंडवीटिनगरं नगराजं ॥ [१४*] पुत्ता-

^१ After विभी a superfluous ष has been effaced.

^२ Read नड°.

^३ Read सिंहा°.

^४ Read बलिः?

^५ Read अब्दिः.

^६ Read °ळाङ्गरणी.

^७ Read °प्रधानः.

^८ The *anusvāra* stands at the beginning of the next line.

^९ Read °शुद्ध°.

- 36 रामतटाकदेवसदनब्रह्मप्रतिष्ठानिधिः¹ काव्यं चे[ह परत्र]
 37 [सौख्य]जनकास्संतानकास्सप्त तान् । आ०त्तान् ग[णनातिव]-
 38 र्त्तिं कृतवानासेतुशीताचलं श्रीकृष्णक्षितिपालमौक्तिसचि-
 39 व[:*] श्रीसाङ्गवतिम्प्रभुः ॥ [१५*] कौशिकान्वयसंभूतो नादिङ्हु-
 40 कुलशेखरः । अस्ति तिमयमन्त्रीशस्सम्मतस्सर्वबंधुषु² ॥ [१६*]
 41 कृष्णांबारुंधती³ नूनं भर्तुवाक्यमरुंधती । अनसूया
 42 हि सर्वत्र ह्यनसूयेति गण्यते ॥ [१७*] नादिङ्हुतिम्प्रयामात्यः

West Face.

- 43 कळुची कृष्णमांबया ।
 44 तत्पुत्रावप्पयामात्य-
 45 गोपयामात्यशेखरौ ॥ [१८*]
 46 जंभद्विट्कुंभिकुंभद्व-
 47 यसचिवशचीचारुवत्ती-
 48 जकुंभव्यक्तव्याप्तानुलि-
 49 मप्रसृमरमसृणक्षोद-
 50 कर्पूरपूरः । यत्कीर्त्तिः
 51 कार्त्तिकेण्डुं परिहसति नि-
 52 जै[:*] श्वेतिमाद्वैतवादैस्सोयं
 53 नादिङ्हुयप्पप्रभुमणि-
 54 रखिलस्तुत्यकीर्त्तिप्रतापः ॥ [१९*]
 55 'यध्वाटीघोटकीटोखरखु-
 56 रदळितत्त्मातलोद्धूतधूलि-⁴
 57 पाळीपाताळकेळीकृतधरणित-
 58 ले खड्गयुग्यस्य बाहुः । जिं-⁵
 59 हालाभीलभूभृजगप-
 60 रिवृढी लक्ष्यते 'सिध्दसंघैस्सो-
 61 यं नादिङ्हुयप्पप्रभुर-
 62 वनिभराधारबाहुप्रतिष्ठः ॥ [२०*]
 63 गोपो नादिङ्हुगोपश्च तुल्या-

¹ Read °निधि.

² Read °बंधुषु.

³ Read °रुंधती.

⁴ Read यध्वाटी°.

⁵ Read °खोडूत°.

⁶ The *anusvāra* stands at the beginning of the next line; read जिह्वाला°.

⁷ Read सिद्ध°.

- 64 विति कथं ब्रुवे । एकसंतान-
 65 वान्पूर्वस्सप्तसंतानवान्परः ॥ [२१*]
 66 एके चाध्यापिता ये वितरण-
 67 निगमान्वेधसा सिंधुचंद्र-
 68 [प्रा]या जाडं प्रपन्नाः कति
 69 च पशुदृषद्द्वारजात्यातिमू-
 70 ढाः । धत्ते चाध्यापयंस्तान् वि-
 71 तरणनिगमान् गोपयार्थः क-
 72 रेब्धिं कल्पद्रुं कामधेनुं ह-
 73 दि वदनदृशोश्चंद्रचिंताम-
 74 णी च ॥ [२२*] यद्वैरिचोणिपालप्र-
 75 करपुरमहाचंद्रशालागृ-
 76 हांतःश्रीखंडुस्तंभशुं-
 77 भङ्गजगपरिवृढालीढदेहा-
 78 र्कवाहाः । मूर्च्छन्मोहा[*] ख-
 79 लंतस्सपदि गतविषा वैनते-
 80 येन सद्यो ह्योमार्गं यां-
 81 त्ति सोयं दिनमणि[वि]नुतो
 82 भाति नादिङ्गुगोपः ॥ [२३*] श्रीकृष्ण-
 83 क्षितिपालमौळिसचिवः श्रीसाळ्व-
 84 तिमप्रभुर्जामातर्यवरे धु-
 85 रंधरवरे श्रीगोपमंछीश्वरे ।
 86 प्रादत्ताखिलकोडवीटिनगरी-

South Face.

- 87 साम्राज्य[धौरेयतां मत्तेभाष्यप]दातिसैन्यकलितां प-
 88 ल्लंकिका^१ चा[मरे ॥] [२४*] [श्रीकृष्णरायन]रनाथशिरःप्रधानः^२ श्रीसाळ्व-
 89 तिमसचिवेश्व[रभागिनेयः । नादिङ्गु]गोपसचिवो नयतत्व^३
 90 वेदी श्रीकोडवीटिनगरैकधुरंधरोभूत् ॥ [२५*] राघवाय १४४२
 91 गणिते शकवर्षे राघवाय रचिताचलपुर्या । वप्रगोपु-
 92 रयुतेर्नवहर्म्यैर्गोपमंचितिलकेन सपर्या ॥ [२६*] शाका-
 93 द्देक्षियुगाब्धिचंद्रगणिते संवत्सरे विक्रमे श्रीकृष्णक्षिति-

^१ Read लंकिकां.

^२ Read प्रधानश्रीसाळ्व-

^३ Read तत्त्व-

- 94 पालमौळिसचिवः¹ श्रीसाळ्वतिम्माज्ञया । प्रासादं नव-
 95 भिश्च हेमकलशैरत्युन्नतं गोपुरप्राकारोत्सवमंट-
 96 पैरूपचितं श्रीरामभद्राय च ॥ [२७*] ॥ रामायोत्सवविग्र-
 97 हांश्च कनकाकल्पांश्च सुक्तावळी मुख्यं चाभरणौघ-
 98 मुज्ज्वलतरं² श्रीकोंडवीटीपुरे । दासप्तत्यधिकां नियोग-
 99 रचनां नादिंडुगोपप्रभुर्लक्ष्मीनायकसाळ्वतिम्मावि-
 100 भवे पुण्याय कृत्वादिशत् ॥ [२८*] ॥ श्रीयज्ञवाटिपुरनायक-
 101 राघवाय श्रीकोंडवीटिसकलाध्वसु मूलवीसान् ।
 102 लेंबल्लेमाद्यमनुपाल्य च मैदवोलुं श्रीसाळ्वतिम्मा-
 103 वचसादित गोपमंत्तो ॥ [२९*] यावज्जङ्गुसुतान्नियं-
 104 कसुताश्रीकृष्णवेण्णापयःपूरास्ते पुनते भुवं च विपुला³
 105 श्रीकोंडवीटीपुरीं । यावत्काव्यसुधांबुराशिलहरी-
 106 हेलां विधत्ते कविस्तावत्साळ्वतिम्माकीर्त्तिलतिका पुष्पात्वज-
 107 सं भुवि ॥ [३०*] महोपाध्यायपंचाग्निदीक्षितो द्वादशाहकृत् [१*]
 108 लोल्ललक्ष्मीधरो यज्वा प्राहैतधर्मशासनं ॥ [३१*] श्री श्री श्री।[१*]
 109 स्वस्ति श्री [॥*] जयाभ्युदयशालिवाहनशकवर्षबुलु १४४२
 110 अगुनेटि विक्रमसंवत्सर वैशाख शुद्ध⁴ १५ बु⁵ । सोमग्रहण-
 111 पुण्यकालमंदु कोंडवीटि श्रीयज्ञवाटिकारघुनायकुलकु
 112 श्रीकृष्णदेवमहारायल साम्राज्यधुरंधर श्रीम-
 113 न्महाप्रधान⁶ साळ्वतिम्मासंख्यंगारि मेनल्लुडैन कौशिक-
 114 गोत्र आपस्तंबसूत्र यजुःशाखाध्यायुलैन नादिंडु-
 115 तिम्रराजुंगारि कुमारुडैन गोपसंख्यंगारु दे-
 116 वुनिकि शिखरमु गट्टिंचि शिखरमंटपगोपुरालु सुन्न-
 117 वनुलु चैयिंचि प[यि]डिकुंडलु येत्तिंचि तिरु-
 118 चुट्टुमालेनु प्राकारमुनु कट्टिंचि उत्सवविग्रह[१]-
 119 ल समर्पिंचि अंगरंगवैभवालकुनु अमृतपळ-
 120 [कु]नु उत्सवालकुनु पूर्वान सागि वच्चि[न*] लेंबल्लेग्रामसु
 121 सागिंचि मैदवोलि ग्रामसु समर्पिंचि कोंडवीटि
 122 सीमलोनु सुंखमु⁷ सागिन चोटनल्लानु मूलवीसालु
 123 [की]ड[वी]डु[वु]डु वसंतगरुल्लानु आरुवंडालानु

¹ Read °सचिवश्रीसाळ्व°.² Read मुज्ज्वलतरं.³ Read विपुला.⁴ Read प्राहैतधर्म°.⁵ Read शुद्ध.⁶ I.e. बुधवार.

e i l °प्रधान.

⁷ Read सुंखमु.

- 124 [उप्प]ल[लु]कर[वट]लालानु तिरुमलपर्वतालु मोद[लै]न वच्चि [पो]-
 125 [इ]¹ हादि [म]ा [न नि]र्न[य] . . . जो[न्न]लु को[ॐ]लु आ . .

East Face.

- 126 उप्पु मामिडिकायलु उशि[रि]-
 127 केकायलु वोंकायलु इ-²
 128 द्रुपुकायलु मावेन वीनिकि
 129 [गो]ने १ कि अरपैकं लेखनु³ । पेस-
 130 लु मिनुमुलु सनंगलु उलुव-
 131 लु कंदुलु गोधुम-
 132 लु नुवुलु आमदालु
 133 कारामळु अनुमुलु प्रत्ति
 134 चिंतपंधु⁴ करकाय उशिरि-
 135 केपप्पु कंद चाम चिरुगडं
 136 वीनिकि गोने १ कि ⁵पद्ममुनु [i*] उल्लि प-
 137 सपु गुगिलं मेत्ति जिलकॐ आ-
 138 वालु कोत्तगोनेल सलग अलं नि-
 139 म्पण्डुलु टेकायलु वीनि[कि] गो-
 140 ने १ कि दम्मामुनु [i*] वेल्लमु दूदि [ने]-
 141 इ⁶ आमुदं संगडि इप्पपू शौ-
 142 ठि इनुमु उकुटुलुलु वीनिकि
 143 गोने १ कि दम्मालु रेडुनु [i*] मा[मि]-
 144 [डि]तांडु गोने १ [कि] दम्मा[i*]लु मुंडु⁷ [i*]
 145 पंचधार पोंकलु नूलु तम-
 146 लपाकुलु वीनि गोने १ कि दम्मालु
 147 नालुगु [i*] पिप्पलि मिरियालु गं-
 148 धमु करांभुड जाजिकाय
 149 जाजिपत्ति सोसमु तगरमु रा-
 150 गि वीनि गोने १ कि दम्मालु आरु [i*] को-
 151 कल मलगकु चवेल [i*] ई मर्याद-

¹ Read पोये.² Read लेकगु.³ Read नेथि.⁴ The *anusvāra* stands at the beginning of the next line.⁵ Read °पंडु.⁶ Read मूंडु.⁷ Read पैक°.

- 152 नु पेकंड्रचात मूलवोसालु
 153 [इ]पिंचि श्रीमन्महाप्रधान¹ सा-
 154 ऋवतिमसंयगारिकिन्नि वारि दे-
 155 वुलु लक्ष्ममगारिकिन्नि पुण्यसु-
 156 [ग]नु नादिङ्गुगोपसंयंगा-
 157 रु समर्पिचनु² । ई धर्मानकु ओ-
 158 ³डिराजुलु तेलुंगुराजुलु
 159 त[पि]रा⁴ गंगलोनु गोवृत्य⁵ चेशि-
 160 न दोषान बोवुवारु [।*] तुरुकरा-
 161 जुलु तप्पिरा पंदि दि[न्न] दोषा-
 162 न ⁶बोडवारु ॥ ए[कैव] भगिनी लोके
 163 सर्वेषामे[व]⁷ भूभुजां [।*] न भोज्य[।]
 164 [न] करग्राह्या⁸ देवदत्ता वसुंध-
 165 रा ॥ [३२*] दानपालनयोर्मध्ये⁹ दाना-
 166 च्छेयोनुपालनं ॥

No. 23.—RADHANPUR PLATES OF GOVINDA III.;

SAKA-SAMVAT 730.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

This inscription has already been edited, with a translation and a photo-lithograph, in the *Indian Antiquary*, Vol. VI. p. 59 ff., by the late Professor Bühler, to whom the original plates were lent by the authorities of Râdhanpur, a Native State under the supervision of the Political Superintendent of Pâlanpur, in the Bombay Presidency. As it is considered desirable to issue a true facsimile of this record, I now re-edit it from ink-impressions placed at my disposal by Dr. Fleet, who obtained the original plates on loan from the Political Superintendent of Pâlanpur in 1884. There is no information as to whom the plates may actually belong to.

The inscription is on **two copper-plates** the first of which is engraved on one side only. It is incomplete; the third plate that would have completed it is lost; and so are the ring and seal which probably accompanied the plates. Either plate measures about $11\frac{3}{4}$ " by $7\frac{7}{8}$ ". Their edges were fashioned thicker than the inscribed surfaces, so as to serve as rims to protect the writing; but the surfaces are a good deal corroded by rust—a fact which was altogether obscured by the manipulated photo-lithograph issued with Professor Bühler's paper in 1877—and some letters, in

¹ Read °प्रधान.² Read °चेनु .³ Read ओडड°.⁴ Read तप्पिरा.⁵ Read गोदृत्य.⁶ Read बोवु°.⁷ The *r* of सर्वेषा° is expressed both by the full and the secondary sign.⁸ Read करग्राह्या.⁹ The *r* of °पालनयोर्मध्ये is expressed both by the full and the secondary sign.

consequence, are more or less illegible. The weight of the two plates is 4 lbs. $6\frac{3}{4}$ oz. The letters shew through faintly on the back of the first plate; they bear the usual marks of the working of the engraver's tool, throughout. Their size is between about $\frac{3}{16}$ " and $\frac{1}{4}$ ".—The **characters** belong to the northern class of alphabets. For some of the forms of individual letters attention may perhaps be drawn to the initial *ā* in *ā-chandr-*, l. 51; to *ñ* in *Vēṅg-īśvarô*, l. 34; *ja*, e.g. in *Kṛishṇarājah*, l. 3; *jā* in *jātu*, l. 8; *ñ* in *kin=n=ājñ=éva*, l. 21, and *pañcha*^o, l. 54; *tô* in *bhaṭôddhatēna*, l. 11; *ḍa* in *nigada*, l. 24; *ḍha* in *upagūḍha*, l. 2; the subscript *ṇ* in *Kṛishṇa*^o, l. 3, and *karnṇā*^o, l. 7; *pha* in *phalakê*, l. 25; and to the final *t*, e.g. in *bhrājītāt*, l. 3. The very rare letter *jh*, which occurs in *nirjjhara*, l. 11, and probably in *duvéjha*, l. 47, unfortunately in either case is not very distinct.—The **language** is Sanskrit, but some proper names from the southern vernaculars occur in the formal part of the grant, in lines 44-48. In respect of **orthography** the following points may be mentioned. The sign for *v* denotes both *v* and *b*; *j* is used for *y* in *jâté*, l. 22; *chchha* for *tsa* in *ādhichchhayā*, l. 22; and the vowel *ri* is seven times employed for *ri*, e.g. in *-bhay-āsrita*, l. 3, and *-śriyam=*, l. 15. An original final *n* before a following consonant is generally (altogether 14 times) wrongly changed to *anusvāra*, e.g. in *saṁ* (for *san*), l. 7, *sprishṭavām*, l. 12, and *tasmin*, l. 21. *Visarga* is everywhere (permissibly) omitted before following *sth*, *sp* and *sph*, e.g. in *urasthala-*, l. 1, *ya sprishṭavām*, l. 12, and *°bhūshitā sphuṭam=*, l. 19. The rules of *sam̐dhi* have been frequently neglected, and occasionally an *akshara* has been omitted by the writer.

The inscription records a grant by the **Rāshṭrakūṭa** king **Gōvindarāja [III.]**, or, as he is called in lines 39-41, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* and *Prithvīvallabha*, the glorious **Prabhūtavarsha**, the glorious *Śrīvallabhanarēndradēva*, who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the glorious **Dhāravarshadēva**. After the word *ôm*, and the well-known verse *Sa vō=vyād=Védhasā dhāma*, it has nineteen verses glorifying the kings **Kṛishṇarāja [I.]**, his son **Dhōra (Dhruva) Nirupama Kalivallabha**, and his son **Gōvindarāja [III.]**, the donor of the grant. With the exception of verses 7, 15 and 19, the first half of verse 12, and part of verse 13 of the present inscription, the same verses also occur in the *Waṇi* grant, edited by Dr. Fleet in *Ind. Ant.* Vol. XI. p. 157 ff.; and all the nineteen verses are found—generally in a very corrupt form, yet with one or two more correct readings—in the *Maṇṇa* grant mentioned in *Ep. Carn.* Vol. IV. Introduction, p. 5, of which a photograph, received from Mr. Rice, has been lent to me by Dr. Fleet. Verse 9 also occurs in the *Śirūr* inscription, *Ind. Ant.* Vol. XII. p. 218, lines 2 and 3 of the text. An examination of the language and general style of most of these verses can leave no doubt that their author or authors¹ for their expressions and poetical devices are greatly indebted to such works as Subandhu's *Vāsavadattā* and Bāṇa's *Kādambarī* and *Harshacharita*; and to shew this, I have quoted in the notes on my translation some of the parallel passages which I have collected from those literary works. Regarding the facts recorded in the verses and their historical bearing, I could not add anything of value to what other scholars already have stated; but, concerned as I am with the proper interpretation of the text, I must submit here at least one short remark on the first words of verse 5, which I have found great difficulty in translating and may not perhaps have translated very satisfactorily. The words *jyēshṭh-ōllaṅghana* of that verse I have rendered, with reference to Dhōra, by 'the passing over of his eldest brother,' because, in regard to the moon with which Dhōra is compared, I had to translate the same words subsequently by 'after having passed Jyēshṭhâ.' But I would not wish the reader to understand from my translation that the author must necessarily be taken to say that Dhōra immediately succeeded his father, to the exclusion of his eldest brother from the succession. The words of the original text may equally well mean that Dhōra superseded his eldest brother after the latter had succeeded their father, or that he secured the throne for himself by revolting against that brother. The verb *ul-laṅgh* and

¹ In the verses 13 and 19 of the present inscription, their author—if my readings be correct—has employed a construction and a form for which analogies may be found in epic poetry, but which are contrary to the rules of classical Sanskrit; see my notes on the text.

ullaṅghana are generally equivalent to *ati-kram* and *atikrama*—in fact, I believe our author to have used *jyēshṭhōllaṅghana* in actual imitation of the expression *jyēshṭhātikrama* which occurs in the passage from the *Kādambarī* quoted in my notes—and may well convey the various meanings of the latter.¹ Nor would the circumstance that Dhôra's action is compared with a certain proceeding of the moon be at all calculated to enlighten us on what the author meant exactly to express by the word *ullaṅghana*, because, in accordance with the very nature of the figure of *ślēsha*, that word might denote one thing with regard to the moon, and something quite different in the case of Dhôra. The question, therefore, whether Dhôra immediately succeeded his father, or superseded his eldest brother after the latter had ascended the throne, cannot in my opinion be answered from a consideration of the words under discussion.

The *praśasti* which is spoken of in the above, and of which a full translation will be given below, is followed in line 38 of the plates by another, very common verse :—

(V. 21.) “Having seen that this life, unstable like wind and lightning, is void of substance, he (Gôvindarâja) has devised this gift to a Brâhmaṇ, most meritorious on account of a donation of land.”

And in the prose passage which follows this verse, the king, here called **Prabhûtavarsha** (l. 40) and described as already stated above, in the usual terms issues an order to the *Râshṭrapatis* and other officials, to the effect that, while in residence at **Mayûrakhaṇḍī** (l. 42), on the occasion of a solar eclipse on a date to be given below, he granted the village of **Rattajjuṇa** (or **Rattajuṇa**, ll. 45 and 49), situated in the *Râsiyana bhukti*, to **Paramêśvarabhaṭṭa**—a son of **Chandiyamma-Gahiyasâhasa**,² and son's son of **Nâgaiyyabhaṭṭa** who dwelt at **Tigavi** (l. 43), was a member of the community of *Trivédins* (or students of the three Vêdas) of that place, and a student of the *Taittirīya Vêda*, and belonged to the *Bhâradvāja gôtra*—for the purpose of keeping up the so-called five great sacrifices.

The boundaries of the village of **Rattajjuṇa** (or **Rattajuṇa**) were (l. 45) : on the east, the river **Sinhâ** ; on the south, **Vavulâlâ** ; on the west, **Miriyathâna** ; and on the north, **Varahagrâma**, ‘the village of Varaha.’ And regarding the village it is further stated that it was (the village) of certain Brâhmaṇs—the chief of whom were **Anantavishṇubhaṭṭa**, **Viṭṭhuvê[jha?]**,³ **Gôindamma-shaḍaṅgavid**, **Savvaibhaṭṭa**, **Chandaḍibhaṭṭa**, **Kuṇṭhanâgaibhaṭṭa**, **Mâdhavairiyappu**, **Viṭṭhapu**, **Dêvaṇaiyyabhaṭṭa**, **Rêyaiyyabhaṭṭa**, etc.—associated with the forty *Mahâjanas*.⁴ This latter remark I can only understand to mean that the people mentioned were settled at the village.

¹ From my first note on the translation of verse 5 it will be seen that the commentator of the *Nirukta* uses *ati-kram* with reference to the action of a younger brother who had himself crowned to the entire exclusion of his eldest brother from the succession. But *atikrama* in *jyēshṭh-âtikrama* quoted *ibid.* from the *Kādambarī* is understood by the commentator merely to mean ‘the transgression of the commands’ (*nirdêś-ōllaṅghana*) of an eldest brother. Similarly, *atikrama* is explained by *ājñ-âtikrama* in the commentary on *Yājñavalkya*, II. 232; and in *Manu*, III. 63, *brâhmaṇ-âtikrama* is translated by ‘violence to Brahmanas’ and ‘irreverence to Brâhmaṇas,’ while the different commentators on *Manu* paraphrase *atikrama* here by *adhikshêp-âdi*, *tiraskâr-âdi*, and *apûjana*.

² *Gahiyasâhasa* apparently is equivalent to *ghaisâsa* which we have in the names *Prabhâkara-ghaisâsa* and *Vâsiyana-ghaisâsa*, above, Vol. III. p. 216, l. 11 of the text, and in other names, e.g. in *Ind. Ant.* Vol. VII. p. 305, and Vol. XIV. pp. 71 and 72. *Ghaisâsa* is a family name now found among Chitpâvan Brâhmaṇs; see Dr. Bhandarkar's *Early History of the Dekkan*, p. 124.

³ The word affixed to the next name, *shaḍaṅgavid*, ‘knowing the six Vêdâṅgas,’ shews that the word affixed to the name *Viṭṭhu* most probably is some equivalent of the Sanskrit *dvi-vêda* or *dvi-vêdin*, ‘a student of two Vêdas;’ but I know no rule by which either could become *duvêjha*. In the *Wanî grant*, *Ind. Ant.* Vol. XI. p. 159, l. 35, we have *duvêdi-* for *dvi-vêdi-*, and elsewhere (*ibid.* Vol. XIV. p. 71, ll. 1 and 2) occur *dvêdi* and *duvê*. The last might suggest *Viṭṭhu-duvê*, but I do not see my way to connect the *akshara jha* (if it is really correct) with the following proper name which, standing for *Gôyindamma*, *Gôvindamma* (*Gôvindappa*), seems unobjectionable.

⁴ Above, Vol. V. p. 10, note 2, Dr. Fleet has stated that the *Mahâjanas* of a village were the collective body of the Brâhmaṇs of the village. I cannot reconcile this statement with the circumstance that the present inscription speaks of the Brâhmaṇs of the village as associated with (or accompanied by) the forty *Mahâjanas*.

Of the localities mentioned in the preceding, *Râsiyana*, from which the *bhukti* was named in which the village granted was situated, has been already identified by Prof. Bühler with the modern *Râsin*, a town in the Ahmadnagar Collectorate of the Bombay Presidency,¹ the 'Raseen' of the *Indian Atlas*, sheet No. 39, in lat. 18° 26', and long. 74° 59'. The village granted, *Rattajjuna* or *Rattajuna*, is identified in the *Gazetteer of the Bombay Pres.* Vol. XVII. p. 352, with the village of 'Rátájan,' the 'Rátanjan' of the Postal Directory, and 'Ratunjun' of the *Indian Atlas*, sheet No. 39, about 24 miles north-north-east of 'Raseen.' It lies on the western bank of the river *Sinâ* ('Seena') which is the *Sinhâ* river of the grant. Three miles almost exactly south of it is 'Baboolgaon,' the *Vavulâlâ* of the grant; and a little more than two miles west of 'Ratunjun' we find 'Meerujgaon,' which must be *Miriyathâna*. Lastly, the name of *Varaha-grâma* which was north of *Rattajjuna* survives in the names 'Wurgaon' and 'Wurgaonkota-che,' which are found in the *Indian Atlas*, sheet No. 39, eight and five miles respectively north by west of 'Ratunjun.'—*Tigavi*, the place of residence of the grantee's grand-father and most probably his own, is suggested by Dr. Fleet to be 'Tugaon,' a village about eight miles north-east by north of *Saṅgamnêr*, the 'Sungumner' of the *Indian Atlas*, sheet No. 38; it would be distant about 80 miles north-west by north from 'Ratunjun.'—On *Mayûrakhaṇḍi* whence the grant was issued, see Dr. Fleet's *Dynasties*, p. 396.

As has been already stated, the grant was made on the occasion of a solar eclipse; and the date on which this eclipse took place is given (ll. 53 and 54) as the new-moon *tithi* of the dark half of *Śrâvaṇa* in the (Jovian) year *Sarvajit* and the *Śaka* year 730 (given in words only). I have already had occasion to shew—see *Ind. Ant.* Vol. XXIII. p. 131, No. 108, and compare Vol. XXV. pp. 267, 269 and 292—that this date for *Śaka-Samvat* 730 expired corresponds to the 27th July A.D. 808, when there was a total eclipse of the sun, visible in India. At *Râsin* the greatest phase of this eclipse was about 5 digits, and the moment of the greatest phase was shortly after true sunrise. The year *Sarvajit* can be connected with the date only by the so-called northern system, because by the strict mean-sign system *Sarvajit* had ended on the 26th May A.D. 808, and by the southern system *Sarvajit* corresponds to *Śaka-Samvat* 730 current.

The second plate ends with the usual admonition not to obstruct the grantee in the enjoyment of this grant, and the missing third plate may be assumed to have contained some similar remarks and a number of benedictive and imprecatory verses.

I consider it unnecessary to publish a full translation of the prose part of this inscription; as regards my translation of the introductory verses, I can only say:—*Yatné kṛitē yadi na sidhyati kô 'tra dôshaḥ?*

TEXT.³

First Plate.

Ôm³ [||*] Sa⁴ vô=vyâd=Vêdhasâ dhâma yan-nâbhi-kamalam kṛitam [!*]
 Haraś=cha yasya kânt-êndu-kalayâ kam=alamkṛitam [|| 1*] ⁶Bhûpô=bhavad=
 vri(bṛi)had-urasthala-râja-
 2 mâna-śrî-kaustubh-âyata-karair=upagûḍha-kaṇṭhaḥ⁶ [!*] satyânvitô vipula-chakra-
 vinirjit-ârichakrô=py=akṛishṇacharitô bhu-

¹ See the *Gazetteer of the Bombay Pres.* Vol. XVII. p. 734.

² From an impression supplied by Dr. Fleet.

³ Denoted by a symbol.

⁴ Metre: *Ślôka* (Anushtubh).

⁵ Metre: *Vasantatilakâ*.

⁶ Originally the sign of *anusvâra* was engraved above *ka*, but it has been struck out again.

- 3 vi Kṛishṇarājāḥ [|| 2*] ¹ Pakshachchhēda-bhay-āsṛi(śrī)t-ākṣhila-mahābhūbhṛitkula-
bhrājītāt² durlamghyād=aparair=anēka-vimala-bhrājishṇu-
4 ratn-ānvitāt [1*] yaś=Chālukya-kulād=anūna-vivu(bu)dha-vrāt-āśrayō vāridhēr=
Lakshmīn(m)=Mandaravat=sa-līlam=achirād=ākṛishṭavām=Vallabhah [|| 3*]
5 Tasy=ābhūt=tanayaḥ pratāpa-visarair=ākṛānta-digmaṇḍalah⁴ chaṇḍāmśōḥ sadṛiśō=py=
achaṇḍakarātā-prahlādita-kshmatālah [1*] Dhôrô
6 dhairya-dhanô vipaksha-vanītā-vaktrām(vu)ja-śrī-harô hārīkṛitya yaś[ô] yadiyam=
anīsam dig-nāyikābhir=dhṛitam [|| 4*] Jyêsth-ô[1*]lamghana-
7 jātay=āpy=amalayā lakshmyā samētō=pi sam⁶ yô=bhūn=nirmala-maṇḍala sthiti-yutô
dôshākarô na kvachit [1*] karṇ-ādhashtita-dāna-sam-
8 tati-bhṛitô yasy=ānya-dān-ādṛikam dānam vīkshya su-la[j*]jitā iva disām prāntê
sthitā diggajāḥ [|| 5*] ⁶ Anyair=na jātu vijitam
9 guru-śaktisāram=ākṛānta-bhūtalām=ananyasamāna-mānam [1*] yēn=ēha va(ba)ddham=
avalōkya chirāya Gaṅga[m*]
10 dūram sva-nigraha-bhiy=ēva Kalīḥ prayātāḥ [|| 6*] ⁷Ēkatr=ātma-va(ba)lēna⁸
vā[r]inidhin=āpy=anyatra rudhvā⁹ ghanam nishkṛishṭā[si*]-¹⁰
11 bhaṭ-ôddhatēna viharadgrāh-ātibhīmēna cha [1*] mātāmgān=madavāri-nirjjhara-
muchāḥ prāpy=ānatāt=Pallavāt
12 tach=chitram mada-lēsām=apy=anudinam ya sprishṭavām¹¹ na kvachit [|| 7*]
[Hêlā]-svi[kṛi]ta-Gauḍa-rājya-kamalā-mattam pravēsy=āchirāt¹² du-
13 rmārgam maru-madhyam=aprativa(ba)lair=yô Vatsarājām va(ba)lai[h] [1*]
Gauḍiyam śaradindu-pāda-dhavalām ¹³chchhatra-dvayam kēvala[m] tasmān=n=āhri-
14 ta tad-yaśō=pi kakubhām prāntê sthitam tatksanāt [|| 8*] ¹⁴Lavdha(bdha)-
pratishṭham=¹⁵achirāya Kalīm sudūram=utsārya śuddha-charitair=ddhara-
15 nī-talasya [1*] kṛitvā punaḥ Kṛitayuga-śrī(śrī)yam=apy=aśēsham chitram katham
Nirupamaḥ Kali-vallabhō=bhūt [|| 9*] ¹⁶Prābhūr=dhairyavataḥ
16 tatô Nirupamād=indur=yathā vāridhēḥ śuddh-ātmā paramēśvar-ōnnata-śirah-samsakta-
pādaḥ sutah [1*] padm-ānandakarah
17 pratāpa-sahitô nity-ôdayaḥ sōnnatēḥ pūrv-ādrēr=iva bhānumān=abhimatô
Gōvindarājāḥ satām [|| 10*] Yasmi[m]¹⁷ sarva-
18 guṇ-āśrayê kshitipatau śrī-Rāshṭ[r]akūṭ-ānvayô jātê Yādavavamsāvan=Madhuri[pā*]v=
āsīd=alamghyaḥ paraiḥ [1*] dṛishṭ-āsā-

Second Plate ; First Side.

- 19 vadhayaḥ kṛitāsyasādṛiśā¹⁸ dānēna yēn=[ô]ddhatā muktāhāravibhū[shītā]¹⁹
sphuṭam=iti pratyarthi[nô=p]y=arthin[ô]=py=asy=ākāra-²⁰

¹ Metre of verses 3-5: Śārdūlavikṛīḍita.

² Read -bhrājītād=.

³ Read °śṭavām=.

⁴ Read °lat=chaṇḍāmśōḥ.

⁵ Read san=.

⁶ Metre: Vasantatilakā.

⁷ Metre of verses 7 and 8: Śārdūlavikṛīḍita.

⁸ This reading is quite certain; Prof. Bühler read -vahlēna.

⁹ Read ruddhod.

¹⁰ Nishkṛishṭāsi- is the reading of the Manṇe grant. Prof. Bühler's text has nishkṛishṭāri-, and the photograph actually has the akshara ri at the end of line 10; but, so far as I can judge, that akshara was never really engraved, and owes its presence solely to Prof. Bühler's conjectural reading.

¹¹ Read sprishṭavām=na. Prof. Bühler has suggested the reading yat=sprishṭa°, but this alteration of the original text seems to me unnecessary.

¹² Read =āchirād=.

¹³ Read ohhattra=.

¹⁴ Metre: Vasantatilakā.

¹⁵ Originally the sign of anusvāra was engraved above śhṭha, but it has been struck out again.

¹⁶ Metre of verses 10-20: Śārdūlavikṛīḍita.— Read prābhūd=dhairyavata=.

¹⁷ Read yasmin=.

¹⁸ Read kṛitāḥ susādṛiśā.

I should have expected °bhūshand; but the plate seems really to have °bhūshītā, which is the reading of the Wāṇi and Manṇe grants.

Read =arthindm [|| 11*] Tasy=ākāra=.

- 20 m=amânusham tri(tri)bhuvana-vyâpatti-raksh-ôchitam Kṛishṇasy=êva nirîkshya
yachchhati pitary=aikâdhipatyam bhuvaḥ [1*] âstâm tâta ta-
- 21 v=aitad=apratihatâ dattâ tvayâ kaṇṭhikâ kin=n=âjñ=êva mayâ dhṛit=êti pitaram
yuktam vachô yô=bhyadhât [|| 12*] Tasmim¹ svarga-
- 22 vibhûshaṇâya janakê jâ(yâ)tê yaśaḥśêshatâm=êkîbhûya samudyatâm² vasumatî-
samhâram=âdhichchhayâ³ [1*] vichchhâyâm⁴
- 23 sahasâ vyadhatta nṛpatin=êkô=pi yô dvâdaśa khyâtân=apy=adhika-pratâpa-
visaraiḥ samvartakô=rkân=iva [|| 13*] Yêṇ=â-
- 24 tyanta-dayâlun=âtha nigada-klêśâd=apâsy=âyatât svam dêsam gamitô=pi darpa-
visarâd=yah prâtikûlyê sthitah [1*] yâ-
- 25 van=na bhrutu(ku)tî lâlâta-phalakê yasy=ônnatê lakshyatê vikshêpêṇa vijitya
tâvad=achirâd=va(ba)ddhaḥ sa Gaṁgaḥ punah [|| 14*] Sam-
- 26 dhây=âśu śilimukhâm⁵ sva-samayâm⁶ vâ(bâ)ṇâsanasy=ôpari prâptam varddhita-
vam(bam)dhuḥjiva-vibhavam padm-âbhivṛiddhy-anvi-
- 27 tam [1*] sannakshatram=udîkshya yam śarad-ṛitum parjanyavad=Gûrjarô nashṭah
kv=âpi bhayât=tathâ na samaram sva-
- 28 pnê=pi paśyêd=yathâ [|| 15*] Yat-pâdânatimâtrak-aika-śaraṇâm=âlôkya lakshmî[m*]
nijâm dūrân=Mâlava-nâ-
- 29 yakô naya-parô yam prâṇamat=prâṇjaliḥ [1*] kô vidvân⁷ valinâ sah=
âlpa-va(ba)laka sparddhâm vidhattê param⁸ nî-
- 30 tês=tad=dhi phalam yad=âtma-parayôr=âdhikya-samvêdanam [|| 16*] Vimdhy-
âdrêḥ kaṭakê nivishṭa-kaṭakam śrutvâ charair=yam nijaiḥ svam dêsam
- 31 samupâgatam dhruvam=iva jñâtv[â] bhiyâ prêritah [1*] Mâr[âśa]rva-
mahîpatir=drutam=[ag*]âd=aprâptapûrvaiḥ paraiḥ⁹ yasy=êchchhâm=a-
- 32 nukûlayam¹⁰ kula-dhanaiḥ pâdau prañāmair=api [|| 17*] Nîtvâ Śribhavanê
ghanâghana-ghana-vyâpt-âmva(ba)râm prāvṛisham tasmâ-
- 33 d=âgatavâm¹¹ samam nija-va(ba)lair=â-Tumgabhadrâ-taṭam [1*] tatra-sthaḥ
svakara-sthitâm=api punar=na(ni)ḥśêsham=âkṛishṭavâm¹² vikshêpair=api
- 34 chitram=ânata-ripur=yah Pallavânâm śri(śri)yam [|| 18*] Lêkhâhâra-mukhôdit-
ârdha-vachasâ yatr=aitya Vêṅg-iśvarô nityam kimkaravad=vya-

¹ Read *tasmim*=.

² Read *samudyatân*=. From the St. Petersburg Dictionary it will be seen that *udyata*, *abhyudyata*, *pratyudyata*, *samudyata*, etc., occur in various epic and purânic texts where we should have expected *udgata*, etc. The case is the same with the word *samudyatân* in the present passage. Here the fact that the twelve princes are compared with twelve suns shews beyond a doubt—see the passages which will be quoted in connection with the translation of the verse—that we want a word which means “risen,” and this could only be *samudyatân*. I prefer this explanation to the assumption that *samudyatâm* might have been erroneously put by the writer for *samudyatô* (from *sam-ud-i*).

³ Originally *vasumatî* was engraved, but the sign of *anusvâra* clearly is struck out. In the two *akṣaras* *mâdhi* the *â* of *mâ* also looks as if it had been struck out, and *dhi* may perhaps have been altered, but I do not see what alteration could be resorted to. As the Maṇṇe grant actually has *vasumatî-samhâram=âdhitsayâ*—the Wanî grant, omitting part of the verse, has *vasumatî n=êkô=pi yô dvâdaśa*—I adopt the same reading also for the present grant; but it should be stated that the construction of a noun substantive like *âdhitsâ* (derived from the Desiderative) with the accusative case, though not unknown in epic poetry, is contrary to the strict rules of classical Sanskrit. Prof. Speijer in his *Sanskrit Syntax* quotes e.g. *Mahâbhārata*, I. 113, 21, *jigṛhṣayâ mahîm*, ‘with the desire of conquering the earth.’

⁴ Read *vichchhâyân*=.

⁵ Read *°mukhân*=.

⁶ Read *°mayân*=.

⁷ Read *vidvân=balinâ*.

⁸ Originally *param* was engraved, but the vowel *a* of the second syllable appears certainly to have been struck out.

⁹ Read *parair*=.

¹⁰ Read *°kûlayan*=.

¹¹ Read *°tavân*=.

¹² Read *°śṭavân*=.

i.[illegible]

ii a.

[illegible]

ii b.

38
40
42
44
46
48
50
52
54
56

38
40
42
44
46
48
50
52
54
56

38
40
42
44
46
48
50
52
54
56

- 35 dhâd=avirataḥ karma svaśarm-êchchhayâ [1*] vâhyâlî-vṛitir=asya yêna
rachitâ vyôm-âgra-lagn=â[ra]chat¹ râtrau mauktika-²mâli-
36 kâm=iva vṛitâ³ mûrddhastha-târâ-gaṇaiḥ [|| 19*] Samtrâsât=para-chakra-râjakam=
agât=tatpûrva-sêvâvidhiḥ⁴ vyâvaddh-âmjali-
37 śôbhitêka(na) śaraṇam mûrdhnâ yad-amhṛi(hri)-dvayam [1*] yad-yad-datta-
parârdhya-bhûshana-gaṇair=⁵n=âlamkṛitam [ta*]t=tathâ mâ bhaishî-

Second Plate ; Second Side.

- 38 r=iti satya-pâlita-yaśasthityâ yathâ tad-girât⁶ [|| 20*] ⁷Tên=êdam=anila-
vidyu[ch*]-chamchalam=avalôkya jîvitam=asâram [1*] kshiti-
39 dâna-paramapunyaḥ pravartitô vra(bra)hma-dâyô=yam [|| 21*] Sa cha
paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrîma-
40 d-Dhârâvarshadêva-pâdânudhyâta-paramabharamabhaṭṭâraka-⁸mahârâjâdhirâja- p a r a m ê -
śvara-prithvîvala(lla)bha-śrîmat-Prabhû-
41 tavarsha-śrî-Śrîvallabhanarêndradêvaḥ kuśâlî sarvân=êva yathâ-samvadhyamânakâm⁹
râshṭrapati-vishayapati-grâmakûtâkûyu-¹⁰
42 ktaka-niyuktak-âdhikârîka-mahattar-âdîm¹¹ samâdisaty=astu vaḥ samviditam yathâ
śrî-Mayûrakhaṇḍi-samâvâsitê-
43 na mayâ mâtâpitṛôr=âtmanas=ch=aihi-âmushmika-punya-yaśô-bhivṛiddhayê |¹²
Tigavivâstavya-¹³ta[t*]traividyaśamânya-Tê(tai)ttirîya-
44 ¹⁴yasavra(bra)hmachâri-Bhâradvâjasagôtra-Nâgaiyyabhaṭṭa-putrâya
¹⁵Chandiyammagahiyasâhasa-putrâya Paramêśvarabha-
45 ṭṭâya Râsiyanabhukty-antargataḥ¹⁶ Rattajjuṇa-nâma-grâmaḥ tasya ch=âghâtanâni
pûrvataḥ Sinhâ nadî dakṣiṇataḥ Va-

¹ Read =ârachad=. Instead of *rachat*, Prof. Bühler's text has *na chêt*, and in the photo-lithograph the first *akshara* of the group is figured as *na*. But in the original plate that *akshara* is very different from what it has been represented to be in the photo-lithograph in the *Ind. Ant.*, and certainly is not *na*. It looks like a *ru*, the *u* of which, as is shewn by the back of the paper impression, may have been struck out; the Manne grant also, after *lagnâ*, has *rucham*. The consonant of the second *akshara* of the group is *ch*, with a mark above it which Prof. Bühler has taken to be the sign for *ê*; but that mark is so far away from the *ch*, and differs so much from the sign for *ê* generally here used, that I regard it as an accidental scratch. At any rate, I am convinced that, if *ê* was really engraved, it has been struck out. The actual reading therefore is *-lagnâruchat* or *-lagnârachat*, and I adopt the latter because in *ârachat* we obtain a verb that may govern the following accusative case *mauktika-mâlikâm* which otherwise, like *Trisanku*, would stand in the air — derived from the root *rach* which is frequently found in construction with *mâlâ*, 'a garland.' Compare e.g. *Harshach.* p. 167, *rachita-muṇḍamâlaka*; *Kdd.* p. 139, *vâshpajalavindubhir=irachitâm sphatikâkshamâlikâm*; and *Dasakumârach.*, Prof. Bühler's 2nd ed., p. 45, *ârachita-muñjamâlâ*, 'one who has assumed a beautiful garland.' The difficulty which remains is, that in classical Sanskrit *rach* is a root of the 10th class — compare e.g. *Harshach.* p. 158, *lavaṅgamâlâ rachayantîbhîḥ* — and that our author, in writing *ârachat*, would have used a form for which an analogy could be found only in epic poetry. For this compare the construction of *âdhitsâ*, above, p. 244, note 3.

² Originally *mauktikê*. was engraved, but the superscript *ê* has been struck out.

³ Prof. Bühler gives *dhṛitâ*, which would be a possible reading.

⁴ Read °vidhi-vyâbaddh-.

⁵ Between *nai* and *rd* another *akshara* may have been originally engraved.

⁶ Read *tad-girâ*.

⁷ Metre: Âryâ.

⁸ Read *-paramabhaṭṭâraka-*.

⁹ Read *-sambadhyamânakân=*.

¹⁰ Read *-grâmakût-âyu-*.

¹¹ Read *-âdîn=samâdisati | Astu*.

¹² This mark should be struck out, and may have been struck out already in the original.

¹³ Prof. Bühler read the name of the village *Tigamvi*, but in the impression I fail to recognise any sign of *anusvâra* over the word.

¹⁴ The *akshara ya* has been wrongly repeated here and should be struck out.

¹⁵ Originally the sign of *anusvâra* seems to have been engraved over the first *ya* of this word. Prof. Bühler read the name *Chandriamma*°.

¹⁶ Here and in other places below the rules of *samâdhi* have not been observed.

- 46 vulâlâ paśchimataḥ Miriyathāṇa uttarataḥ Varaha-grāmaḥ¹ évam=ayam²
chaturâghâtan-ôpalakshitah tathâ A-
- 47 ³nantavippu(shpu)bhaṭṭa-Viṭṭhuduvê[jha] - ⁴Gôinda[m]maśhaḍamga[v]i[t?⁵]-
Savvaibhaṭṭa-Chandaḍibhaṭṭa-Kuṇṭhanâgaibhaṭṭa-Mâdha-
- 48 vairiyappu-Viṭṭhapu-Dêvaṇaiyyabhaṭṭa-Râyaiyyabhaṭṭ-êty-êvamâdi-pramukhâ nâm (nâm)
vrâ(bra)hmaṇâ-
- 49 nâm chatvârimśad-mahâjana-samanvitânâm Rattajuna-grāmaḥ s-ôdraṅgaḥ sa-
parikaraḥ sa-
- 50 dasâparâdhah sa-bhûtôpâttapratyâyaḥ s-ôtpadyamânavisṭikaḥ sa-dhânyahiranyâdêyaḥ
a-châta-
- 51 bhaṭa-prâvêśyaḥ sarva-râjakîyânâm=a-hastaparakshêpaṇîyaḥ â-chandr-ârkk-ârṇava-
kshiti-sarit-parvata-
- 52 samakâlînaḥ putra-pautr-ânvaya-kram-ôpabhôgyaḥ⁶ pûrvapratta-dêvavrâ(bra)hmadâya-
rahitô=bhyantarasi[d*]dhyâ bhû-
- 53 michchhidra-nyâyêna Śa[ka*]nripakâl-âtita-samvatsara-śatêshu saptasu
trim(trim)śad-uttarêshu Sarvajin-nâmni samvat[sa]-
- 54 rê Śrâvaṇa-vahula⁷ amâvâsyâm sûryagrahaṇa-parvaṇi va(ba)li-charu-
vaiśya(śva)dêv-âgnihoṭra-pañchamahâyajña⁸
- 55 kṛi(kri)y-ôtsarpaṇârtham snâtv=âdy=ôdak-âtisargêṇa pratipâditah [I*] Yatô=sy=ôchitayâ
vra(bra)hmadâya-sthityâ
- 56 bhumjatô bhôjayataḥ kṛishatô karshayataḥ pratidiśatô vâ na kaischid=alp=âpi
paripamthanâ kâryâ

TRANSLATION OF VERSES 1-20.

Ôm. (Verse 1.) May He⁹ protect you the lotus of whose navel was made by Brahmâ into his own abode, and Hara¹⁰ too, whose head is adorned by the lovely crescent of the moon!

(V. 2.) There was on the earth a king Kṛishṇarâja, whose neck was clasped by the outstretched hands of Fortune¹¹ shining on his broad chest, who was gifted with truth,¹² and who by his large armies defeated the armies of opponents—[and who thereby was like the god Kṛishṇa] whose neck is hidden by the long rays of the *Kaustubha* gem glittering on his broad chest, who is united with Satyâ, and who with his broad disc defeats hosts of enemies—yet whose deeds were not like Kṛishṇa's¹³ [*i.e.* whose deeds were not black (*kṛishṇa*)].

¹ Prof. Bühler read the name *Vaḍaha*-, but the second *akshara* undoubtedly is *ra*.

² Prof. Bühler read *évam=êva*.

³ In the names in this line and the next Prof. Bühler read 14 *aksharas* differently.

⁴ I am not absolutely certain that the *akshara* in brackets is really *jha* in the original, but it certainly looks more like *jha* than anything else. See above, p. 241, note 3.

⁵ Very probably this final *t* was engraved above the line, between *vi* and *sa*, where the impression and the accompanying colotype shew a kind of blot which has been carefully effaced in the photo-lithograph accompanying Prof. Bühler's paper.

⁶ Originally *-kramôpabhôgyaḥ* was engraved.

⁷ Read *-bahul-âmâvâsyâm*.

⁸ Before this word one would have expected to read, as in the Wanî grant, *-âgnihôtr-âlîthi-*.

⁹ *I.e.* Vishṇu.

¹⁰ *I.e.* Śiva.

¹¹ Referred to the king, *śrî-kaustubha* would literally mean 'Fortune (as bright as) the Kaustubha gem,' and referred to the god Kṛishṇa it might mean either 'the glorious Kaustubha gem' or 'Lakshmî and the Kaustubha gem.' Similar compounds are most common; and so is the idea that Fortune rests on a king's breast.

¹² *Satyânvita* = *satya* + *anvita* and *Satyâ* + *anvita*, and *Satyâ* is a shorter form of the name *Satyabhâmâ*, denoting one of Kṛishṇa's wives. Compare *Vds.* p. 122, *Kṛishṇa iva satyabhâmôpêtaḥ*, 'he was endowed with truth (*satya*), splendour (*bhâ*), and fortune (*mâ*), and therefore like Kṛishṇa who is united with Satyabhâmâ.'

¹³ Only for those who are not familiar with the devices of Indian poets, I would state that these words are by no means intended either to convey any censure of the god Kṛishṇa, or to draw a distinction between that god and the king. The poet merely employs the figure of speech termed *virôdha* (or *virôdhâbhâsa*). In saying that

(V. 3.) Aided by¹ the total number of his wise men, He easily and swiftly drew to himself, Vallabha as he was,² Fortune from the Chālukya family, which was illustrious because all the families of great monarchs resorted to it from fear of being shorn of their partisans, was difficult to be thwarted by others, and possessed of many stainless brilliant treasures³—just as the Mandara mountain,⁴ supported by the whole assemblage of the gods, easily and swiftly drew Lakshmî forth from the sea which glittered with the throng of all the great mountains that had sought refuge with it from fear of having their wings clipt,⁵ is difficult to be crossed by others, and full of many flawless sparkling gems.

(V. 4.) He had a son who—though like the cruel-rayed sun which with the intensity of its ardour torments the quarters all around, he dominated the circle of the regions by the excess of his prowess—yet delighted the dwellers of the earth by his mild taxation:⁶ Dhôra, who, setting store by fortitude only, robbed of their beauty the lotus-faces of his opponents' wives, (and) whose fame the guardian mistresses of the quarters incessantly wore as their garland.

(V. 5.) United with Fortune unblemished, even though attained by the passing over of his eldest brother, [and thereby like the moon] when she shines with a pure lustre even after having passed Jyêshthâ, yet [surpassing the moon, whose orb is not spotless, who was wanting in continence, and is ever 'the maker of night'] He kept those around him free from blemish, was endowed with steadfastness, and noways a source of vice.⁷ Seeing that His liberality exceeded the

Krishnarâja was like the god Kṛishṇa, and that yet his deeds were not like Kṛishṇa's, he expects the reader to reconcile the two apparently contradictory statements by taking the second of them to mean that his deeds were not black. Compare *Kād.* (here and below, except when otherwise stated, Prof. Peterson's edition), p. 10, *atīśuddha-svabhāvam api kṛishṇa-charitam*, 'although his character was very pure, his deeds were black' [i.e., really, his deeds were like Kṛishṇa's].

¹ The compound ending with *āraya* I of course take as a Bahuvrīhi. For the double meaning of *vibudha* compare *Vās.* p. 14, *Mêrur iva vibudhālayah*, 'he was a home of the learned, and therefore like the Mêru which is the habitation of the gods.'

² By the way in which the poet pointedly places the word *Vallabha*, at the end of the verse, and in close proximity to the word *ākṛishṭavān*, I understand him to suggest that Krishnarâja, just because he was Vallabha, had a right, or was particularly qualified, to draw to himself Fortune from the Chālukya family. And he had this right or qualification, and Fortune came to him willingly, because he was 'the favourite' of Lakshmî, *śriyô vallabha*, as he is called in another inscription (above, Vol. III. p. 107, l. 26 of the text).

³ *Ratna*, 'a jewel,' may be used to denote any possession of great value ('*ratnam śrêshṭhê mandar=api*' *iti Vîśvaḥ*). The epithet *ratna-vîśêsha-bhāj* in the *Raghuvamśa*, XVI. 1, is explained by *tattachchhrêshṭha-vastu-bhāj*. In *Kād.* p. 80, the prince Chandrâpîḍa looks upon the horse Indrâyudha sent to him by his father as one of the king's *sakalatribhuvana-durlabhâni ratnâni*; and in the gloss on *Harshach.* p. 142, horses, elephants and a beautiful woman are enumerated among the *mahâ-ratnâni* of monarchs.

⁴ Compare *Harshach.* p. 109: the king Pushpabhûti (Pushyabhûti) was *Mandaramaya iva lakshmî-samâkarshanê*.

⁵ In *Kād.* p. 90, the author describes the royal palace as *udadhim iva bhayântahpravishṭa-sapaksha-bhûmibhrit-sahasra-saṁkulam*.

⁶ Or by the leniency with which he took tribute from those whom he had subjugated.

⁷ In this first half of the verse the poet uses the figure of *vyatirêka*. In one respect Dhôra was like the moon, but in others he surpassed that luminary. The clouds generally begin to gather and to hide the moon at the beginning of the month of Āshâḍha—compare the *Mêghadûta*, v. 2, *Āshâḍhasya prathama-divasê mêgham âlîshṭa-sānum . . . dadarśa*—which follows immediately upon Jyâishṭha; yet occasionally the moon may be clearly visible even in the rainy season. Similarly, it has ever been considered sinful for a younger prince to set aside in the succession—compare *Nirukta*, II. 10, *adharmas toayâ charitô jyêshṭham bhrâtaram antarity=âbhishêchitam*, where *antaritya* is paraphrased by *atikramya*—or generally to act in opposition to, an elder brother; yet in the case of Dhôra who was guilty of such conduct, his action—the wording of the verse does not make it certain wherein it exactly consisted—and the personal advantage derived from it, were regarded as free from blemish. On the other hand—so the poet suggests—the moon's orb always has a dark spot; (in carrying off Brihaspati's wife Târâ, though he had many beautiful wives of his own) the Moon was wanting in continence; and the very name *dôshâkara*—really 'the maker of night'—of the moon shews its possessor to be 'a mine of vice.' Dhôra's qualities on the contrary, as may be seen from the translation, were the very reverse of all these blemishes.—As regards particulars, compare in the first instance *Kād.* p. 56, *śatînô jyêshṭhâtikramah*; in Târâpîḍa's reign

liberality of others, while their own practice of liberality lagged behind that of Karna¹ [*i.e.* while the stream of their rutting-juice flowed beneath their ears (*karna*)], the elephants of the quarters, utterly abashed as it were, posted themselves at the confines of the quarters.

(V. 6.) The Kali age—witnessing how the **Gaṅga**, who, of consummate strength, had never been conquered by others, and who, having overrun the face of the earth, was filled with unparalleled conceit, at last by Him was imprisoned—fled far away, for fear, as it were, of being chastised in its own body.

(V. 7.) Having closely hemmed in the **Pallava**, on the one side by his army abounding in warriors with drawn² swords, and on the other by the sea fearful with sporting sharks, and having received from him, bent in submission, elephants shedding streams of rutting-juice, He, strange (*to record*), day after day touched never even an atom of rutting-juice³ [*i.e.* He betrayed never even an atom of pride].

(V. 8.) By his matchless armies having quickly driven into the trackless desert⁴ **Vatsarāja** who boasted of having with ease appropriated the fortune of royalty of the **Gauḍa**, He in a moment took away from him, not merely the **Gauḍa's** two umbrellas of state, white like the rays of the autumn moon, but his own fame also that had spread to the confines of the regions.

(V. 9.) Since by the pure conduct of the dwellers of the earth He swiftly drove far away the Kali age that was established here, and completely reinstated the glory of the golden age,⁵ it is marvellous how **Nirupama** came to be **Kali-vallabha**, 'the Favourite of the Kali age.'

(V. 10.) As the moon, whose rays cling to Paramêśvara's⁶ lofty head, emerges bright from the sea, and as the sun, causing joy to the lotus, day by day rises brilliant from the high orient mount, so from that **Nirupama**, firm of character, was born a son of pure disposition, whose feet

the moon indeed passed Jyêsthâ, but otherwise there was not found on the earth any *jyêsthâtikrama*, *i.e.* overstepping or, as the commentator puts it, transgression of the commands (*nirdêkôllanḡhana*) of an eldest brother. For the moon's behaviour towards Brihaspati's wife compare *Vās.* p. 273, *Gurudâra-grahanam dvijarājô 'karôṭ*; *Harshach.* p. 97, *dvijânâm rājâ Gurudâra-grahanam akârshîṭ*; and especially the beautiful story told *ibid.* p. 281. For *dôsha*, 'vice,' and *dôshâ*, 'night,' see *e.g.* *Kād.* p. 37, *gharmakâla-divasa iva kshapita-bahu-dôshah*, 'he had subdued many vices, and was therefore like a summer day which shortens the long night;' and for the double meaning of *maṇḍala* compare *Vās.* p. 189, *surâjêva rakta-maṇḍalah . . . rajanîpatih*, where *maṇḍala* is paraphrased by *bimba*, 'orb,' and *amâtyâdi-samûha*, 'the collection of ministers etc.'

¹ The adjective ending with *-samtatibhritah* can only be taken to qualify *diggajâh*. Employed in accordance with the figure of *kâvyalinga*, it gives the poet's reason why the elephants were ashamed and retired to the confines of the quarters. The king's liberality exceeded that of all others, theirs was inferior at any rate to that of Karna. Karna is well-known as a pattern of munificence. For the double meaning of the word *karna* compare *Vās.* p. 62, *Suyôdhana-dhritim iva karna-vîrânta-lôchanâm*, 'her eyes extended to her ears (*karna*), and she therefore was like Suyôdhana's firmness which left him when he saw Karna;' for that of *dâna*, *ibid.* p. 74, *mattamâtanga iva . . . adharîkrîta dânah*, 'he eclipses the liberality (of others), and is therefore like a rutting elephant whose rutting-juice is flowing down;' *Kād.* p. 90, *diggajam iv=âvichehkhinna-mahâdâna-samtânam*; etc.

² The ordinary Sanskrit expression for 'to draw' the sword is *ut-khan*, and the dictionaries give no quotation to shew that *nish-kriṣh* has the same meaning; but the latter verb is used *e.g.* in *Harshach.* p. 130, *nishkriṣhṭa maṇḍalâgrau*, 'with drawn swords.'

³ In *Harshach.* p. 220, it is similarly said of Skandagupta, the commandant of Harsha's elephant troop: *âtmashta-samasta-matta-mâtanga-sddhanô 'py =asprishṭô madêna*, 'with a whole army of rutting elephants at his disposal, he was yet untouched by rut' (*i.e.* presumption; compare Prof. Cowell's Translation).

⁴ Or 'Maru country' (*Mârvâḍ*); and 'the king of the Vatsas.'

⁵ Beneath the rule of Prabhâkaravardhana 'the golden age (*kṛita-yuga*) seemed to bud forth in close packed lines of sacrificial posts, the evil time (*kali*) to flee in the smoke of sacrifices meandering over the sky;' see *Harshach.* p. 133, and Prof. Cowell's Translation.

⁶ *I.e.* Śiva's. For the double meaning of *paramêśvara* compare *e.g.* *Harshach.* p. 162, *idântm tu îat=îva îirasâ paramêśvarêṇ=îsi vôdhavyô jâtah*, 'but now you are one to be supported by the king, like the moon by Paramêśvara (Śiva), on his head;' for that of *pâda*, *ibid.* p. 215, *kshamâpatîndm îirahsu îaratsavit=îva laldtam-tapân prayachohha pâda-nyâsân*, 'like the autumn sun, set your forehead-burning footsteps (rays) upon the heads of kings (the tops of mountains).'

rest on the proud heads of monarchs, who causes delight to millions,¹ is endowed with valour and ever rising—Gōvindarāja, the beloved of the good.

(V. 11.) When this king, the resort of all that is excellent, was born, the glorious Rāshtrakūta lineage became unsurpassable by others, as the Yādava clan did on the birth of Madhu's foe,² a king who—causing haughty adversaries to seek the confines of the regions and to relinquish food and ornaments by his harassment³—clearly made even them quite like unto the suppliants, who see their desires granted to the full and are adorned with pearl-strings by his munificence.

(V. 12.) When, seeing his superhuman form, like that of Krishna, fit to ward off calamity from the three worlds, his father offered to him the sole sovereignty of the earth; He addressed to him the seemingly words: "Let it be, dear father! This is yours. Have I not worn, like a command unchallenged, the necklet (of heir apparent)⁴ which you have given to me?"

(V. 13.) When, to adorn the heavens, that father of his had gone to that state where nothing but his glory was left, He, though unaided, by the profusion of his superior splendour at once deprived of their lustre the twelve princes, famous though they were, who jointly rose with the desire of appropriating his land, just as the world-destroying fire does to the twelve suns⁵ which rise together to bring about the destruction of the earth.

(V. 14.) Afterwards, when in his infinite compassion He had released the Gāṅga from the long suffering of captivity and sent him to his own country, and when that Gāṅga, in the excess of his arrogance nevertheless continued in hostility, He, even before a frown appeared on his high, broad forehead, defeated him by a raid⁶ and again threw him into prison.

(V. 15.) As the rains cease on the approach of the starry season of autumn, which, having quickly placed its bees on *bāna* and *asana* flowers,⁷ enhances the beauty of the *bandhujīva* flower

¹ The word *padma*, in the sense in which I take it here, denotes really 1,000 millions or billions; compare above, Vol. V. p. 120, note 6.

² I.e. the god Viṣṇu-Kṛiṣṇa.

³ Commentators would paraphrase *dina*, as used here, by *khaṇḍana* and *vitṛaṇa*. Passages in which the word is similarly employed are *Vās.* p. 11; *Nṛsiṃha* *iva dāṛṣṭa-hiranyakaśipukshētra-dāna-vismayah*, 'he caused astonishment by granting gold, food and clothing, and land, and was therefore like the Man-lion (Viṣṇu) who did so by mangling the body of Hiranyakaśipu'; and p. 126, *lakṣadāna-chyutiḥ śāyakaṇṭh*, 'missiles failed to hit their aim—the bestowal of lace (of money) never failed'.—The word *asā* often conveys the two meanings which it has in this verse; see e.g. *dāṛṣṭāsa* in the verse in *Kād.* p. 149. With *muktāhāra* one may compare *vimuktāhāra* in the verse *ibid.* p. 12.

⁴ On *kāṇṭhikā* see above, Vol. V. p. 138, note 2.

⁵ These twelve suns are mentioned frequently; compare e.g. *Vās.* p. 160, *pralaya-kāḍḍhita-dvādasāra-vikṛāṇakalāpa-vivṛāṇakāgni-dāhyamānam atikṛiṣṭam vipṛāṇam iva tanum bibhṛati*; and *Harshach.* p. 209, *kṣaya-dvāsa-ivādita-dvādasādinakara-durnirīkṣya-mūrtiḥ*.

⁶ So the word *vikshēpa* is translated (in my opinion, correctly) by Prof. Cowell in *Harshach.* p. 170, *adharmā-nikshēpa-iva lunthitam*, 'sacked by the raids of demerit'; and the same meaning (in addition to its ordinary sense) the word even more clearly has in *Kād.* p. 107, *dūrashtitāny-apī phalān-iva danda-vikshēpa-iva mahākūḍni śāyanti*, 'by the raids of their troops they humble great families, even though they be far away, as, by throwing sticks, one brings down fruit that grows on a high (tree)'. Compare below, v. 18.

⁷ To make it convey this meaning, I take *bānasana* of course as a Dvandva compound. The *bāna* and *asana* flowers are mentioned in the *Sisūpālavadha*, VI. 46 and 47, both as blossoming in autumn. With the whole passage compare especially *Kād.* p. 21 of the Calcutta ed. of Samvat 1919, *samarōdyata-patākin-iva bānasana-ārōpita-śilīmukha*, the Vindhya forest 'where bees are settled on *bāna* and *asana* flowers, and which therefore is like an army intent on battle where arrows are placed on bows'; (Prof. Peterson in his ed., p. 19, has adopted the wrong reading *bāna-samarōpita*); compare also the similar passage *ibid.* p. 127 of Prof. Peterson's ed., *samgramamukhair-iva pūmṇāga-samākṛiṣṭa-śilīmukhair . . . pādapaish*. A passage in which, in addition to the *bāna* and *asana* flowers, three others are mentioned in a similar way occurs in the *Nalachampū*, p. 25. In inscriptions, we have the same double meanings of *śilīmukha* and *bānasana* (with special reference to the autumn) in the description of Dhruvasena III. of Valabhi, e.g. in *Ep. Ind.* Vol. I, p. 88, ll. 37 and 38, and *Gupta Inscr.* p. 176, l. 36; and in the Kūṛam plates, *South-Ind. Inscr.* Vol. I, p. 149, l. 27, we find, instead of *bānasana*, *sarāsana*, used similarly in a double sense.

and favours the growth of the day-lotus, so the **Gûrjara**—on seeing how He, who made the lives and wealth of relatives prosper, and was favoured by increase of fortune, and before whom warriors desponded,¹ had come near, quickly placing on his bow the arrows aimed at himself—in fear vanished nobody knew whither, so that even in a dream he might not see battle.

(V. 16.) Seeing that the sole way to preserve his fortune was to bow down at His feet, the lord of **Mâlava**, versed in policy, bowed to him from afar with folded hands. What wise man, whose power is small, will compete with one powerful? For that is the prime result of the rules of policy, to know the superiority in strength of oneself and one's adversary.

(V. 17.) Having heard through his spies that his camp was pitched on the ridges of the **Vindhya** mountain, and apprehending that He was moving towards his own country like (the comet) **Dhruva**,² king **Mârâsarva**, driven by fear, quickly went to conciliate³ his mind by choice heir-looms, such as He had never received before, and his feet by prostrations.

(V. 18.) Having passed the rainy season, when the sky is densely covered with thick clouds, at **Śribhavana**, He thence went with his forces to the banks of the **Tuṅgabhadra**; and staying there, He, strange⁴ (to say), even by flinging it away, again completely drew to himself the fortune of the **Pallavas** though it was already in his hand—his enemies having submitted.

(V. 19.) Thither the lord of **Vēṅgi** repaired when (the king's) letter-carrier had only half uttered the command, and longing for his own comfort, steadily like a servant without ceasing did such toil that the enclosure constructed thereby for His camp,⁵ touching the summit of the sky, at night seemed to assume a garland of pearls,⁶ surrounded as it was by the groups of stars above it.

(V. 20.) With their heads embellished by their hands folded then for the first time⁷ to render

¹ The word *sannakshatra* represents both *san* (i.e. *sat*) + *nakshatra* and *sanna* + *kshatra*; compare *Vās.* p. 28, *Trīṣaṅkur=iva nakshatrapatha-skholitaḥ*, where *nakshatrapatha-* is both *nakshatra-patha-* and *na kshatra-patha-*. *San-nakshatra* would of course be equivalent to *vidyamāna-nakshatra*; and *sanna-kshatra* would have to be dissolved by *sannaṁ kshatram yēna*, and might also be translated by 'he by whom warriors were humbled, or destroyed;' compare with it *sanna-śatru* in the *Raghuvamśa*, VII. 61.

² Compare the *Bṛihatsamhitā*, XI. 42, Prof. Kern's Translation in *Jour. Roy. As. Soc.*, New Series, Vol. V. p. 71: "But the princes on whose warlike equipments, the countries on whose dwellings, trees, and hills, and the householders on whose implements this luminary (*viz.* the comet *Dhruva*) is seen, are doomed to destruction."

³ In the Sanskrit text the Present Participle is accounted for by Pāṇini, III. 2, 126.

⁴ The strangeness in the first place lies in the fact that he drew to himself something by flinging it away (*vikshēpa*); and secondly in the circumstance that this thing which he drew to himself already was in his hand (*kara*). His action ceases to be strange as soon as we take the words *vikshēpa* and *kara* to mean 'raid' and 'tribute':—'He by his raids completely drew to himself the fortune of the *Pallavas* which was tributary to him' (or, as we should say, who were his tributaries).—On *vikshēpa* see the note on v. 14. The double meaning of *kara* is most common; compare *e.g.* *Kād.* p. 10, *akaram api hastasthita-sakalabhuvanatalam*, 'although he had no hands, the whole extent of the earth was in his hand,' i.e. 'the whole extent of the earth was in his hand and he took no tribute from it.'

⁵ For the use of the word *vāhyāṭi* (or *bāhyāṭi*) which I have translated by 'camp,' I only can refer the reader to the passages quoted in von Böhtlingk's *Dictionary*. The word occurs in the *Rājatarāṅgiṇī* (Dr. Stein's edition), VII. 392; 976; 986; and VIII. 46. *Śiva-vāhyāṭi* we have in line 11 of the *Uttamacharitra-kathānakam* (*Sitzungsberichte der Kgl. Preuss. Ak. der Wiss.* 1884, Part I. p. 276), meaning something like 'stabling for horses,' or 'horse-barracks;' and its synonym (though explained differently by the commentator in the *Nirṇaya-sāgar* Press ed.) *turaṅga-vāhyāṭi* occurs in *Kād.* p. 75, l. 1, *uparachita-turaṅgavāhyāṭi-vibhāgam . . . vidyā-mandiram*.

⁶ Pearls and stars are frequently compared with each other; but while as a rule the stars are the *upamāna* and pearls the *upamēya*, here the reverse is the case (*viparyāsōpamā*). The stars which the enclosure seemed to wear on its crest were like a pearl-garland. Compare *Vās.* p. 85, *muktāphala-śabalitāṭikharatayā śirō-lagnam tārā-gaṇam iv=ōdvahan*; *ibid.* p. 220, *śikharagata-muktājāla-ryājēna . . . tārā-gaṇam iv=ōdvahadbbhiḥ . . . prāsāddair=upasōbbhitam . . . Vāsavadattā-bhavanam*.

⁷ I.e. they never before had rendered obeisance to any king. For the use of *tatpūrvā* compare—I take this quotation from the *St. Petersburg Dictionary*—*Raghuvamśa*, II. 42, *ishu-prayōgā tatpūrvā-saṅgā*, 'in the discharge of the arrow which (discharge) then for the first time was checked;' and *Kumārasambhava*, V. 10, *atpūrvā-nibaddha*, 'then for the first time tied on.'

obeisance, the kings of hostile realms in their terror approached for protection His feet, which became less adorned by the many exquisite ornaments presented, than by His own words "Do not fear!", the trustworthiness of which guards the stability of his fame.

No. 24.—THREE INSCRIPTIONS IN THE DHARWAR DISTRICT.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

A.—AN INSCRIPTION AT DIDGUR.

This inscription is now brought to notice for the first time. I edit it, and the collotype (see opposite page 253 below) is given, from an ink-impression obtained by me in 1887.

Didgûr is a village about thirteen miles towards the south-west from Karajgi, the headquarters of the Karajgi tâluka of the Dhârwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Dindgoor,' with a nasal in the first syllable for which it is difficult to account; and moreover, as compared with the map that I mention next, it transposes the position of it with the position of a neighbouring village named Timâpur. The Map of the Dhârwar Collectorate (1874) shews it as 'Deergoor.' And the Postal Directory of the Bombay Circle (1879) shews it as 'Didgur.' Line 3 of the record, taken in connection with the general purport and with its existence at Didgûr, suggests that the earlier name of the place was Mugunda. And the reference to the governor Dosi has the effect of placing Mugunda, and the other village that is mentioned, Saṅgavûr, in the Banavâsi twelve-thousand province. The inscription is on a stone which was found in a field, Survey No. 1 of Didgûr.

At the top of the stone there are sculptures, which shew, in the centre, a seated figure, squatting and facing full-front, on a seat of three tiers, and holding in each hand apparently some weapon which looks like a short spear; on the proper right of this figure, there is a boar, standing to the proper left, *i.e.* towards the central figure; and on the proper left there is some animal which, in the drawing submitted to me, looks more like a badly sketched horse or donkey than anything else, standing to the proper right, *i.e.*, again, towards the central figure.—The extant portion of the writing covers an area ranging in breadth from about 10" in line 8 to 2' 3" in line 2, by about 1' 9½" high. It is in a state of fairly good preservation, and is legible with certainty almost throughout. But, owing to parts of the stone having been broken away and lost, letters are missing at the ends of the lines from line 4 onwards, and at the beginning of lines 7 and 8. And there must have been originally at least one more line, containing the usual end of the imprecatory verse of which there is a remnant in line 8.—The characters are Kanarese, boldly formed and well executed. The size of them¹ ranges from about ⅝" in the *r* of the *re* in *tereya*, line 3, to about 1¼" in the *s* of the *sâ* in *sâsi[ra]*, line 6; and the *bi* in line 2, No. 17, is about 4" high, on the slant. The superscript long *î* is used throughout, for the short *i* as well as for the long vowel. The distinct form of the lingual *ç* is used; and it is very pointedly marked in the *çi* of *keçisi[domge]*, line 5, No. 15. There is a final form of the *l* in line 4, No. 12, in *grahana[do]l*. As regards the palæography,—the *kh* and *ñ* do not occur.² The *j* occurs twice, in lines 1 and 3, and, in both places, is of the old square type, closed; it can be seen best in the *ja* of *mahâjanadâ*, line 3, the last *akshara* but one. The *b* occurs seven times, and is, throughout, of the old square type, closed; but the actual form of it, being mostly composed of curves rather than of straight lines, must be looked on as a somewhat cursive form of the old square

¹ See page 41 above.

² In *kâdonge*, line 5, where either the guttural nasal or the *anusvâra* would be permissible, the writer mistakenly used the dental nasal.

type: the intended form can be seen best in the upper *b* of the *rbba* in *sāsivbbar*, line 6, No. 5; and a noticeable feature in it, is the marked crook, halfway up the left side of the letter, with which the formation of the character commenced: we can see that the writer began at that point, and formed the rest of the character by one steady sweep of the pen, running along the top, down the right side, along the bottom to the left, and then up to the starting-point; and it is easy to realise that the later cursive type may have been developed almost directly from this particular form of the old square type, by making the downstroke immediately after completing the crook, and then forming the rest of the character to the right instead of to the left. We have the *l* in the *la* of *kālam*, line 4, No. 3; and it, also, is of the old square type: it occurred again in *phulam*, line 5; it is almost entirely destroyed there; but such traces as are discernible in the impression, indicate that there, also, the old square type was used.— We have the remains of a Sanskrit imprecatory verse in line 8. But the language of the body of the record is Kanarese, of the archaic type, in prose. In *Mugundadul*, line 3, we have the somewhat exceptional locative ending *ul*;¹ but we have the usual ending *ol* in [*Vāra*]*nāsiyol* in line 6, and apparently also in *grahana[do]l*, line 4.— The orthography does not present anything calling for comment.

The inscription refers itself to the reign of a king Kattiyara, under whom a certain Dosi was governing the Banavāsi twelve-thousand province. The object of it was to record a general assignment of some tax under the orders of the king, and the special assignment by Dosi of a quarter-share of the tax of the village of Saṅgavūr to the Mahājanas of Mugunda,— doubtless for expenditure by them on communal objects.²

Of the two villages mentioned in the record, Saṅgavūr is evidently the modern 'Sungoor' of the maps, about two miles on the north of Didgūr.³ Mugunda seems to be the earlier name of Didgūr itself. The record tacitly, but plainly, places both these villages in the Banavāsi twelve-thousand province. And it seems likely that the Mugunda mentioned here is the town from which there was named a group of villages called the Mugunda twelve, of which mention is made in an inscription of A.D. 1075 at Balagāmi. That record registers the grant, for the temple of the god Nārasiṃha at Balligāve, of a town or village (*bāḍa*) named Kundavige in "the Mugunda twelve which was a kampana of the Banavase nāḍ."⁴ The maps do not shew any such names as Mugunda and Kundavige in the neighbourhood of Balagāmi. Didgūr is only twenty-four miles away towards the north-by-east from Balagāmi. And, though there, also, the maps do not shew any such names now, there is no objection, such as on account of excessive distance from the temple to which the grant was made, to locate Kundavige somewhere near Didgūr.⁵

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. The names of the king and of the local governor are not known as yet from any other records. It seems impossible to explain the existence of this record in the Rāshtrakūṭa territory and in the period to which it must be referred, except on the supposition that Kattiyara was one of the twelve confederate kings and princes, headed by Stambha-Kambayya, who shortly after A.D. 794 sought to dispute the sovereignty of the Rāshtrakūṭa king Gōvinda III.⁶ And, in my opinion, that is certainly the explanation of the matter. Further, it seems likely that, of the emblems on the stone, the boar belongs to the king Kattiyara, and the other animal to the

¹ See page 99 f. above.

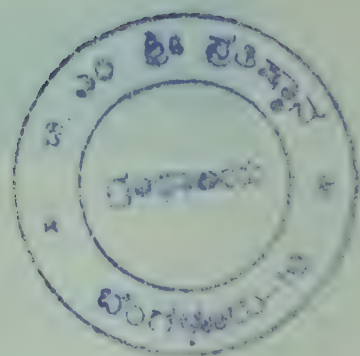
² Compare page 102 above.

³ There are inscriptions at 'Sungoor' and at the neighbouring village of 'Koolenoor,' which might possibly throw further light on the matter of the present record.

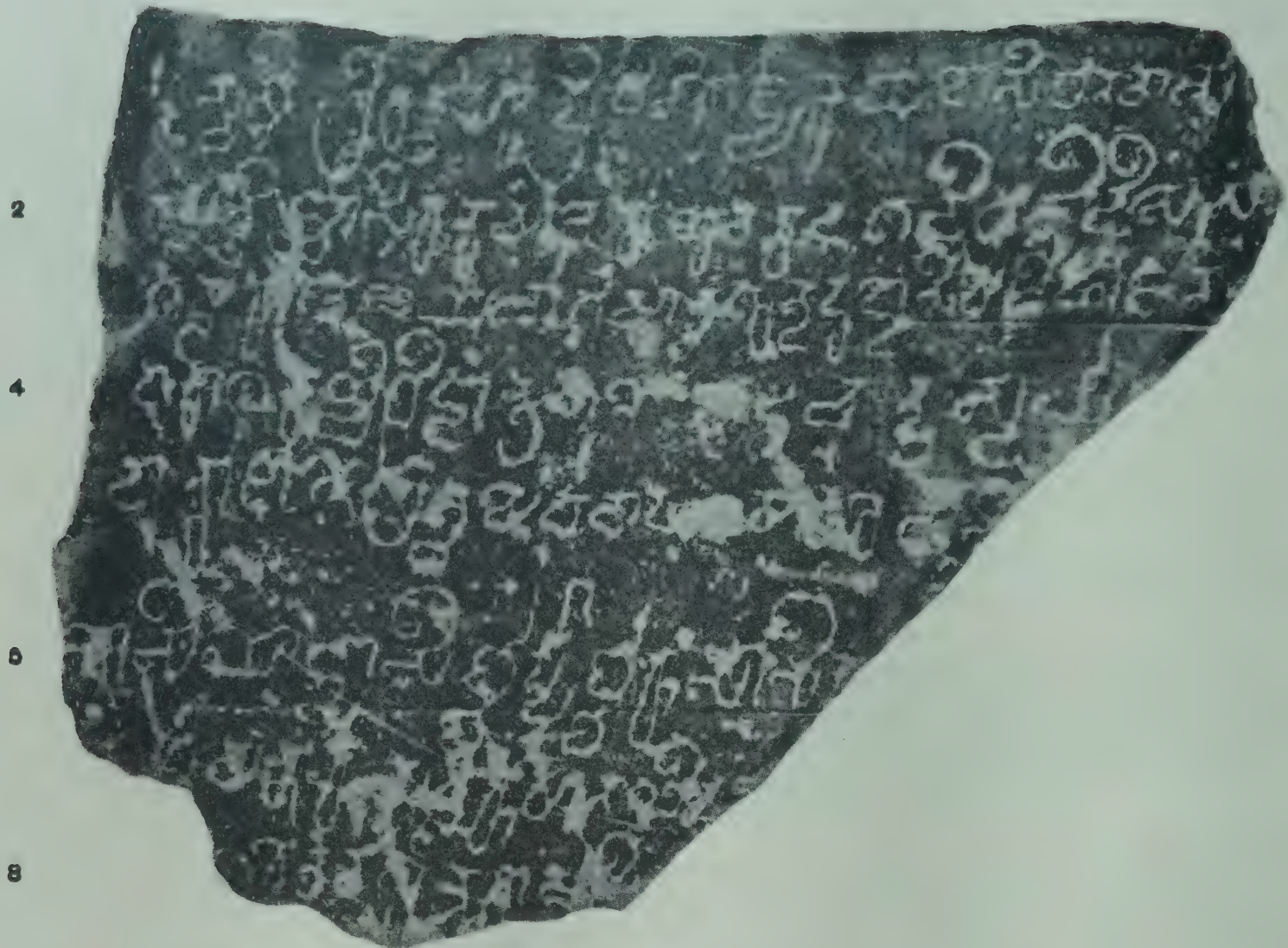
⁴ P. S. O.-C. *Inscr.* No. 161, lines 33, 34; *Ind. Ant.* Vol. IV. pp. 209, 211; and see *Mysore Inscr.* p. 143.

⁵ Moreover, there are various indications that the names of places in that neighbourhood have changed very considerably in the course of time,— probably through the splitting up of towns into small villages.

⁶ See page 197 above; also page 249 above, where we have Prof. Kielhorn's translation of the verse, No. 13, in the Rādharpur plates.

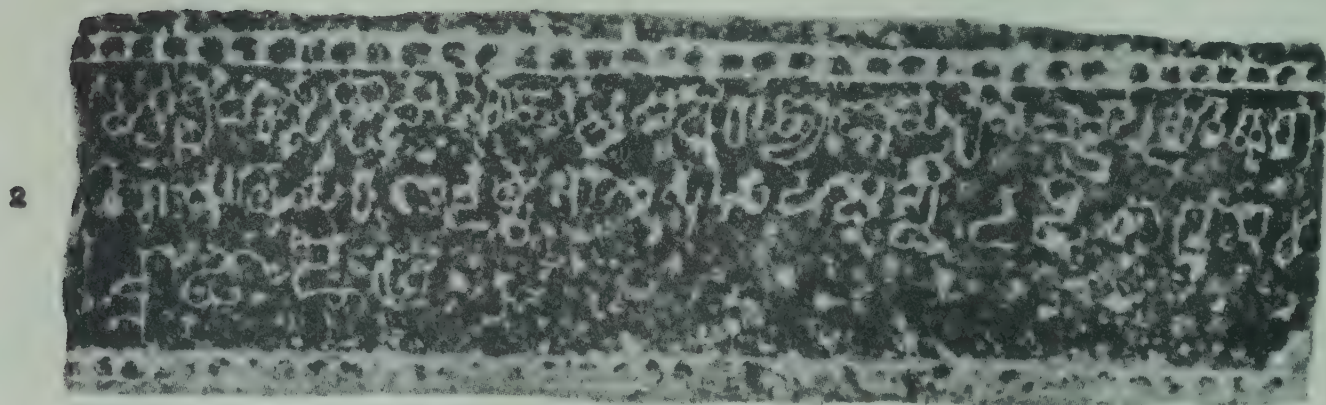


Inscription at Didgur.



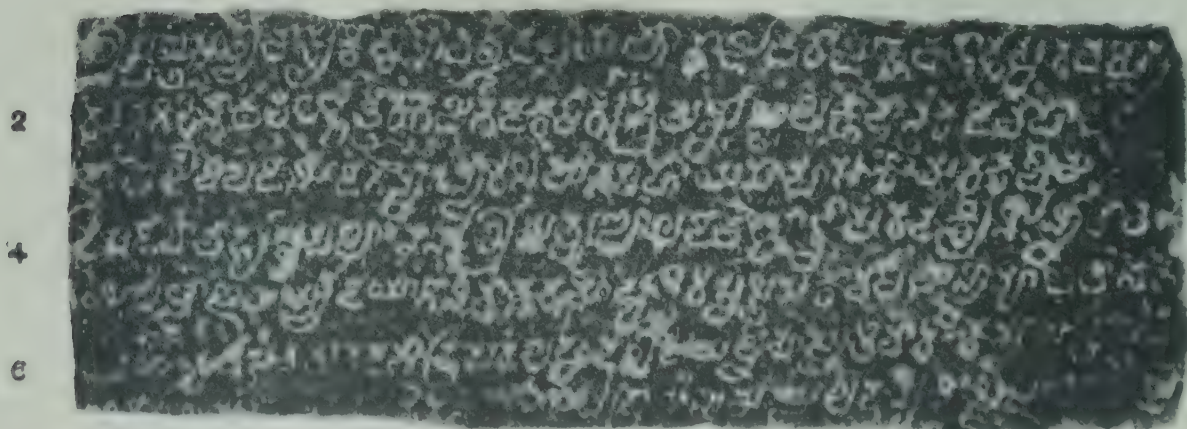
SCALE '20

Inscription at Gudigere.



SCALE '20

Mulgund Inscription of Panchaladeva.—A.D. 975.



SCALE 20

governor Dosi. From this it would follow that Kattiyara was a Chalukya, descended from, or at least connected with, the Western Chalukyas of Bādāmi, and that we have in him, the Kattiyaradēva, who is mentioned as an ancestor of the later Chālukya dynasty of Kalyāni in the Managōli inscription of A.D. 1161.¹

TEXT.²

1	Svasti ³	Śrī-Kattiyara	prithivi-rājyam-keye	Dosi	Banavāsi-
2	pannilchāsiranum ⁴ =āle	nū(?) ⁵ ruvaka(?ra)lagadigal=bidise			Sam-
3	gavūr[ā]	tereya	bhāgamān=Mugundadul=Dosi		mahājana-
4	dā kālām kalchi bitton=grahana[do]	chandra-sūry[y]am-[baram]	[||*]	[I]-	
5	dān=kādonge ⁶	aśvamēdhadā	pha[la]m=akkum	keḍisi[domge	Vāra]-
6	nāsiyo[=sāsirbbar=ppārbbharum	sāsi[ra	kavileyumam		konda]
7	[p]āpam=akkum yu . . vūrumān=ali . . [||*]		[Sva-dattām para-dattām]		
8	[vā yō] harēta vasundharām sha[shṭ]	i			

TRANSLATION.

Hail ! While the glorious Kattiyara was reigning over the earth ; and while Dosi was governing the Banavāsi twelve-thousand :— On (Kattiyara) causing to be assigned⁷,⁸ Dosi laved the feet of the Mahājanas at Mugunda, and assigned (to them), at the time of an eclipse, a quarter⁹ of the tax of Saṅgavūr, [to continue as long as] the moon and sun [may last].

(Line 4.) To him who protects this, there shall accrue the reward of an aśvamedha-sacrifice ; to him who destroys it, there shall attach the guilt of [killing] a thousand Brāhmins and a thousand [cows] at Vārānāsi !¹⁰

(Verse 1 ; line 7) [He who] confiscates land [that has been given, whether by himself or by another],

B.—AN INSCRIPTION AT GUDIGERE.

This inscription is now brought to notice for the first time. It was originally brought to my notice by the then Māmlatdār of Lakshmēshwar, in February, 1883. I edit it, and the accompanying collotype is given, from an ink-impression obtained by me in 1892.

Gudigere is the head-quarters town of an outlying tāluka of the same name belonging to the Junior Miraj State, within the limits of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as 'Goodagerree,' in lat. 15° 26', long. 75° 6', six miles towards the west of Lakshmēshwar. The Map of the Dhārwar Collectorate (1874) shews it as 'Goodeegeree.' And the Postal Directory of the Bombay Circle (1879) shews it as 'Gudgiri.' The Railway

¹ Above, Vol. V. p. 16, text line 5 ; note 4 below the translation on page 20 may now be cancelled.

² From the ink-impression.

³ The sign for the superscript long *ī* is used throughout to denote the short *i* also. It does not seem necessary to encumber the text by shewing the long vowel in each case and entering the corrections.

⁴ Read *pannilchāsiranam*.

⁵ This is rather a nondescript *akshara*. It looks more like *nū* than anything else. But it may possibly be *ku* or *kū*.

⁶ Read *kādonge*, or *k'adonge*.

⁷ For the meanings given to *bidisu* here and to *bidu* in line 4, see page 107 above, note 4.

⁸ The word before *bidise* is unintelligible.

⁹ *Bhāga* seems to be used in this specific sense (for which see Monier-Williams' Sanskrit Dictionary), rather than in the vague meaning of 'a share.'

¹⁰ The original contained some words here,— perhaps introducing the name of another village, or perhaps only deprecating the destruction of the village itself,— of which not enough remains to make the sense intelligible.

Officials have adopted the form 'Gudgeri.'¹ We already know one record from this place,—the inscription of A.D. 1076-77,² which gives its name in the Kanarese form of **Gudigere** and in the Sanskritised form of **Dhvajatatāka**. An earlier mention of it is found in the Tālgund inscription of A.D. 997,³ which mentions, as a feudatory of the Western Chālukya king Taila II., a certain Bhîmarasa,⁴ with the *biruda* of Tailapanāṅkakāra or "the champion of Tailapa," who was then governing the [Banavā]si twelve-thousand, the Sātālige thousand (the Sātālige thousand of other records),⁵ the Ki[sukā]ḍ seventy, and an **agrahāra** the name of which is either **Samasi-Gudigere** or possibly Savasi-Gudigere.⁶ The first component of this name evidently denotes the modern 'Sownshee' of the maps, seven miles north-west-by-north from **Gudigere**. The two villages thus constituted in ancient times an *agrahāra*, which was named after both of them. And, as the Tālgund record cites, among the witnesses to the matter which it registers, (the people or elders of) the *padinēṭ-agrahāra*, it would appear that the **Samasi-Gudigere** *agrahāra* was one of the eighteen *agrahāras*. The present inscription is on a stone on the north side in front of a temple of Kalamêśvara at Gudigere.

The sketch submitted to me shews a narrow high stone, with a tall panelled head, probably about four feet high, rounded at the top. At the bottom of the outer panelling, on each side there is a full-blown water-lily; and at the bottom of the middle panel there is a large circle, with a big dot in the centre of it, standing on a square or rectangular pedestal, from each side of which there projects a floral ornamentation. Then comes the writing, immediately below the above, on the bottom part of the panelled head. Below the writing the stone contracts to a square face, probably about one foot square, on which there is the sculpture of an elephant, standing to the proper left, with his trunk hanging down and the tip of it turned up inwards, and, in fact, depicted very similarly to the elephant at the top of the stone at Baḷagāmi which contains the inscription of the time of the Western Chalukya king Vinayāditya and the Sēndraka prince Pogilli,⁷ and—(except that there is a band or strap round the body of the elephant)—to the elephant at the top of the Peggu-ūr Gaṅga inscription of A.D. 978.⁸ Below

¹ It may be remarked that the name-boards exhibited at railway stations, while large enough and clear enough, are anything but a safe guide to the actual forms of place-names, though they are likely to do more than anything else towards perpetuating certain erroneous or imperfect forms. I have seen, more than once, the same name exhibited in three different spellings on the same platform,—in one form in Kanarese characters, in another in Marāṭhī characters, and in still another in English characters,—and not one of them absolutely correct in all details.

² *Ind. Ant.* Vol. XVIII. p. 35.

³ *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 214; and see *Mysore Inscr.* p. 186.—Here, as in various other cases, the details given by me from the photographs of the records are not all presented in *Mysore Inscriptions*. No doubt, more complete and correct accounts of the contents of the records included in that book, will be given when Mr. Rice issues the volumes of the *Epigraphia Carnatica* which will deal with the Shimoga and Chitaldroog districts. Meanwhile, his *Mysore Inscriptions* still serves as an index and guide to the use of the photographs from Colonel Dixon's collection which were reproduced in my *Pāli, Sanskrit, and Old-Canarese Inscriptions*.

⁴ He is probably described as a *Mahāśānta*; but the last four syllables cannot be read with certainty in the photograph.

⁵ The photograph seems to distinctly give the name here as Sātālige,—without any nasal after the *ḍ*.

⁶ In the second syllable of the first component of the name, the original has a character, namely, the mediæval form of *m* or of *v* noticed on page 258 below, which in the photograph may be read either as *m* or as *v*. It is probably *m*. But an ink-impression is required, to settle the point definitely.

⁷ For a photograph, shewing the elephant, see No. 98 of Colonel Dixon's collection, reproduced as No. 152 in my *P. S. O.-C. Inscr.* For the bearing of the emblem on the Baḷagāmi inscription, see page 72 above.

⁸ See the lithographs in *Ind. Ant.* Vol. VI. p. 101, and *Coorg Inscr.*, opposite p. 5.—There is a very similar elephant on the stone that contains the Gaṅga inscription at Kyātanahallī (*Ep. Carn.* Vol. III, Sr. 147, lithograph); where, however, it is depicted with its head raised and its back sloping.—For another Gaṅga elephant, see the lithograph of the Tāyalūr inscription (*ibid.*, Md. 14); but that one differs from the others, in being represented as walking or running and with the tip of its trunk turned up forwards.—Sir Walter Elliot has given us a representation of the elephant-seal of one or other of the spurious grants of the Gaṅga series, in his *Coins of*

this, the stone widens out again to the same breadth as above the facet containing the elephant; and the sketch indicates that here there was a continuation of the writing, which, however, is now altogether illegible: it also indicates that, after a space representing about ten lines of writing, the remainder of the stone is broken away and lost.—The extant portion of the writing, represented in the collotype, covers an area about 2' 1" broad by 6 $\frac{3}{4}$ " high. It is in a state of fairly good preservation, and can be read without any uncertainty.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about $\frac{5}{8}$ " in the *ya* of *hesadeyara*, line 2, to 1 $\frac{3}{8}$ " in the *l* of *āle*, line 3; and the *ṇṭi* of *mēṇṭi*, line 2, and the *nnd* in line 3, are 2" high. The distinct form of the lingual *ḍ* is very clear in lines 2 and 3. There is a final form of *n* in line 1, and of *r* in line 2. As regards the palæography,—the *kh* and *l* do not occur. The *j* occurs twice, in line 1, and, in both places, is of the old square type, closed; in the collotype, it can be seen best in the *jya* of *rājyaṇ*, line 1, No. 17. The *ṇ* occurs in the same word, in the *akshara ṇige*, line 1, No. 18; and, following the *j* in the usual manner,¹ it, also, is of the old square type, closed. The *b* occurs once, subscript, in the *akshara lba*, line 1, No. 7; and it, again, is of the old square type, closed.—The language is Kanarese, of the archaic type, in prose. The record presents, in line 2, *mēṇṭi*, as a variant of *mēṭi*, 'a big man, a chief, a head, a head servant.' And it includes, in line 2, a word, *gōsāsa*, which is not found in dictionaries, and in respect of which we can only conjecture that it is an amplified form of *gōsa*, the *tadbhava*-corruption of the Sanskrit *gōshṭha*, 'a cow-pen, a station of cow-herds.'²—The orthography does not present anything calling for comment, except the use of *s* for *ś* in *Subhachandra*, line 1.

The extant portion of the inscription is only the opening passage of a record, introductory to matter which is now lost. It refers itself to the reign of a king named the Mahārāja

Southern India, Plate iii. No. 120; here, the elephant seems to be "caparisoned." And Dr. Burnell has given us the seal of apparently another grant of the same series, in his *South-Indian Palæography*, the Plate opposite p. 106, the seal marked Chêra; here, again, the elephant has a band or strap round apparently the throat. In both these instances, the elephant is standing, and has the tip of its trunk turned up inwards.

¹ See a remark on page 46 above.

² As, however, this meaning is not conclusively established yet, the word itself will be used, without translation.—Other cases in which the same word, *gōsāsa*, occurs, are as follows:—(1) The Paṭṭadakal inscription of the time of Dhruva; *Ind. Ant.* Vol. XI. p. 125, text line 5. Here, the harlot Bādipoḍḍi or Bālipoḍḍi is mentioned as having given to the temple (of Lōkēśvara) an *uttama-gōsāsa*, "an excellent *gōsāsa*, a *gōsāsa* of the best kind," and a horse-chariot and an elephant-chariot, and as giving some land and an *ubhayamukhī* or pregnant cow.—(2) An inscription of the time of Amōghavarsha I. at Chīñchli in the Gadag tāluka, dated in the Vijaya *saṃvatsara*, coupled with Śaka-Saṃvat 793 by mistake for 795 (expired), in A.D. 874: not yet published; I quote from an ink-impression. This inscription records that, on the twelfth *tithi* of the bright fortnight of the month Phālguna, someone, whose name is illegible in the ink-impression, fasted and, having laved the feet of the fifty-seven *Mahājanas* of Chīñchila and having given them a thousand cows, gave them a *gōsāsa*; and it further records that a son of one of the village-headmēn gave a *gōsāsa*, together with a tank and a garden (*drame*; perhaps here meaning, rather, a pasture-ground). This latter record, in particular, tends to connect *gōsāsa* with cows. And, considering how important a part the cow plays in the private as well as the religious life of the Hindūs, we may easily imagine that in former times the cows at night, instead of being brought home to individual houses inside the villages and towns as is done now, were kept and guarded all together in large communal cow-pens in charge of regularly appointed officials, and that the gift of such a cow-pen, whether to the establishment of a temple or for a whole village, would be a highly meritorious act.—From *gōsāsa* we have, with the affix *iga*,—an affix which forms nouns denoting "makers, changers (dealers), persons in employment," etc. (see Dr. Kittel's edition of the *Śabdamanidarpana*, p. 232, sūtra 197),—*gōsāsiga*, which seems to mean 'a person in charge of a *gōsāsa*,' and to be equivalent to the *gōsāsada mēṇṭi* of the present record; it occurs in the Aihole inscription of the time of Vijayāditya (*Ind. Ant.* Vol. VIII. p. 285, text line 3), where mention is made of "Maruvarma, of the *Gōsāsiga* of Sūravaḷ."—And we also have *gōsāsi*, apparently as a shorter form of *gōsāsiga*. This word occurs, qualifying a proper name, in an inscription at Nirālgi, to be published hereafter. And an inscription of A.D. 1060 at Sūḍi in the Rōṇ tāluka—(not yet published; I quote from an ink-impression)—mentions, among the boundaries of a village named Sivunūr, a tank called *gōsāsiga-keṛe*, "the tank of the *Gōsāsi* or of the *Gōsāsiga*."—It may be added that the Bombay Postal Directory shows a village named 'Gosāsi' in the Khēḍ tāluka of the Poona district.

Marassalpa, under whom a certain Dadigarasa was governing the district,— meaning, of course, the district that included the village at which the record is; the name of it is not specified.

The record is not dated. But the characters of it are fairly referable to closely about A.D. 800. And there can be no doubt that the person whom it mentions as Marassalpa is to be identified with the Marāsarva of a verse, used in the account of the Rāshtrakūṭa king Gōvinda III. in the Wani and Rādhapur grants of A.D. 807,¹ which runs:—“Having heard, through his own spies, that he (Gōvinda III.) was encamped on a slope of the Vindhya mountains, and recognising that (*though so far away*) he had (*practically*) arrived at his own territory just as if it were Dhruva (*or a previous occasion*), king Marāsarva, impelled by fear, quickly went to satisfy his (Gōvinda's) desires by (*giving up*) his choicest heir-looms, such as had never been amassed before, as well as to propitiate his feet by doing obeisance to them.” Further, we may safely take it that Marassalpa-Marāsarva was, like the Kattiyara of the Didgūr inscription, one of the twelve confederate kings and princes headed by Stambha-Kambayya, who shortly after A.D. 794 sought to dispute the sovereignty of Gōvinda III.² And, as the elephant, depicted so prominently on the stone, can hardly be taken as the emblem of the Dadigarasa of the record, who was plainly a person of very minor rank and importance, we can only understand that it stamps Marassalpa-Marāsarva as belonging to the family of the Western Gangas of Talakād.³ We shall have to consider hereafter who, exactly, Marassalpa may have been. He may be some member of the Ganga family whose existence the Mysore records have not yet disclosed. Or the name may possibly be another appellation of Śrīpurusha-Muttarasa, who in the course of his career did unquestionably find an opportunity to assume the paramount power and titles. Or it is possible that it may be the name from which, first by substituting the synonymous *śiva* for the *surva* of its Sanskritised form, and then by metathesis, the persons who fabricated the spurious records of the Western Ganga series may have obtained the name of Śivamara II. as an alleged son of Śrīpurusha-Muttarasa.

In connection with the general history of the period, it is convenient to make here a note regarding the identification of a place which is mentioned in the verse in the Wani and Rādhapur grants which comes next after the verse that mentions Marassalpa-Marāsarva. The verse tells us that Gōvinda III. spent a rainy season at a place named Śrībhavana, and then marched thence, with his army, to the Tūṅgabhadra, where he conquered and despoiled the Pallavas.⁴ Mr. Wathen was told that Śrībhavana denotes “Cowlurga, in Mysore, south of the river;”⁵ that is to say, apparently, Kavalēdurga, near the north bank of the Tūṅga, in the Tirthahalli taluka of the Shimoga district, about seven miles on the west of Tirthahalli. Dr. Bühler felt certain that Śrībhavana is not ‘Cowlurga,’ but could not himself identify the place.⁶ Pandit Bhagwanlal Indraji proposed to identify Śrībhavana with ‘Sarphon’ in the

¹ *Ind. Ant.* Vol. XI. p. 158, text line 25 ff., and Vol. VI. p. 67, verse 17; also page 250 above, Prof. Kielhorn's rendering. Prof. Kielhorn has detected what I and Dr. Bühler had not recognised, namely, an astrological allusion to the comet Dhruva. But I consider that there is certainly also a secondary reference to the king Dhruva. I hold that, just as the astrological allusion to the asterism Jyēsthā, in verse 5, was suggested, to the composer of the verses, by what Dhruva had done to his elder brother, so, also, the allusion here to the comet Dhruva was suggested by something that he had done to the territory of Marāsarva, and the verse contains a secondary reference to it.

² See page 252 above.

³ It is possible that Dadigarasa, also, was a Ganga. But, even so, it is very unlikely that a Ganga should, at that time, be exercising local authority so far to the north of the real Ganga territory, unless his paramount sovereign also was a Ganga. And it seems more probable that this Dadigarasa was a member of the Palicanda of the Dadigamandala country, in Mysore, which is mentioned in an inscription of A.D. 713 or 714 at Sādī in the Pōr taluka (see *Ind. Ant.* Vol. XXX. p. 111).

⁴ *Ind. Ant.* Vol. XI. p. 162, and Vol. VI. p. 71, verse 18.

⁵ *Jour. R. As. Soc., F. S.*, Vol. V. p. 352, note. *Ind. Ant.* Vol. VI. p. 63, note.

⁶ *Ind. Ant.* Vol. VI. p. 63, note.

Âmôd tâluka of the Broach district.¹ But a village in Gujarât, below the Ghauts, is hardly the locality that would be selected for the halt of an army during the rains; especially, as the preliminary to operations on the Tuṅgabhadra. The verse about Mārassaḷba-Mârâsarva, with the light that is thrown on it by the present record from Guḍigere, shews that a sudden and rapid incursion was made by Gôvinda III., from a distant encampment in the Vindhya mountains into the heart of the Dhârwar district. And it seems clear to me that **Śrîbhavana is to be identified with the modern Shiggaon**, the head-quarters of the Baṅkâpur tâluka of the Dhârwar district, only about thirty miles distant from the Tuṅgabhadra. The ancient forms of the name of Shiggaon would be Sirigâve and Śrîgrâma, or in Sanskrit Śrîpura. And the composer of the verse used *bhavana*, 'a place of abode, mansion, home,' etc., instead of any other ending, to suit his metre.

TEXT.²

- 1 Svasti Śrî-Mâra³ssaḷba-mahârâjan pr[i]thuvî-râjyaṅ-geye Su(śu)bhachandra-
paṇḍitarâ⁴ râ-
2 he⁵sadeyara Indamma gôsâsada mēṇṭi Daḍig-arasar
3 nnâḍ⁶-âle Ôm⁷

TRANSLATION.

Hail! While the glorious *Mahârâja Mārassaḷba* was reigning over the earth; and while *Daḍigarasa*, the headman of the *gôsâsa*⁸ of Indamma who was of⁹ of Śubhachandrapaṇḍita, was governing the district. Ôm!

C.—MULGUND INSCRIPTION OF THE TIME OF PANCHALADEVA; A.D. 975.

This inscription has been brought to notice by me in *Dyn. Kan. Distrs.* p. 307, and in Vol. V. above, p. 172. It is now published for the first time. I edit it, and the collotype (see opposite page 253 above) is given, from an ink-impression obtained by me in 1883-84 or 1884-85.

Mulgund is a village about twelve miles towards the south-west-by-south from Gadag, the head-quarters of the Gadag tâluka of the Dhârwar district. The Indian Atlas sheet No. 41 (1852) shews it as 'Moolgoond.' The official compilation *Bombay Places and Common Official Words* (1878) wrongly certifies it as 'Mulgund,' with *l* instead of *ḷ*. The existence of the place is carried back to A.D. 866 by the Nîlgund inscription, which mentions it as **Mulgunda** and marks it as the chief town of a circle of villages known as the **Mulgunda twelve**, including Nirgunda-Nîlgund, and lying in the **Beḷvola three-hundred district**.¹⁰ We already know one record from this place,—the inscription of the time of the Râshtrakûṭa king Kṛishṇa II., dated A.D. 902-903;¹¹ and there are some twenty other records there. The present inscription is on a stone at a temple of Râmadêva at Mulgund.

¹ *History of Gujarât* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I.), p. 123.—There is also a Sarbhôn (so certified, with the lingual nasal, in *Bombay Places and Common Official Words*) in the Bârdôli tâluka of the Surat district.

² From the ink-impression.

³ This syllable, *ra*, was at first omitted, and then was inserted, rather small, below the *â* of the *mâ*.

⁴ It seems that at first *ru* was written, and then an attempt was made to correct it into *rd*. But it is possible that the *akshara* was abandoned, as being badly formed and not clear, and that the following *rd* was then formed as the final *akshara* of *paṇḍitarâ*. In that case, the next word is *hesadeyara*,—not *rdhesadeyara*.

⁵ This is rather an anomalous character. The vowel *e* is quite distinct, before the *h*. At the bottom of the *h*, towards the right, there is a loop which seems to be intentional; but, whether it was meant to modify the *e* into some other vowel, or what else may be the purport of it, is not apparent.

⁶ Read *nâḍ*; or else *arasar=nnâḍ*, instead of *arasar nnâḍ*.

⁷ Represented by a plain symbol.

⁸ See page 255 above, and note 2.

⁹ The meaning of the genitive plural *rdhesadeyara* or *hesadeyara* (see note 4 above) is not apparent; except that it seems to give the name of a sect.

¹⁰ See pages 98, 107, above.

¹¹ *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 167, 190. It will shortly be re-edited in this journal.

At the top of the stone there are sculptures, of which the principal one, in the centre, is a *linga* on its *abhishéka*-stand. On the proper right, there is an image of some god, squatting and facing full-front; beyond this there is a worshipper, kneeling towards the god; and above these there are the sun and moon. On the proper left, there is a cow, standing towards the *linga*, and with a calf sucking at her udder; and above these there is the bull Nandi, recumbent and similarly facing towards the *linga*. These sculptures are all inside a panel, above the centre of which there is some ornamental device, of a circular shape, the exact nature of which is not recognisable.—The writing covers an area about 1' 10 $\frac{1}{4}$ " broad by 8 $\frac{1}{2}$ " high. It is in a state of fairly good preservation, and can be read without any doubt, except in the first eight or nine letters of line 7, the lower parts of which are broken away. It is, however, only a fragment, the body of the record having been broken away and apparently lost.—The characters are Kanarese, well formed and well executed, of the regular type of the period to which the record refers itself. The size of them ranges from about $\frac{1}{2}$ " to $\frac{7}{8}$ ". They present nothing calling for comment, except the use of the somewhat rare mediæval forms of *m*, in the upper *m* of *varmma* and *dharmma*, line 1, and of *v* in the upper *v* of *pûrvvâpara*, line 4, which have been noticed in Vol. V. above, p. 237.—The language is Kanarese, of the archaic type, in prose. In line 3, we have *siṃgha* as a *tadbhava*-corruption of the Sanskrit *siṃha*, 'a lion,' and *komaraka* as a fuller form of *komara*, = *kuvara*, a *tadbhava*-corruption of *kumâra*, 'a prince,' and *bîma*, the *tadbhava*-corruption of *bhîma*, 'terrible.' In *peḷdore*, line 4, we have the somewhat unusual form *peḷ* for *per*, 'great.' In line 5, we have *bîdiye*, as a variant of *bidige* which is the more usual *tadbhava*-corruption of the Sanskrit *dvitîyâ*, 'the second *tithi*.'¹ In line 6, we have *baḷa* as a variant of the better known *baṇa*, which is in use to the present day, in the Kanarese country, to denote sometimes the different branches of the families of hereditary Pâtîls and Kuḷkarpîs (especially of Pâtîls), and sometimes the different families that have shares in the *watans*, as, for instance, when there are both a Jain *baṇa* and a Liṅgâyat *baṇa* of Pâtîls;² and, in respect of the whole word *baḷanuv*, we may note that, though it is a neuter nominative, it is formed with *n* instead of the more usual *m*, and that, for the final of the copulative ending *um*, there has been used in *saṃdhi* *v*, instead of the *m* which was more usual in the archaic language. And, in the same line, we have a word *eleya-bhoja[ga]* (apparently equivalent to *elegâra*, *tambuliga*, 'a seller of betel-leaves'), the second component of which does not seem to be explained in dictionaries.³ — In respect of orthography, there is nothing to be noticed except the use of *s* for *ś* in *Saka*, line 5.

¹ Under *bidige* in his Kannada-English Dictionary, Dr. Kittel has quoted *vidiye* as the Telugu form, and *vidiyai* as the Tamil form.

² *Baḷa* occurs, in the same sense, in line 45 of one of the inscriptions at Naregal in the Rôn taluka, where mention is made of "the two *baḷas* of Narayaṅgal" (*Jour. Bo. Br. R. As. Soc.* Vol. XI. p. 238). And lines 49, 51, and 52 of the same record present it in another sense, namely to denote the rent-free service-lands of certain *Gāvunḍas* or Pâtîls. In the latter sense, it occurs also in line 81 of the Saundatti inscription of A.D. 1228 (*id.* Vol. X. p. 270, and *Archæol. Surv. West. Ind.* Vol. III. p. 114); and this record uses, in line 70, also the exactly equivalent word *gaḍuvānya*. The case used in the Saundatti record is formed with *n*, as in the present instance,—*baḷan=olage*. The cases used in the Naregal record are formed with the more customary *d*,—*baḷad=olage*, *baḷadim*.—The word *baṇa* is also used, I think, in the general meaning of 'a faction.' Dr. Kittel's Dictionary gives *baṇa* as the Southern Marāṭha form of *paṇa*, 'any tribe; a sectarian division.'

³ In this record, the second component of *eleya-bhojaga* is distinctly written with the aspirated *ḷ*. I am not sure whether the vowel should be taken as the short *o* or as the long *ô*.—With the unaspirated *ḷ*, we have the same word, *eleya-bojaga* in lines 21-22 and 28-29 of the Kodikop inscription of A.D. 1144, which mentions "the five-hundred-and-four *Eleyaboajas*" (*Jour. Bo. Br. R. As. Soc.* Vol. XI. pp. 254, 257). In this form, *bojaga*, the word is given in Dr. Kittel's Dictionary; but only as a *tadbhava*-corruption of the Sanskrit *bhujaga*, *bhujamga*, 'a snake.' He also gives *bojagatana* in the sense of 'lechery.' The Ablûr record of A.D. 1104 presents a word which appears as *bojamgutana* or *bhojamgutana* in line 82 of one version, and as *bhojagatana* in line 86 of the other version (see Vol. V. above, p. 231, note 9). There can be hardly any reference there to lechery; and the word seems to stand there for *eleyabojagatana* or *eleyabhojagatana*, 'the occupation of a seller of betel-leaves,' or else to denote some impost on that trade.

The inscription is a fragment, of which but little more than the introductory passages is extant. It refers itself to the reign of a certain **Pañchaladêva**, whom, from his appellations of **Satyavākya** and **Koṅguṇivarman** and his titles of lord of the town **Kuvalāla** and of the mountain **Nandagiri**, we recognise as a member of the family of the Western Gaṅgas of **Talakād**.¹ It mentions, by three well known *birudas*, his predecessor, the great **Noḷambāntaka-Mārasimha II**. Among the epithets that it applies to **Pañchaladêva**, it styles him **Chālukyapañchānana**, "a very lion to the Chālukyas;" which, perhaps, involves a play on his name, and indicates **Pañchala** as a Prākṛit form of the Sanskrit **Pañchānana**.² And it represents him as reigning over the whole territory between, on the north, "the great river," that is to say the **Kṛishṇā**,³ and on the east, south, and west, the ocean. This assertion is hyperbolic in the latter part, except possibly in respect of the alleged western limit. But, as **Mulḡund** itself, where this record is, is on the north of the **Tuṅgabhadra**, there is no objection to accepting it as a fact that **Pañchaladêva** did hold for a time all the territory from the south of **Mysore** as far north as the river **Kṛishṇā**.

The record is dated at the time of the **Kanyāsamkrānti**, or entrance of the sun into **Virgo**, on **Bṛihaspativāra** or **Thursday** coupled with the second *tithi* of the dark fortnight of the month **Bhādrapada** (August-September) of the **Yuvan samvatsara**, **Śaka-Samvat 897** (expired, according to the southern luni-solar system). And the corresponding English date is **Thursday, 26th August, A.D. 975**. On this day, the given *tithi* ended at about 15 hours 39 minutes after mean sunrise (for **Ujjain**), and the **Kanyāsamkrānti** occurred at 16 hours 5 minutes.⁴

TEXT.⁵

- 1 Ōm⁶ Svasti Satyavākya-Koṅguṇivarmanma-dharmmamahārājād[h]i[rāja Kuvalāla-
puravar-êśva-
- 2 ra Nandagiri-nātham chaladuttaramga-jagadêkavira-śrīman-Noḷa[m]bakulān-
takadêva-pādapa-
- 3 dm-ôpajīvi paḍe-nôḍe-gaṇḍam gaṇḍara-siṅghan-asahāya-sāhasam komaraka-bīmam bīra-
- 4 da-selevom Chālukya-pañchānana[m] śrīmat-Pañchaladêvar-pūrvv-āpara-dakshīṇ-
ārṇṇav-āva[dh]i-
- 5 yi[m] peḷḍore maryyāḍey=āge nirākulam=ā[utt-ire [||*] Svasti Sa(śa)ka-varsham=
eṇṭu-nūra tombhatt-[ê]-
- 6 laneya Yuva-samvatsarada Bhādrapada bahula bidiye Bṛihaspativāram Kanyā-
samkrāntiyu[m]
- 7⁷ [nagara]-mahājana-pramukham=ayd[um]-balanuv=
iḷd=eleya-bhoja-⁸

¹ For what is known about **Pañchaladêva** from other sources, reference may be made to pages 71 f., 83, above, and to Vol. V. above, p. 172 f.

² **Pañchānana** occurs, not exactly as a proper name of Śiva, but as an appellation of him which could be used in the place of his proper name. As a proper name, it occurs in the cases of "an author and other men" (see **Monier-Williams'** Sanskrit Dictionary, revised edition, under *pañcha*).

³ See Vol. V. above, p. 169, note 6. The word used here is *peḷḍore*, instead of the more customary *perḍore*.

⁴ Probably, more exact calculations would make the *tithi* still current at the moment of the *samkrānti*.

⁵ From the ink-impression.

⁶ Represented by a plain symbol.

⁷ Eight or nine *akṣaras* are illegible here, the lower parts of them being broken away and lost. As the *nakṣatra* at the time of the *samkrānti* was **Rêvatī**, which the moon entered at about 2 hrs. 22 min. after mean sunrise (for **Ujjain**), we might suggest *Rêvatī-nakṣatramum=agi*, which would suit both the space and the context. But such remains of the *akṣaras* as are discernible, hardly adapt themselves to that reading.

⁸ The fragment ends here. The next line began, of course, with the *ga* of the word *bhojaga* in one or other of its cases, singular or plural.

TRANSLATION.

Om! Hail! While the *Dharmamahārājādhirāja* Satyavākya-Koṅṅuṇivarma, the lord of Kuvalāla¹ the best of towns, the lord of the mountain Nandagiri,— he who (*had*) subsisted (*like a bee*) on the water-lilies that were the feet of the lintel of firmness of character,² the sole hero of the world, the glorious Noḷambakuḷāntakadēva-(Mārasimha II.),³— he who is a hero when he sees an army, he who is a very lion of heroes, he who is daring even without companions, he who is terrible to princes, he who attracts bravery, he who is a very lion to the Chāḷukyas, the glorious Pañchaladēva, was governing, without any disorder, from the limits of the eastern and the western and the southern oceans with the great river as the boundary (*on the north*):—

(Line 5) Hail! [When it was] Thursday, the second tithi of the dark fortnight of the month Bhādrapada of the Yuvan samvatsara, which was the eight hundred and ninety-seventh Śaka year, and when there was the Kanyāsamkrānti,
 the whole of the five divisions,⁴ headed by the Mahājanas
 [of the town], being convened,⁵ the sellers of betel-leaves

No. 25.—SRIKURMAM INSCRIPTION OF NARAHARITIRTHA;
 SAKA-SAMVAT 1203.

By H. KRISHNA SASTRI, B.A.

The subjoined record⁶ is in the Kūrmēśvara temple at Śrikūrmam in the Chicacole tāluka of the Gañjām district. It is inscribed on the east and north faces of one of the black granite pillars⁷ which support the hall enclosing the temple, and is written in clear Telugu characters.

The inscription consists of nine Sanskrit verses in various metres. It mentions first an ascetic Purushōttama-mahātīrtha, who is represented to have been an incarnation of the god Viṣṇu (v. 1) and to have composed a commentary (v. 2) which is not known from other sources. His pupil was Ānandatīrtha, who explained the Vyāsasūtras in accordance with the principles of the Dvaita school (v. 3) and who bore the title Bhagavatpādāchārya (v. 5). His pupil Naraharitīrtha (v. 8) seems to have been the governor of the Kāliṅga country (v. 6) and to have defended Śrikūrmam against an attack of the Śabaras⁸ (v. 7). On Wednesday, the eighth tithi of the bright fortnight of Mēsha in Śaka-Samvat 1203, he built a shrine of Yôgānanda-Nṛisimha in front of the temple at Śrikūrmam (v. 9).

¹ This name is usually found with *l* in the last syllable; see, for instance, page 43 above, text line 2, Kovaḷāla, and page 54, line 5, Kôḷāla. Here, however, we distinctly have *l*. The vowel of the first syllable, when the name is written in four syllables, is sometimes *u* and sometimes *o*.

² This and the following two *birudas* were appellations of the Western Gaṅga prince Mārasimha II.; see Vol. V. above, p. 168.

³ From *chaladuttaramga* to *ḍpajīvi* is one word, a compound. The *anuvāra* of *nātham*, which seems to be quite distinct, separates the preceding matter (also really a compound) from that compound, and makes it apply to Pañchaladēva, not to Noḷambakuḷāntakadēva.—As regards my supplying the word “had” before “subsisted,” it is to be remembered that Mārasimha had either died or abdicated before June-July, A.D. 974 (see Vol. V. above, pp. 152, 168), more than a year before the date of this record. The allusion is to Pañchaladēva having served under him in A.D. 971 and 973 (see *ibid.* pp. 172, 173).

⁴ *Baḷa*; see page 258 above.

⁵ *Ilḍu* is equivalent to *oḍan-iḷḍu*; see page 68 above, note 6.

⁶ No. 290 of the Government Epigraphist's collection for 1896.

⁷ On the west and south faces of the same pillar is another inscription (No. 291 of 1896) of Naraharitīrtha, the pupil of Ānandatīrtha, which is dated in Śaka-Samvat 1215 and records the setting up of images of Rāma, Sītā and Lakṣmaṇa in the Kūrmēśvara temple.

⁸ The Śabaras are the savage inhabitants of the forests of the Gañjām district.

Among the three Vaishnava teachers named in the inscription, Purushôttama-mahâtîrtha is not mentioned in the lists of the Mâdhva teachers preserved in the *Maṭhas*,¹ which begin with Ânandatîrtha. The *Madhvavijaya*,² a *kāvya* by Nârāyaṇapaṇḍita, the son of Trivikramapaṇḍita, which describes in detail the life of Ânandatîrtha and his dialectical victories over the *Mâyāvādins* or followers of Śaṅkarâchârya, mentions as the spiritual *Guru* of Ânandatîrtha a certain Achyutaprêkshâchârya, who had the surname of Purushôttamatîrtha,³ by which he is referred to in verse 1 of the subjoined inscription.

Ânandatîrtha, the second of the teachers mentioned in the inscription, is the famous founder of the Dvaita school of philosophy and occupies in the history of Indian religion a position not in any way unequal to those of the great Śaṅkarâchârya and of Râmânujâchârya. Vaishnavism, the most characteristic feature of which is *bhakti*, or love for god, that may be freely practised by one and all, irrespective of creed and caste, was first started by Râmânujâchârya in the 11th century, was eagerly spread by Ânandatîrtha in the 13th century, and eventually assumed large proportions in the 16th century under Kṛishṇa-Chaitanya, the celebrated Vaishnava teacher of Bengal. Ânandatîrtha is known by three other names, viz. Pûrṇaprajña, Madhvâchârya and Madhyamandâra. His system has been explained in the *Sarvadarśanasamgraha* of Sâyaṇâchârya under the heading *Pûrṇaprajña-darśana*. Ânandatîrtha's direct disciples were Padmanâbhatîrtha, Naraharîrtha, Mâdhvatîrtha and Akshôbhyaîrtha, who succeeded one after the other to the pontifical seat after the death of Ânandatîrtha.⁴

Several interesting facts regarding the life of Naraharîrtha, the third teacher mentioned in the inscription, are recorded in a *stôtra* entitled *Narahariyatistôtra*, which is included in the *Stôtramahôdadhi*, Part I.⁵ It states that, before conversion to the Mâdhva faith, the *Tîrtha* was called Śâmasâstrin,⁶ and that he was styled Naraharîrtha after receiving initiation from Pûrṇaprajña. The latter ordered his pupil to go at once to the capital of the Gajapati king and to be a ruler there. Naraharîrtha, who had learnt the true import of the *Bhâshya*⁷ from his teacher, would have preferred to become a *sannyâsin* and said:—"Lord! what do I gain by ruling a kingdom?" The master replied:—"There in the Gajapati kingdom are the images of Râma and Sîtâ, which you must try to acquire with great skill, in order that I may worship them." Accordingly Naraharîrtha went to the country of the Gajapati king and was hailed there by the people and the infant king as a fit ruler for their country. The *stôtra* continues to say that the teacher ruled the Kalinga country for twelve years. When the prince attained his majority, he handed back the kingdom to him and, as a present and compensation for the services rendered, requested the king to give him the images of Râma and Sîtâ, which were in the royal treasury. These being secured, Naraharîrtha returned and gave them to his master Ânandatîrtha. The latter worshipped the images for 80 days and made them over to his first pupil, Padmanâbhatîrtha, who in his turn worshipped them for six years and handed over the charge of

¹ Several *Maṭhas* or schools of the Mâdhvas are known to exist. The Karpâṭaka and Dêśastha Brâhmanas follow three of them, viz. the Uttarâdimatḥa, Vyâsarâyamatḥa and Râghavêndrasvâminatḥa. Most of the Śivallî, Kôṭa and Kôṭêśvara Brâhmanas of South Canara are adherents of nine other *Maṭhas*, viz. eight *Maṭhas* at Uḍipi and one at Subrahmanya (with a branch at Bhaṇḍârakêri near Bârukûr). Lists of Mâdhva *Gurus* are preserved in each of the three chief *Maṭhas* and are available for inspection. A similar list has been published by Dr. Bhandarkar in his *Report on the Search for Sanskrit Manuscripts for 1882-83*, Appendix II. p. 203.

² The chief incidents in the life of Madhvâchârya as related in the *Madhvavijaya* have been put together in a pamphlet entitled "Madhwacharya.—A short historic sketch," by Mr. C. N. Krishnasvami Aiyar, M.A., of the Coimbatore College.

³ *Madhvavijaya*, vi. verse 33.

⁴ The nine *Maṭhas* of South Canara recognise only Padmanâbhatîrtha and their nine founders as direct disciples of Ânandatîrtha.

⁵ Printed at Bombay by the Nirṇayasâgara Press in 1897.

⁶ The lists (see note 1 above) give the name Râmasâstrin.

⁷ This probably refers to the commentary of Ânandatîrtha on the *Prasthânatraya*; see below, p. 265, note 5.

them to **Naraharitīrtha** in the *Raktākshi-saṃvatsara*. Having thus acquired the images and having become the preceptor of the world,¹ Naraharitīrtha went about touring and preaching. While resting for the night in a certain town, he dreamt of an image of Nārāyaṇa (Vishṇu) merged in a tank near that town. The next day he had the image taken out, consecrated it, and called the town in consequence of that incident **Nārāyaṇadēvarkere** (i.e. 'the tank of the god Nārāyaṇa'). This place still exists under the same name in the Hospēt tāluka of the Bellary district. Having made over the charge of the images to **Mādhavatīrtha**, the third pupil of Ānandatīrtha, Naraharitīrtha retired to the banks of the **Tuṅgabhadra** and died there in the cyclic year *Śrīmukha*. To this the lists of the *Maṭhas* add that, at **Chakratīrtha**² on the bank of the Tuṅgabhadra, Naraharitīrtha established a *Maṭha*, occupied the *sthānādhipatya* or pontifical seat for a period of nine years, and wrote a commentary on the *Bhāṣya*, probably that of his teacher Ānandatīrtha.³

This traditional history of Naraharitīrtha's life agrees with the statement made about him in verse 6 of the inscription and fully accounts for the existence in the **Kaliṅga** country of several inscriptions which record his gifts to temples.⁴ It will be seen from the sequel that Naraharitīrtha succeeded to the pontifical seat in A.D. 1324 and died in A.D. 1333. His governorship in the Kaliṅga country, which took place before his becoming a *Guru*, must therefore be placed in the period before A.D. 1324. This conclusion is borne out by the fact that Naraharitīrtha's inscriptions in the Kaliṅga country range between **Śaka-Saṃvat 1186** and **1215** (= A.D. 1264 and A.D. 1294).⁵

Before discussing the dates of Ānandatīrtha and his successors, I have to draw attention to the fact that the Śaka dates, which are assigned to the pontificate of each teacher in the lists of the *Maṭhas*, are to be accepted with caution. Dr. Bhandarkar⁶ says that "in the older lists the year of the cycle of sixty years in which each high-priest died was alone given, and from this was determined the Śaka year. But this method is uncertain and liable to error if in any case the pontificate of any one of these extended over more than sixty years." It will be seen from what follows that such an error has actually been committed and that the dates given in the lists for each *Guru* will have to be pushed forward by two full cycles, i.e. one hundred and twenty years. According to the traditional lists preserved in the three chief *Maṭhas*, Ānandatīrtha was born on the 4th *tithi* of the dark half of Āshāḍha in Śaka-Saṃvat 1040, the *Vilambi-saṃvatsara* (= A.D. 1118) and died on the 9th *tithi* of the bright half of Māgha in Śaka-Saṃvat 1119, the *Piṅgala-saṃvatsara* (= A.D. 1197).⁷ In his *Bhāratatātparyanirṇaya*⁸ Ānandatīrtha is

¹ It may be noted that this transmission of the images from teacher to pupil is still going on in the existing *Mādhva Maṭhas*. The installation of a new *Guru* means, among other things, the receiving over of the charge of the images to be regularly worshipped. The same custom obtains among the Smārta (Advaita) *Maṭhas* as well. There arises often a dispute among the *Maṭhas* as to whether the images worshipped therein are the same as those which were worshipped by the first teacher, the founder of the *Maṭha*, or are imitations acquired second or third hand.

² This place is said to have been situated at Hampe between the temples of Virūpākṣa and Viṭṭhala.

³ At Udipi I was told that Naraharitīrtha's *Tippanī* on Ānandatīrtha's *Bhāṣya* is still in existence.

⁴ An inscription of Śaka-Saṃvat 1214 at Simhāchalam (No. 305 of 1900) shows the great influence that Naraharitīrtha exercised on the people of that country; for it records a grant to the Lakṣmī-Narasimhaśvāmin temple at Simhāchalam, made by the Matsya chief Jayanta of Oḍḍavādi at the instance of Naraharitīrtha. Another inscription at Śrīkūrmam (No. 367 of 1896), which records a gift of gold by Naraharitīrtha, is dated in Śaka-Saṃvat 1215 and in the 18th year of the reign of Vīra-śrī-Naraṇārasimhadēva, i.e. the Gaṅga king Narasimha II.

⁵ The *Narahariyatistōtra* quoted above says that the *Tīrtha* ruled the Kaliṅga country for 12 years, while his inscriptions in that part of the country range over 30 years.

⁶ See his *Report on the Search for Sanskrit Manuscripts for 1882-83*, p. 16.

⁷ See Dr. Bhandarkar, *ibid.* p. 202.

⁸ Chapter xxxii. verse 131, which runs as follows :—

चतुस्सहस्रे त्रिंशतोत्तरे गते संवत्सराणां तु कलौ पृथिव्याम् ।
जातः पुनर्विप्रतनुस्स भीमो देवेर्भिगूढं हरितस्त्वमाह ॥

supposed to have given the date of his own birth as Kali 4300 (= A.D. 1198).¹ Thus a difference of 80 years exists between the date found in the lists and the date contained in the *Bhāratatātparyanirṇaya*. Even the second date cannot be reconciled with the dates of the inscriptions of Ānandatīrtha's pupil Naraharītīrtha and is perhaps due to an interpolation. As regards the dates given in the lists, I am inclined to adopt Dr. Bhandarkar's suggestion that the Jovian years may be perfectly reliable while their Śaka equivalents are later inventions, and to accept the statement of the lists that Ānandatīrtha was born in the year *Vilambin*, lived for 79 years, and died in the year *Piṅgala*. The lists further state that he was succeeded by his pupil Padmanābhatīrtha, who occupied the seat for seven years and was followed by Naraharītīrtha in the cyclic year *Raktākshin*. This teacher occupied the seat for nine years and died in the year *Śrīmukha*. He was succeeded by Mādhavatīrtha, who in his turn occupied the seat for seventeen years and was followed by Akshōbhyatīrtha, who occupied the *sthānādhipatya* for another seventeen years. With the help of these statements the actual time of Ānandatīrtha can be easily determined by calculating backwards from the dates of Naraharītīrtha's inscriptions. Two other facts derived from different sources are also of some value in this direction, viz. the statement in the *Guruparamparāprabhāva*² that Akshōbhyatīrtha was a contemporary of Mādhavāchārya-Vidyāranya, and the statement in the *Madhvavijaya*³ that a certain king Īśvaradēva in Mahārāshṭra tried in vain to take Ānandatīrtha into his service. Mādhavāchārya-Vidyāranya was the minister of the Vijayanagara king Bukka I. whose inscriptions range between A.D. 1353 and A.D. 1371.⁴ Roughly, therefore, Akshōbhyatīrtha, a contemporary of Mādhavāchārya, will have to be assigned to this period. To get to the time of Ānandatīrtha, the total period of the *sthānādhipatya* of the intervening teachers, Padmanābhatīrtha, Naraharītīrtha and Mādhavatīrtha, viz. 33 years, will have to be deducted, say, from A.D. 1362; and this brings us to A.D. 1329. Now the nearest year to A.D. 1329 which corresponded to *Piṅgala*, the traditional date of the death of Ānandatīrtha, was A.D. 1317. As noted above, Ānandatīrtha is supposed to have lived for 79 years, and consequently the date of his birth, the cyclic year *Vilambin*, would correspond to A.D. 1238. The statement of the *Madhvavijaya* confirms this date; for Īśvaradēva of Mahārāshṭra has been identified by Mr. Krishnasvami Aiyar⁵ with the Yādava king Mahādēva of Dēvagiri, who reigned from A.D. 1260—1271.⁶ Ānandatīrtha's date being thus fixed, the dates of his successors can be easily determined with the help of the lists which give the traditional Jovian years for each teacher's succession to the pontifical seat and for his death. Thus Naraharītīrtha, the second in succession, must have ascended the pontifical seat in A.D. 1324, the year *Raktākshin*, and died in A.D. 1333, the year *Śrīmukha*.

TEXT.⁷

East Face.

1 देव[*] श्रीकमलाविलासलहरीपात्रं कलिप्रो[न्मि]लत्क्लेशक्लिष्टजनेखिलक्षि[ति]-
तले संलीलबो[धो].⁸

¹ With this agrees a statement of the Mādhva Svāmin at Phalmāru near Mulki in South Canara, who told me that, according to the tradition of his *Maṭha*, Ānandatīrtha was born in Śaka-Saṁvat 1119, *Piṅgala*, *Māgha-suddha* 7, and died in Śaka-Saṁvat 1199, *Īśvara*, *Māgha-kṛishṇa* 9.

² Madras edition, p. 108.

³ Chapter x. verse 3 f. Two other names mentioned in the *Madhvavijaya*, if identified, may also help in fixing the date of Ānandatīrtha, viz. a king Jayasimha who restored the library to the teacher, and a *Guru* of the Śaṅkarāchārya-Maṭha at Śṛīngēri who had a dispute with Ānandatīrtha at Trivandrum. The former has not been identified; but Mr. Krishnasvami Aiyar of the Coimbatore College identifies the latter with a certain Vidyāśaṅkara, who is supposed to have occupied the Śṛīngēri seat from A.D. 1228—1333, i.e. for no less than 105 years (!).

⁴ See above, Vol. III. p. 36.

⁵ See his pamphlet "Madhwacharya.—A short historic sketch," p. 14.

⁶ See Dr. Fleet's *Dyn. Kan. Distr.* p. 519.

⁷ From two inked estampages prepared in 1896.

⁸ Read संलीन°.

⁹ The *akṣhara* धी of बोधी has both an *h* and an *o* attached to it.

- 2 ¹दये [१*] स्वीयश्रीपदपङ्कजैकशरणान्² [सं]रक्षितुं सन्मुनिर्ज्जात[:*] श्री-
पुरुषोत्तमाभिध[म](१)-³
- 3 हा[ती]र्त्यसुमत्यग्रणीः । [१*] यन्मुनिभाषितभाष्यं बाध्यं⁴ किल तीर्थिक-
प्रवरसंग्रहैः [१*] उ-
- 4 न्मदवादिद्विरदप्रतिकुम्भमङ्कुशं भवति⁵ ॥ [२*] तस्य ज्ञानकलाकलोदय-
कलो वैय्य[१]-
- 5 सीकं⁶ गोगणं (१) मंदै[र्भिर्]न्नपथप्रधारितमलं⁷ सुव्यक्तभेदे पथि । नेतुं
संघृतदंड-
- 6 मंडितकरो यः प्रादुरासीन्मुनिव्रातैस्सेव्यपदारविंद्युगळादानंदती[र्त्यो सु]-
- 7 निः । [३*] यन्मुखनि[:*]स्तभाषा ललिता ललितप्रकारपदविन्यासा [१*]
कमलाप[ति]पदकमलं भ-
- 8 जते भजमानभवभयारा[ति] । [४*] आनन्दतीर्थभगवत्पादाचार्यसरस्वती [१*]
लोकेत्र
- 9 हरिपादाजयुगळप्राप्तये न⁸ सा । [५*] तस्माल्लोकसुरक्षणातिनिपुणात्संप्राप्तक-
- 10 र्त्तव्यधीदेधामुत्र⁹ तधात्र¹⁰ योवति जनान् ¹¹क[१*]लिंगभूसंभ[भ]वान् [१*]
पिच्याचारमुपैति
- 11 सू[नु]रिति सन्नीतिस्थितो धर्मतश्शत्रुक्षमापतिवर्गदुर्गनिवहान् भीतानभीत[:*]
स्वयं । [६*] यश्च
- 12 ¹²श्रीकमठाधिनायकमहाकाव्यैकवद्व्रतस्तस्य प्र[च्यु]तिवारणाय शबरानीक-

North Face.

- 13 क्षितीध्राशनिं [१*] धत्ते [स]त्करवालमस्य त[टि]ता¹³ संत्यक्तजीवे रिपौ
हंतव्यानवशेषणा-
- 14 त्रिजविधिन्नी¹⁴ यस्य बोध्यस्तरां । [७*] तेनानेन श्रीमन्नरहरितीर्त्ताख्यमुनि-
वरेण्येन¹⁵ [१*] क-
- 15 लिसमयप्रह्लादप्रभावपरितोष्यनृहरिरूपेण¹⁶ ॥ [८*] स्वस्ति श्रीशकवत्सरे हुतवह-

¹ Lines 2, 3, 4 and 5 are written between parallel lines.

² The final न् is inserted below the line.

³ The *akshara* सा at the end of the line appears to be corrected from घ. ⁴ Read भाष्यं.

⁵ In the second half of this verse the metre requires one or more additional syllables which are missing in the original.

⁶ Read वैयासिकं.

⁷ Read °प्रतारित°.

⁸ Read नु.

⁹ Read °धीर्देधा°.

¹⁰ Read तथात्र.

¹¹ The syllables कलिंगभूसंभवा are written on an erasure.

¹² Read °कार्यैक°.

¹³ Read तडिता.

¹⁴ Read °विधिर्नी°.

¹⁵ Read °तीर्थाख्य°.

¹⁶ Read °प्रभाव°.

- 16 व्योमद्वयन्मायुते मेघे ¹शुक्लशशाङ्कशेखर[दि]ने वारे [च*] सौम्ये वरे [।*]
 प्रासादं कमठा[धि]-
 17 पश्य पुरतो निर्माय शर्मप्रदो योगानन्दसिंह² ए[ष*] भगवान् प्रीत्या
 प्रतिष्ठापि-
 18 तः । [६*]

TRANSLATION.

(Verse 1.) The god (Vishṇu), (*who is*) the recipient of the abundant dalliance of the goddess Kamalâ (Lakshmî),—in order to protect those whose only refuge are his divine lotus-feet on the whole surface of the earth where men were oppressed by the suffering produced by the Kali (*age*), (*and*) where the rise of knowledge had ceased,³—took birth (*in the person of*) a great saint (*mahâtîrtha*) named the holy Purushôttama, a pious ascetic (*and*) a leader of the wise.⁴

(V. 2.) The commentary (*bhâshya*)⁵ pronounced by this sage is, indeed, worthy of being repeated by crowds of chiefs of saints (*tîrthika*), (*and*) a goad on every frontal globe of the furious elephants—proud disputants.⁶

(V. 3.) From the pair of lotus-feet of ~~this~~ (Purushôttama), which is worthy to be worshipped by crowds of sages, was produced⁷ the ascetic Ânandatîrtha, who caused the rising of the moon of wisdom,⁸ (*and*) whose hand was adorned with a staff⁹ held (*in it*), (*and who was therefore*) able to lead on the easily distinguishable path¹⁰ the cows of Vyâsa,¹¹ which had been enticed on the wrong path by ignorant men.¹²

(V. 4.) The charming speech proceeding from his mouth (*and*) consisting of words arranged in a charming manner resorts to the lotus-foot of (Vishṇu) the lord of Kamalâ, which destroys the fear of rebirth of (*its*) devotees.

(V. 5.) The speech of the holy preceptor (*Bhagavatpâdâchârya*) Ânandatîrtha (*leads*) indeed (*already*) in this life to the attainment of the pair of lotus-feet of Hari (Vishṇu).

¹ The rest of the inscription after शशा is engraved very faintly. The letters can however be read from the back of the estampage.

² Read °वृसिंह.

³ The reason assigned in this verse for the *avatâra* of Vishṇu agrees with what Kṛishṇa says in the *Bhagavad-gîtâ*, chapter iv. verse 7 f. :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
 परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

⁴ The word *sumati*, 'the wise,' seems to have been a standing designation of the followers of the Dvaita doctrine, just as *bhavya* is applied to the Jainas; for the Râghavêndrasvâminamâṭha at Nâñjangûḍ, one of the three chief *Maṭhas* of the Mâdhvas, is otherwise called Sumatîndramâṭha.

⁵ The commentary referred to may be assumed to have been one on the *Brahmasûtras*, the ten important *Upanishads* and the *Bhagavad-gîtâ*—collectively known by the name *Prasthânatraya*; see Dr. Bhandarkar's *Report on the Search for Sanskrit Manuscripts for 1882-83*, p. 18.

⁶ The 'proud disputants' are the followers of the Advaita system of Śaṅkarâchârya.

⁷ I.e. 'his pupil was.'

⁸ *Kaldkala* may be taken in the sense of *kalâdhara*. The rising moon assists the cows which are mentioned afterwards in finding their way, and the wisdom is required for the explanation of the *Vyâsasûtras*.

⁹ The staff is one of the attributes of an ascetic; but the cowherd's stick is also implied here.

¹⁰ Or, 'on the path where the distinction (*bhêda*) (between *Jivâtman* and *Paramâtman*) is quite clear,' i.e. the Dvaita system.

¹¹ Or, 'the words of Vyâsa,' i.e. the *Vyâsasûtras*, on which the Advaita, Viśiṣṭâdvaita and Dvaita systems are based.

¹² These negligent cowherds are the followers of Śaṅkarâchârya.

(V. 6.) From him (*viz.* Ānandatīrtha), who was very experienced in well protecting men, has obtained the knowledge of duty he (*viz.* Naraharītīrtha), who protects the people born in the Kāliṅga country both in the next (*world*) and in this; who as a (*dutiful*) son follows the profession of (*his*) father,¹ practising high politics in a righteous manner (*and*) himself facing the frightened garrisons (?) of the fortresses of crowds of hostile kings;

(V. 7.) And who, being devoted exclusively to the great service of the lord of Śrikamāṭha,² holds, in order to prevent the ruin of this (*temple*), an excellent sword (*which is*) a thunderbolt to the mountains—the bands of Śabarās,—(*but*) the proper action of which was totally imperceptible because no victim was left, the enemy having lost his life through its (*mere*) flashing.³

(V. 8.) This best of sages, called the holy Naraharītīrtha, a man-lion incarnate, who is to be worshipped by those who possess the power of Prahlāda⁴ in the Kali age,—

(V. 9.) Hail! in the prosperous Śaka year joined with the fires (3), the sky (0), the pair (2), and the earth (1),—(*i.e.* 1203),—in (*the month of*) Mēsha, on the day of the moon-crested (Śiva),⁵ in the bright (*fortnight*), and on an excellent Wednesday,—having built a temple in front of the lord of Kamāṭha, consecrated (*therein*) with pleasure this god Yôgānanda-Nṛisimha, the bestower of bliss.

POSTSCRIPT.

Professor Kielhorn very kindly contributes the following remark on the date of the preceding inscription:—

“In Śaka-Saṁvat 1203 expired the 8th *tithi* of the bright half in the month of Mēsha ended 6 h. 23 m. after mean sunrise of Saturday, the 29th March A.D. 1281; and in Śaka-Saṁvat 1203 current the same *tithi* ended 3 h. 37 m. after mean sunrise of Tuesday, the 9th April A.D. 1280. As all the other inscriptions of Naraharītīrtha (see below) quote expired Śaka years, the day intended by the date would be expected to be **Saturday, the 29th March A.D. 1281**; but if it were so, the word *Saumyē* of the date would have to be altered to *Saurér=* (*i.e.* ‘of Saturn’).”

Besides this inscription, the Vaishṇava temples at Śrikūrmam and Simhāchalam (in the Vizagapatam district) contain five other inscriptions recording gifts by Naraharītīrtha. I subjoin their dates, which Professor Kielhorn has been good enough to calculate as well.

1.—In the Kūrmēśvara temple at Śrikūrmam.⁶

5	U(û)na-chaturdaśa-varshê	dvâdaśa-śata-vatsarê	[I*]
6	Kanyâ-mâsê=sitê	pakshê trayôdaśyâm	Kavêr=ddinê [II*]
9	Svasti	śrī-Śaka-varuṣhambulu	1186 n=êṁṭṭi
10	Kanya-kri(kṛi)shṇa	13 Śukravāramuna	. . . . .

“In the (*Śaka*) year twelve hundred less fourteen years, in the month of Kanyâ, in the dark fortnight, on the thirteenth *tithi*, on **Friday**.”

“On **Friday**, the 13th (*tithi*) of the dark (*fortnight*) of Kanyâ in the Śaka year 1186.”

For Śaka-Saṁvat 1186 expired the date corresponds to **Friday, the 19th September A.D. 1264**, when the 13th *tithi* of the dark half ended 20 h. 23 m. after mean sunrise. The day by the Ārya-siddhānta was the 23rd day of the month of Kanyâ.—F. K.

¹ It follows from this statement that both Naraharītīrtha and his father were ministers of the king of Kāliṅga.

² *I.e.* Śrikūrmam; compare above, Vol. V. p. 35, note 1.

³ By this the poet means to say that Naraharītīrtha, though he wore a sword, was not put to the necessity of using it and thereby avoided incurring the sin of destroying life.

⁴ Prahlāda was the son of the demon Hiraṇyakaśipu who was killed by Viṣṇu in his Nṛisimha *avatāra*.

⁵ *I.e.* the eighth *tithi*; see above, Vol. V. p. 168, note 4.

⁶ No. 369 of 1896.

2.—In the Lakshmi-Narasimhasvâmin temple at Simhâchalam.¹

- 1 Svasti [||*] Śāk-âbdê Râma-dhâtrî-nayana-śâsi-mitê Paushya-mâsi prasiddhê . ś[â]pât.²
 Ârkavâra-
 2 Śravaṇa-parinatê śâśvad=Arddhoday-âkhyê | bhûya[h*] ³Svarbbhâma-bhânugrahaṇa-
 ja-samayê
 3 tat-ti[thau] Sôma-vârê punyê kâla-dvayê=pi
 7 . . Svasti śrî-Śaka-varushambulu 1213 gun=êmṭṭi Paushya mâsamuna Śravaṇa-
 Vyatîpât-Ârkkavâra-sa-
 8 hitam=aina Arddhodayam=anu përam gala [a]mâvâsya nâmdunu i(i) divasamuna
 sûryyagrahaṇa-sa-
 9 hitam=aina Sôma-vâramu nâmd[u]nu

"In the Śâka year measured by the Râmas (3), the earth (1), the eyes (2), and the moon (1),—(*i.e.* 1213),—in the well-known month of Paushya, on (*the occasion*) called **Ardhodaya**, ever brought about by (*the union of the yôga*) **Vyatîpâta**, a **Sunday** and (*the nakshatra*) **Śravaṇa**,—again on the occasion arising at the sun's eclipse by Râhu, on the *tithi* of this (*eclipse*), on **Monday**,—at both of these auspicious times."

"In the month of Paushya of the Śâka year 1213, on the day of the new-moon *tithi* bearing the name **Ardhodaya**, combined with **Śravaṇa**, **Vyatîpâta** and **Sunday**, and on **Monday** combined with an eclipse of the sun on this day."

For Śâka-Saṁvat 1213 expired the two days quoted by the original date correspond to **Sunday**, the 20th January, and **Monday**, the 21st January, A.D. 1292. On the **Sunday**, the new-moon *tithi* of Paushya commenced 2 h. 29 m. after mean sunrise, and the *nakshatra* was **Śravaṇa** for 22 h. 20 m., and the *yôga* **Vyatîpâta** for 18 h. 56 m., after mean sunrise. As therefore during the new-moon *tithi* of Paushya, on a Sunday in day-time, the *nakshatra* was **Śravaṇa**, and the *yôga* **Vyatîpâta**, the coincidence is correctly described as **Ardhodaya** (compare *Ind. Ant.* Vol. XXVI. p. 186, Paushya-kṛishṇapaksha XV.).—On the **Monday**, at 3 h. 39 m. after sunrise, there was an annular eclipse of the sun which was visible in India. For a place in Southern India of longitude 77° and latitude 15° the magnitude of the greatest phase was about six digits.—F. K.

3.—In the Lakshmi-Narasimhasvâmin temple at Simhâchalam.⁴

- 7 Śāk-â[bdê] Vêda-chandra-dyuman[i]-suganîṭê Śrâvaṇê mâsi śu-
 8 klê Vishṇôr=ahny=[Â*]rkkivârê
 11 Svasti śrî-Śaka-varushambulu 1214 gu-
 12 n=êmṭṭi Śrâvaṇa-śukla êkâdaśiyun Śanaishcharavâramu nâmdu

"In the Śâka year well reckoned by the Vêdas (4), the moon (1), and the suns (12),—(*i.e.* 1214),—in the month **Śrâvaṇa**, in the bright (*fortnight*), on the day of Vishṇu,⁵ on **Saturday**."

"On **Saturday**, the eleventh *tithi* of the bright (*fortnight*) of **Śrâvaṇa** in the Śâka year 1214."

For Śâka-Saṁvat 1214 expired the date corresponds to **Saturday**, the 26th July A.D. 1292, when the 11th *tithi* of the bright half ended 10 h. 29 m. after mean sunrise.—F. K.

4.—In the Kûrmêśvara temple at Śrikûrmam.⁶

- 1 Svasti śrî-Śaka-varushambulu 1215 gun=êmṭṭu Vîra-śrî-Na-
 2 ranârasimhya(ha)dêvaru(ra) vijaya-râjya-sa[mvva]tsarambula⁷

¹ No. 311 of 1900.² Read *Vyatîpât*.³ Read *Svarbbhânu*.⁴ No. 305 of 1900.⁵ *I.e.* the eleventh *tithi*.⁶ No. 367 of 1896.⁷ Cancel the syllable *la* at the end of the line.

3 lu 18 gu śrāhi Ri(ṛi)shabha-śukla-paurṇa(rṇa)miyu Guruvā-
4 ramuna

“In the Śaka year 1215 (*and*) in the 18th year of the victorious reign of the glorious Vīra-Narāyaṇasinhadēva,—on **Thursday**, the full-moon *tithi* of the bright (*fortnight*) of **Rishabha**.”

For Śaka-Saṃvat 1215 expired the date corresponds to **Thursday**, the 21st May A.D. 1293, when the full-moon *tithi* ended 15 h. 22 m. after mean sunrise. The day by the Ārya-siddhānta was the 27th day of the month of **Rishabha**.—F. K.

5.—In the Kūrmēśvara temple at Śrikūrmam.¹

1 Svasti śrī-Śaka-vatsarē śara-dharā-tigmāṃśu-śa(sa)ṃkhy-ānvitē
4 Svasti śrī-Śaka-varushāmbulu 1215 gun-ēṃṭṭi Mā-
5 [gha]-śukla-paṃchchamiyu Raviv[ā*]ramunay-aṃddu

“In the Śaka year joined with the number of the arrows (5), the earth (1), and the suns (12),—(*i.e.* 1215).”

“On **Sunday**, the fifth *tithi* of the bright (*fortnight*) of Māgha in the Śaka year 1215.”

For Śaka-Saṃvat 1215 expired the date corresponds to **Sunday**, the 3rd January A.D. 1294, when the 5th *tithi* of the bright half ended 11 h. 50 m. after mean sunrise.—F. K.

No. 26.—TSANDAVOLU INSCRIPTION OF BUDDHARAJA; SAKA-SAMVAT 1093.

By E. HULTZSCH, PH.D.

This inscription (No. 249 of 1897) is engraved on three faces of a pillar opposite the Liṅgōdbhavasvāmin temple at Tsandavōlu in the Rēpalle tāluka of the Kistna district. The alphabet is Telugu. The inscription consists of 13 Sanskrit verses, a passage in Telugu prose (ll. 56 to 81), and two Sanskrit verses at the end.

The inscription is dated at the winter-solstice (*Saumyāyana*, v. 13, or *Uttarāyana*, l. 70 f.) in Śaka-Saṃvat 1093 (in numerical words, v. 13, and in figures, l. 70) and records the grant of a field at Nādiṇḍla (v. 13 and l. 72) and of a lamp to the Śiva temple of Paṇḍīśa (v. 13) or Paṇḍīśvara (ll. 69 and 79) at Dhanadapura (v. 13), Dhanadaprōlu (l. 69) or Dhanadavrōlu (l. 78 f.) in Velanāṇḍu (v. 13). Nādiṇḍla is the modern Nādeṇḍla in the Narasārāyupēṭa tāluka of the Kistna district.² As stated before,³ Dhanadapura or Dhanadaprōlu is the modern Tsandavōlu, which was the capital of the chiefs of Velanāṇḍu.⁴ According to an inscription which is now built into the roof of the Liṅgōdbhavasvāmin temple, the temple of Paṇḍīśvara was named after one of the chiefs of Velanāṇḍu.⁵

The donor of this inscription was Buddhārāja (vv. 9, 12 and 13) or, in Telugu, the Mahāmaṇḍalēśvara Koṇḍapaḍmaṭi-Buddarāja (l. 67 f.), who bore the surnames Aniyāṅka-Bhīma (l. 60 f.), Eladāyasimha (l. 61 f.), and ‘the lion of the mountain—the Durjaya family’⁶

¹ No. 291 of 1896.

² Above, Vol. IV. p. 37, and Vol. VI. pp. 111 and 115.

³ Above, Vol. IV. Additions and Corrections, p. v.

⁴ *Ibid.* p. 33.

⁵ Above, Vol. V. p. 151.

⁶ This was also a surname of the chief Nambaya; see page 227 above. And the Kākatīya king Gaṇapati traced his descent to an ancestor named Durjaya; above, Vol. V. p. 142. Though Gaṇapati claims to be a descendant of the Sun, Manu and Raghu (*Ind. Ant.* Vol. XXI. p. 201, and above, Vol. V. p. 142), the Kākatīyas must have belonged to the Śūdra caste, because they intermarried with Śūdra chiefs (above, Vol. III. p. 94, and Vol. VI. p. 147). In the Yenamadala inscription, which chronicles the marriage of Gaṇapāmbā to Bēta, both parties preserve a discreet silence regarding their Śūdra descent.

(l. 59). As he calls himself a 'worshipper of the feet of **Kulôttuṅga-Chôḍadêva**' (l. 57 f.), it may be assumed that he or his predecessors had been vassals of the Châlukya-Chôḷa king Kulôttuṅga-Chôḷa II. Among his remaining *birudas* we find **Giripaśchimaśāsana**, 'the ruler (of the country) west of the hill' (l. 64), and **Śailapāśchātyadīpa**, 'the light (of the country) west of the hill' (v. 12). These are Sanskrit equivalents of the Telugu term **Koṇḍapaḍmaṭi**, '(the ruler of the country) west of the hill,' which is prefixed to his name in line 68. When editing the **Amarāvati** inscription of **Kêṭa II.**, I pointed out that the district of **Koṇḍapaḍmaṭi** corresponds to the eastern portion of the Sattenapalli tâluka.¹ Hence the expression 'west of the hill' must refer to the **Koṇḍaviḍu hills**, which form part of the eastern boundary of that district.

Buddharāja's ancestor **Buddhavarman** belonged to the **Chaturthâbhijana** (v. 2), i.e. to the **Śûdra** caste, and was a servant (v. 3) of king **Kubja-Vishṇu** of the lunar race (v. 1), i.e. of the Eastern Châlukya king **Kubja-Vishṇuvardhana I.**, who conferred on him 'the country west of the hill, which contained seventy-three villages' (v. 4). The immediate descendants of **Buddhavarman** are not mentioned by name in the inscription, which passes on to the **Maṇḍalêśvara Maṇḍa I.** or **Maṇḍana**, who "was born from that family," his son **Gaṇḍa**, (v. 5), and his grandson **Maṇḍa II.** (v. 6). **Buddharāja** was the son of **Maṇḍa II.** and **Kundâmbikâ** (v. 8), and the brother of **Aṅkama** (v. 12), who became the wife of **Râjendra-Chôḍa**, the son of **Goṅka** (v. 11). This chief has to be identified with **Râjendra-Chôḍa**, the son of **Goṅka II.** of **Velanâṇḍu**, and his wife **Aṅkama** with **Akkâmbikâ** or **Akkama**, whose name occurs in verse 49 of the **Piṭhâpuram** pillar inscription of **Prithvîśvara**² and in a fragmentary inscription at **Bâpaṭla**.³ The son of **Râjendra-Chôḍa**, **Goṅka III.**, followed the example of his father in marrying **Jâyâmbikâ**, who belonged to the family of the chiefs of 'the country west of the hill.'⁴

In the foot-notes on the text I have quoted the various readings of two **Nâdenḍla** inscriptions of **Buddharāja**, of which the first (No. 233 of 1892) contains verses 1-10 of the subjoined inscription, and the second (No. 228 of 1892) the list of *birudas* (ll. 56 to 68).

TEXT.⁵

West Face.⁶

- 1 श्री⁷ [॥*] अस्ति श्रीस्तनकुङ्कुमाङ्कितविराज[व्यू]-⁸
- 2 डवक्षस्थली देवशीतमयूख-
- 3 वंशतिलक[:*] श्री[कु]ञ्जविष्णुर्निपः⁹ । य-¹⁰
- 4 स्यारातिनरेन्द्रहर्म्यविलस[द्वृ]र्वा-

¹ Page 148 above.

² Above, Vol. IV. pp. 35 and 51. I avail myself of this opportunity for issuing a collotype plate of the four **Piṭhâpuram** pillar inscriptions between pages 270 and 271.

³ This inscription (No. 181 of 1897) refers itself to the reign of "Chôḍa-Goṅka-mahârāja, the son of **Akkama-mahâdêvi**, the younger sister of [Budda]-mahârāja."

⁴ *Parvat-âpara-mahâ*; above, Vol. IV. p. 51.

⁵ From an inked estampage prepared by Mr. H. Krishna Sastri, B.A.

⁶ The symbols of the sun and the moon—implying that the grant is to continue *â-chandr-ârka*—are engraved at the top of this face.

⁷ Expressed by a symbol.

No. 233 of 1892 reads °वृपः.

⁸ No. 233 of 1892 reads °विराजि°; read °व्यू°.

¹⁰ Read यस्साराति° (?).

- 5 [भि]लाषोद्धतक्षीभोत्संगकुरंगशीत-¹
 6 किरणस्याच्चे[द्यशोभा]² दधौ । [१*] आसीच्चतु-
 7 र्याभिजनाव[तंस][ः*] [श्री]बुध्वर्मा[१]³ कृत-
 8 पुण्यकर्मा [१*] [सं]ग्रामरंगे निजनाथवर्मा
 9 संपादिताशेषक[वीं]द्रशर्मा । [२*] भृत्यकृत्य-
 10 विनयेन रंजयन्नंजुनेय⁴ इव राव-
 11 णच्छिदं [१*] वैनतेय इव चक्रिणं च तं सार्वभौ-
 12 मतिलकं स [शोभते]⁵ । [३*] त्रिसप्ततिग्रामवतीम्-
 13 ह्रीम्ह्रीपतिप्रसादोपनतान्नताहितः [१*]
 14 गिरिप्रतीचीन्निजराजलांछनैस्स पालयामा-
 15 स विलासवासवः । [४*] वंशकर्तृषु⁶ गतेषु केषुचि-
 16 त्तकुलादजनि [मं]डभूपतिः [१*] मंडलेश्व-
 17 रसिखंडमंडनो⁷ मंडनादजनि गंडभू-
 18 पतिः । [५*] अथ रविरिव ⁸पूर्वशैलश्रिंगा[त्तुहि]न-
 19 मरोचिरिवांबुधेः कुमारः [१*] ⁹शरवन[वन]-
 20 [जा]दिवोत्सवार्थं समजनि मंडविभुर्वि-
 21 भोरमुष्मात् । [६*] अस्य¹⁰ खड्गलतिकाश्रि-
 22 ता जय(१)श्रीर्भुजाश्रितभुवादिराज-¹¹
 23 ¹²भिर्भुक्तवत्यपि पतिव्रता कृता तन¹³ राज-
 24 तनयेन मानिना ॥ [७*] पुरंदरस्त्रेव¹⁴ पु-
 25 लोमपुत्री सीतेव रामस्य रमेव शौरेः [१*]
 26 बभुव¹⁵ देवी जनपस्य तस्य कुंदाभिका¹⁶
 27 राजभृतीभिकेव¹⁷ । [८*] ताभ्यामुभाभ्यां ज-
 28 गदुत्सवाय ¹⁸श्रीबुद्धराजोजनि
 29 कीर्त्तिदानी¹⁹ [१*] तेनैव जातास्सह वर्द्धमा-²⁰

¹ No. 233 of 1892 reads °क्षीवो°.

² Read °बुध°.

³ No. 233 of 1892 reads सेवते.

⁴ No. 233 of 1892 reads °शिखंड°.

⁵ No. 233 of 1892 reads शरवण°.

⁶ Read °श्रीर्भुजा°.

⁷ No. 233 of 1892 reads तेन.

⁸ No. 233 of 1892 reads बभूव.

⁹ No. 233 of 1892 reads °विकेव°.

¹⁰ No. 233 of 1892 reads °जानि[ः*]°.

¹¹ No. 233 of 1892 reads °स्याच्चेद्यशोभा°.

¹² Read °यन्नांजनेय°.

¹³ No. 233 of 1892 reads °कर्तृषु°.

¹⁴ Read पूर्वशैलश्रिंगा°.

¹⁵ No. 233 of 1892 reads यस्य.

¹⁶ Read °भिः । भुक्त°.

¹⁷ No. 233 of 1892 reads °रस्येव°.

¹⁸ No. 233 of 1892 reads कुंदाभिका°.

¹⁹ No. 233 of 1892 reads श्रीबुद्ध°.

²⁰ No. 233 of 1892 reads वर्द्धमा°.

- 30 न[१*]स्त्यार्जित(१)त्यागपराक्रमाश्च^१ [॥ ८*]
 31 ^२येस्यासीत्यविदारितारिकरटिप्रस्यो-
 32 ^४तकुंभस्थलस्थालोस्थूलविमुक्तमुक्त-
 33 निकरास्थूर्नी^५ विकीर्णा र[र्ण] [१*] वाह-^६
 34 लोखरविंखलेखनद[ल*]द्रक्तप्रसिकत्ति-^७
 35 तौ (१) प्रत्युपा^८ इ[व] कीर्त्तिबोजम[ण]यो भां-^९
 36 [त्ति] ऋ^{१०} [षो]मांकुराः । [१०*] श्रीमत्संग्रामवो-
 37 [र]क्षितपतिरभवद्भोक्तभू[प]ाल[पु]त्र[ः*]

South Face.

- 38 ^{११}श्रीमान्वित्रारिभोगः ^{१२}प्रभलरिपु-
 39 ^{१३}त्रिपांभोजपुंजाम्बितांशु[ः*]^{१४} [१*] शश्वच्छो-
 40 कं[१]तभक्तो गुणनिधिरमलो वाक्पतिः
 41 पुण्यमूर्त्तिध्वीमद्भूदेवहृदयस्स-^{१५}
 42 कलजननुतो भाति ^{१६}राजद्रचोडः [॥ ११*]
 43 तस्योर्व्विवल्लभस्य प्रियवरललना
 44 ^{१७}[व]ध्वपट्टांकमाख्या भाति श्रीसन्नि[भा]-
 45 ^{१८}तिसुरितनिखिलदिक्पूर्व्वसत्कीर्त्ति-^{१९}
 46 वल्लो [१*] तद्भाता बुद्बुपो^{२०} नरपतिति-
 47 लकशैलपाश्चात्यदीपः सन्मानो[द्य]-
 48 [दि]कीर्त्तिर्गुणमणिनिकरो राजते
 49 [पु]ण्यमूर्त्ति[ः*] । [१२*] शाकाब्दे शक्तिनंदां-
 50 वरशशिगणिते [भू]रिसौम्यायने
 51 वा क्षेत्रत्रादिङ्गु[पु]र्या धनधपु-^{२१}
 52 रेमधिस्थाय पंडीशनाम्ने [१*] नैवेद्या-
 53 र्थमर्हत्मा^{२२} भिरतरमनिशं खंडु[कं]

^१ No. 233 of 1892 reads °त्योर्जित°.

^२ No. 233 of 1892 reads °प्रस्योत°.

^५ Read °रास्थूर्णं विकीर्णा रणे.

^७ No. 233 of 1892 reads °प्रसिक्त°.

^९ The *anusvāra* stands at the beginning of the next line.

^{१०} No. 233 of 1892 reads ऋ वामांकुराः.

^{१३} Read प्रवल°.

^{१५} Read °मूर्त्तिर्ध्वीम°.

^{१८} Read °स्फुरित°.

^{२१} Read धनदपुरमधिष्ठाय.

^३ No. 233 of 1892 reads यस्यासिप्र°.

^४ Read कुंभ.

^६ No. 233 of 1892 reads वाहली°.

^८ No. 233 of 1892 reads प्रत्युपा.

^{११} Read श्रीमान्वित्रारि°.

^{१३} Read °नृपा°.

^{१५} Read राजेद्र°.

^{१८} Read °दिक्पूर्ण°.

^{२२} Read °महात्मा चिर°.

^{१४} Read °जामृतांशुः.

^{१७} Read बड°.

^{२०} Read बुद्बुपो.

Handwritten text in a cursive script, likely a manuscript page. The text is dense and fills most of the page, with some visible ink bleed-through from the reverse side. The script is characteristic of historical South Asian or Middle Eastern manuscripts.

- 30 न[१*]स्त्यार्जित(१)त्यागपराक्रमाश्च^१ [॥ ८*]
 31 ^२येस्यासीत्यविदारितारिकरटिप्रसो-
 32 ^४तकुंभस्थलस्थालीस्थूलविमुक्तमुक्त-
 33 निकरास्थूर्वा^५ विकीर्णा र[र्ण] [१*] वार्ह^६
 34 लोखरविंखलेखनद[ल*]द्रक्तप्रसिकत्ति-^७
 35 तौ (१) प्रत्युपा^८ इ[व] कीर्त्तिबोजम[ण]यो भां-^९
 36 [त्ति] ऋ^{१०} [षो]मांकुराः । [१०*] श्रीमत्संग्रामवो-
 37 [र]क्षितपतिरभवन्नोकभू[प]ाल[पु]त्र[*]

South Face.

- 38 ^{११}श्रीमान्विवारिभोगः ^{१२}प्रभलरिपु-
 39 ^{१३}त्रिपांभोजपुंजाम्बितांशु[*]^{१४} [१*] शश्वच्छी-
 40 कं[१]तभक्तो गुणनिधिरमलो वाक्पतिः
 41 पुण्यमूर्त्तिध्वीमद्भूदेवहृदयस-^{१५}
 42 कलजननुतो भाति ^{१६}राजेद्रचोडः [॥ ११*]
 43 तस्योर्व्वीवल्लभस्य प्रियवरललना
 44 ^{१७}[व]धपट्टांकमाख्या भाति श्रीसन्नि[भा]-
 45 ^{१८}तिस्फुरितनिखिलदिक्पूर्व्वसत्कीर्त्ति-^{१९}
 46 वल्लो [१*] तद्भाता बुद्धभूपो^{२०} नरपतिति-
 47 लकश्लैलपाश्चात्यदीपः सन्मानो[द्य]-
 48 [दि]कीर्त्तिर्गुणमणिनिकरो राजते
 49 [पु]ण्यमूर्त्ति[*] । [१२*] शाकाब्दे शक्तिनंदां-
 50 वरशशिगणिते [भू]रिसौम्यायने
 51 वा क्षेत्रनादिङ्गु[पु]र्या धनधपु-^{२१}
 52 रमधिस्थाय पंडीशनाम्ने [१*] नैवेद्या-
 53 र्यमर्हत्ता^{२२} भिरतरमनिशं खंडु[कं]

^१ No. 233 of 1892 reads °त्योर्जित°.

^२ No. 233 of 1892 reads °प्रसूत°.

^५ Read °रास्थूर्वा विकीर्णा रणे.

^७ No. 233 of 1892 reads °प्रसिक्त°.

^९ The *anusvāra* stands at the beginning of the next line.

^{१०} No. 233 of 1892 reads ऋ वामांकुराः.

^{१३} Read प्रवल°.

^{१८} Read °मूर्त्तिर्द्वीम°.

^{१९} Read °स्फुरित°.

^{२१} Read धनदपुरमधिष्ठाय.

^३ No. 233 of 1892 reads यस्यासिप्र°.

^४ Read कुंभ.

^६ No. 233 of 1892 reads वाह्यलौ°.

^८ No. 233 of 1892 reads प्रत्युपा.

^{११} Read श्रीमान्विवारि°.

^{१३} Read °दृपा°.

^{१६} Read राजेद्र°.

^{१९} Read °दिक्पूर्ण°.

^{२२} Read °मर्हत्ता चिर°.

^{१४} Read °जाम्बितांशुः.

^{१७} Read वज्र°.

^{२०} Read बुद्धभूपो.

- 54 बाहुसंख्यं दीप¹ प्रादादखंडं [स्व]-
 55 यमपि वेलनांडभूतले बुद्ध[भू]पः
 56 ॥ [१३*] स्वस्ति समधिगतपंचमहाशब्दम-
 57 [हा]मंड[लि]श्वर² कुलोत्तुंगचो[ड]देवर³
 58 दिव्यश्रीपादपद्माराधक परबलसाधः
 59 क दुर्जयकुलाचलमृगेंद्र सत्यह-
 60 रिश्वंद्र प्रतिज्ञापुरुसराम⁴ अनियं-
 61 कभीम सत्यराधेय शौचगांगेय⁵ ए-
 62 लदायसिंह विक्रमव्रिसिंह⁶ सुज-
 63 नजनवनवसंत कांताजयंत वि-
 64 वेकपद्मासन गिरिपश्चिमशासन वित-
 65 रणरणविनोद⁷ कस्तुरिकामोद ह-
 66 यवत्सराज राजमनोज नामादि-
 67 समस्तप्रशस्तसहितं⁸ श्रीमन्महामं-⁹
 68 डलेश्वर कोडपड्मटिबुहराजुलु
 69 धनदप्रोलि श्रीपंडीश्वरमह[१*][देव-
 70 रकु शकवर्षबुलु १०८३ नेटि [उ]त्त(१)-
 71 रायणनिमित्तमुन निवेद्यार्थमु-
 72 नकु नादिङ्गं वेटिन¹⁰ भूमि ख २ [॥*]
 73 इ¹¹ देवरक अखंडवर्त्तिदीपंबुनकुं¹²

East Face.

- 74 वेटिन गोठियलु ५५ [१*] वीनिं जेको-
 75 नि चामेनबोयुनि कोड्कु सूर्य-
 76 बोयिनि पूंटनु कोम्भनबोयिनि कोड्कु
 77 भीमनबोयुंडु तन पुत्रानु-
 78 पौत्रिकमु आचंद्रार्कमु धनदव्रो-
 79 लि श्रीपंडीश्वरमहादेवरकुनखं-
 80 डवर्त्तिदीपंबुनकु नित्य मा[ने]डु

¹ Read दीपं.² No. 228 of 1892 reads °देवदिव्यश्रीपादाराधक.³ No. 228 of 1892 reads °परशुराम.⁴ No. 228 of 1892 reads °वृसिंह.⁵ No. 228 of 1892 reads °प्रशस्ति°.⁶ Read वेटिन.⁷ The *anusvāra* stands at the beginning of the next line.⁸ No. 228 of 1892 inserts वीरमहेश्वर.⁹ No. 228 of 1892 reads शौचांजुनेय (!).¹⁰ No. 228 of 1892 reads कस्तूरिका°.¹¹ The *anusvāra* stands at the beginning of the next line.¹² Read ई देवरकु.

- 81 नेयि पोयंगलवांडु ॥ स्वदत्तां प-
 82 र[द]त्तां वा यो हरेत वसुन्धरां [1*] षष्टि¹
 83 वर्षसहस्राणि विष्टायां जायते कृमिः [॥ १४*]
 84 बहुविर्वसुधा दत्ता बहुभिच्चा[नु]-³
 85 पालिता [1*] यस्य यस्य यदा भूमिस्त-
 86 स्य तस्य तदा फलं ॥ [१५*]

ABRIDGED TRANSLATION.

Verse 1 praises king Kubja-Vishṇu, the ornament of the race of the Moon. His servant was Buddhavarman, the ornament of the Chaturthâbhijana, i.e. of a family belonging to the fourth (Śûdra) caste (v. 2 f.).

(V. 4.) "He to whom enemies bowed, (and who resembled) Vāsava (Indra) in happiness, protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of the king along with his royal emblems."

(V. 5.) "After some ancestors had passed away, there was born from that family king Maṇḍa [I.], the crest-ornament of rulers of provinces (*maṇḍalêśvara*); (and) from Maṇḍana was born king Gaṇḍa."

His son was Maṇḍa [II.] (v. 6), who married Kundâmbikâ (v. 8). Their son was Buddhârāja (v. 9). His sister Aṅkama was the wife of Râjendra-Chôḍa, the son of Goṅka (v. 11 f.).

(V. 13.) "In the Śâka year counted by the powers (3), the Nandas (9), the sky (0), and the moon (1),—(i.e. 1093),—and at the great Saumyâyana,⁴ the high-minded king Buddha himself gave to (the god) named Paṇḍîśa, who resides at Dhanadapura in the country of Velanâṇḍ[u], a field (of) two *khaṇḍukas*⁵ in the town of Nâḍiṇḍla for (providing) offerings uninterruptedly for a very long time, and a perpetual lamp."

(Line 56.) "Hail! The glorious *Mahâmaṇḍalêśvara* Koṇḍapaḍmaṭi-Buddarāja, who was possessed of all the glory of such names as the *Mahâmaṇḍalêśvara* who has obtained the five great sounds; the worshipper of the divine lotus-feet of *Kulôttuṅga-Chôḍadêva*; the destroyer of hostile armies; the lion of the mountain—the *Durjaya* family; a *Hariśchandra* in truthfulness; a *Paraśurâma* in (keeping) vows; *Aniyaṅka-Bhîma*; a *Râdhêya* (Karpâ) in truthfulness; a *Gâṅgêya* (Bhîshma) in purity; *Eladâyasimha*; a *Nṛisimha* in valour; the season of spring to the forest—virtuous men; a *Jayanta* to (the eyes of) women; a *Brahmâ* in wisdom; the ruler (of the country) west of the hill; he who delights in making gifts and in (fighting) battles; he who is fond of musk;⁶ a *Vatsarāja* in (the management of) horses; and a *Cupid* among kings,—in the Śâka year 1093, on the occasion of the *Uttarâyana*,—gave to the god *Paṇḍîśvara-Mahâdêva* at *Dhanadaprôlu* 2 *kha[nḍi]* of land at *Nâḍiṇḍla* for (providing) offerings."

(L. 73.) "To the same god (he) gave 55 sheep for a perpetual lamp. Having received these (sheep),—*Sûrya-Bôya*, the son of *Châmena-Bôya*, standing security,⁷—*Bhîmana-Bôya*, the son of

¹ The *anusvâra* stands at the beginning of the next line.

² Read बहुभि°.

³ Read °भिच्चानु°.

⁴ This term is synonymous with *Uttarâyana* (l. 70 f.).

⁵ Literally, 'the *khaṇḍuka* whose number were the (two) arms.'

⁶ The *biruda* *Kastûrikâmôḍa* makes me suspect that *Kastûrikâmôḍinî*, one of the queens of *Anantavarman* alias *Chôḍagaṅga* of *Kaliṅga* (Vol. V. above, Appendix, p. 53, No. 367), was the daughter of one of the *Koṇḍapaḍmaṭi* chiefs.

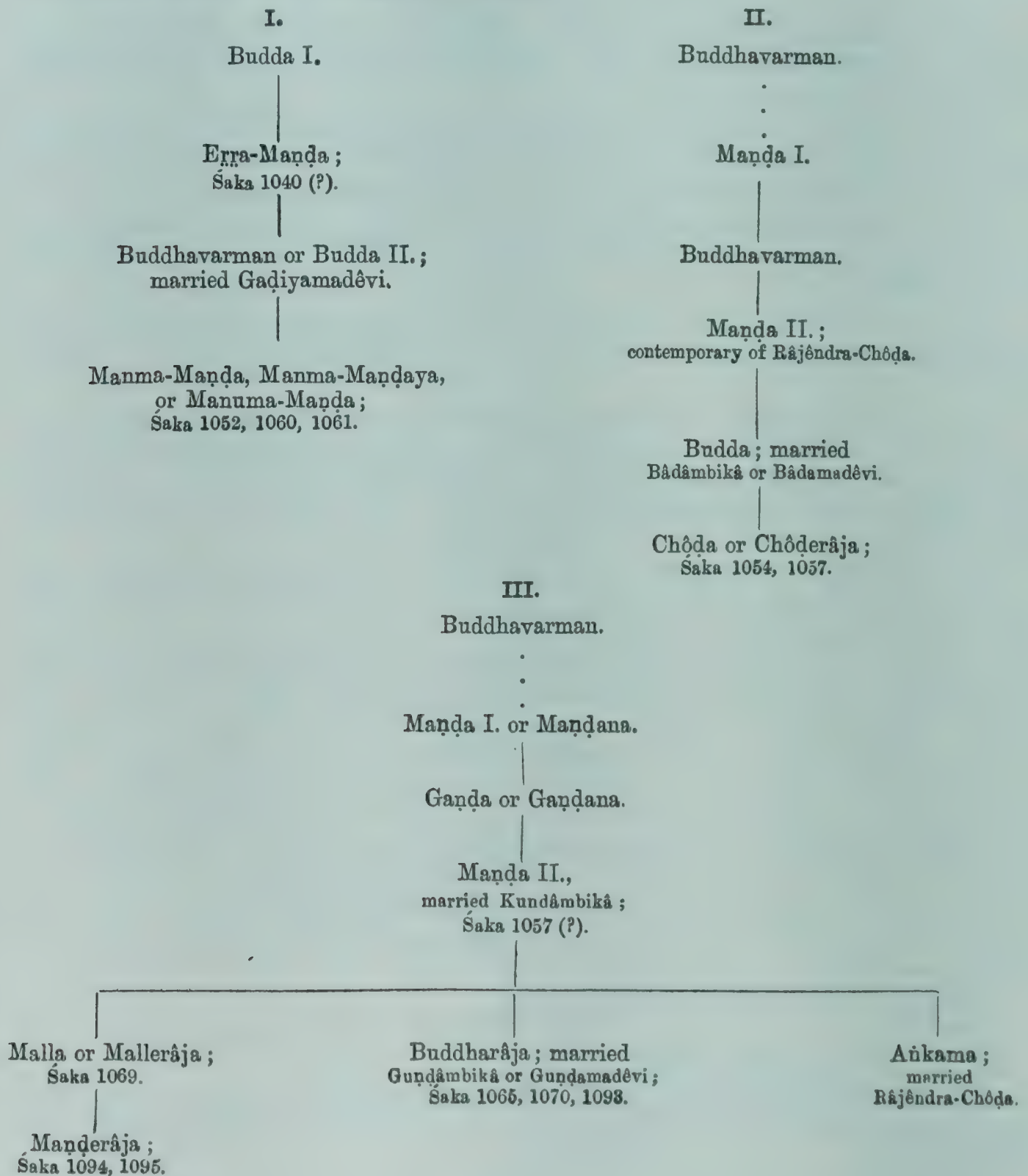
⁷ *Pûmṭa* is the same as *pûṭa*, on which see *Brown's Telugu Dictionary*.

Kommana-Bôya, with his sons and further descendants has to supply one *mâna* of ghee daily for a perpetual lamp to the god **Paṇḍiśvara-Mahādêva** at **Dhanadavrôlu** as long as the moon and the sun shall last."

The inscription ends with two of the customary verses.

POSTSCRIPT.

The two temples of Śiva and Viṣṇu at **Nâdeṇḍla** contain 12 inscriptions of the **Koṇḍapaḍmaṭi** chiefs, and there are two others at the **Sômêśvara** temple at **Irlapâḍu** near **Nâdeṇḍla**. I subjoin abstracts of these records, which, along with the **Tsandavôlu** inscription of **Buddharâja**, establish the following three pedigrees.



1.—On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 227 of 1892).

Language: Telugu prose and verse. Date: Śaka-Saṃvat 1052,¹ Mēsha-siti-pañchamī,² Thursday.³ The son of the *Mahāmaṇḍalêśvara* Buddha—"who was possessed of all the glory of such names as the *Mahāmaṇḍalêśvara* who has obtained the five great sounds; Vîra-Mahêśvara; the worshipper of the divine feet of *Kulôttuṅga-Chôḍadêva*; the destroyer of hostile armies; Eladâyasimha; Sâhasôttuṅga; a Râma on the battle-field; Anaṅka-Bhîma (!); a Râdhêya in truthfulness; a Gâṅgêya in purity; a moon to the water-lily and the milk-ocean—the *Durjaya* family; a mine of very bright virtues; he whose delight is the sport of valour; he whose delight is poetry; the mango-tree to the parrots—excellent poets; the support of virtuous men; a Rêvanta in (the management of) horses; the death to enemies; a Brahmâ in wisdom; and *Giripaśchimasâsana*"—was *Er̥ra-Maṇḍa*.⁴ His son was *Buddhavarman*; and his son *Manma-Maṇḍa*, who gave two lamps and land at *Noñchinipâḍu* to the Mûlasthâna temple at Nâḍiṇḍla.

2.—On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 217 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1060. Gift of certain taxes levied at *Noñchinipâḍu*, for the maintenance of two lamps in the temple of Mûlasthâna-Mahâdêva at Nâḍiṇḍla, by the *Mahāmaṇḍalêśvara* *Manma-Maṇḍaya*.

3.—On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 222 of 1892).

Language: Telugu verse and prose. Date: Śaka-Saṃvat 1061,⁵ Mâgha-sita-pañchamī, Friday.⁶ *Manma-Maṇḍa*, the eldest son of the *Maṇḍalika* Buddha and of *Gaḍiyamadêvi*, built a temple (*guḍi*) of Śiva at Nâdeṇḍla and gave to it the village *Noñchedlapuṇḍi*. His mother *Gaḍiyamadêvi*, the daughter of *Mêḍa* and *Mêḍamâmba*, gave a lamp to the Mûlasthâna temple at Nâḍiṇḍla. Further *Manuma-Maṇḍa* gave many ornaments to Śiva. Finally the inhabitants of *Noñchinipâḍu* had to pay a tax to the temple.

4.—On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 214 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1054 or 1057.⁷ The two first verses praise king *Kubja-Vishṇu*, the ornament of the race of the Moon. His servant was *Buddhavarman*, the lion of the mountain—the *Chaturthakula* (v. 3 f.), who "protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of (his) master along with the royal emblems"⁸ (v. 5). After some princes of his family had passed away, *Buddhavarman*, surnamed *Eladâyasimha*, was born from *Maṇḍa* [I.] (v. 6). His son was *Maṇḍa* [II.], surnamed *Aniyaṅka-Bhîma* (v. 7).

¹ *Ambaka-sâyak-âmbara-mṛigāṅka*.

² The word *siti* or *śiti* means both 'white' and 'black' and may refer either to the bright or to the dark fortnight. Prof. Kielhorn states that, for the dark half of Mēsha in Śaka-Saṃvat 1052 current, the date corresponds to Thursday, 11th April A.D. 1129.

³ *Nirjaranâtha-mantri-vâra*.

⁴ He is styled *Chaturthavamśa-nistâraka* and his son *Chaturthânvay-âbdhi-chandra*. A damaged Telugu inscription of Śaka-Saṃvat 1040 (in figures and in numerical words: *gagan-âbdhi-vi[ya]d-ind[u]*), the Vilambin year, at Chêbrôlu (No. 167 of 1897) mentions Sûra, the minister of the *Giripaśchima* king *Er̥ra-Maṇḍa*.

⁵ *Uḍuvallabha-tarka-[kh-ê]ndu*.

⁶ *Kavi-vâsara*. Professor Kielhorn kindly informs me that "the date regularly corresponds, for Śaka-Saṃvat 1061 expired, to Friday, the 26th January A.D. 1140, when the 5th *tithi* of the bright half ended 6 h. 40 m. after mean sunrise."

⁷ *Jalarâśi-mârgaṇa-viyat-târâdhindha*. Compare above, Vol. IV. p. 228 and note 10.

⁸ *Maktm giri-prattikm saha rāja-lâmchchhanais=trisaptati-grāmaṇḍam*.

(V. 8.) "Having torn up, like a mound, the army of the **Gaṅga** (*king*) of **Kaliṅga**,¹ having consumed, like straw, the warriors of the bold enemy, and having cut off, (*like*) lotuses, their heads, the mighty rutting elephant—the *Maṇḍalika Maṇḍa* [II.] is roaring."²

(V. 9.) "[Having defeated] the army of the enemy, he gave to **Rājendra-Chōḍa**³ mighty elephants which had been captured there, (*and*) whose temples were bright with rut."⁴

His son was **Budda** (v. 10), whose wife was **Bādāmbikā** (v. 12). His son **Chōḍa** (v. 13) gave a lamp, ornaments, a bell, a trumpet and a conch to the **Mūlasthāna** temple at **Nādiṇḍla**, and land to **Brāhmaṇas**.

5.—On a pillar in the **Mūlasthānēśvara** temple at **Nādeṇḍla** (No. 215 of 1892).

Language : Telugu. Undated. Gift of a lamp and of land at **Noñchinipāḍu** to the temple of **Mūlasthāna-Mahādēva** at **Nādiṇḍla** by the *Mahāmaṇḍalēśvara Chōḍerāja*, "who was possessed of all the glory of such names as the *Mahāmaṇḍalēśvara* who has obtained the five great sounds; **Vīra-Mahēśvara**; the lion of the principal mountain—the **Durjaya** family; a **Hariśchandra** in truthfulness; he whose hair is covered by the dust of the divine feet of **Kulōttuṅga-Chōḍadēva**, as bees are covered by the pollen of the lotus; a **Shanmukha** at the head of battles; **Aniyāṅka-Bhīma**; a **Paraśurāma** in (keeping) vows; he whose wife is (the goddess) **Vijaya-Lakshmī**; a son to the wives of others; a **Nṛisimha** to the demons—heroes; and **Eladāyasimha**." Also gift of a lamp by the same chief for the merit of his mother **Bādamadēvi**.

6.—On a pillar in the **Mūlasthānēśvara** temple at **Nādeṇḍla** (No. 219 of 1892).

Language : Telugu. Date : **Śaka-Saṃvat 1054**. Gift of land at **Nādiṇḍla** to some **Mahājanas** by the *Mahāmaṇḍalēśvara Chōḍ[e]rāja*.

7.—On a pillar in front of the **Sômēśvara** temple at **Irlapāḍu** (No. 111 of 1893).

Languages : Sanskrit and Telugu. Date : **Śaka-Saṃvat 1057**.⁵ Gift of land and of a lamp to the temple of **Sômēśvara-Mahādēva** at **Irralūru** by the *Mahāmaṇḍalēśvara Chōḍerāja*,⁶ "who was possessed of all the glory of such names as the *Mahāmaṇḍalēśvara* who has obtained the five great sounds; **Vīra-Mahēśvara**; the lion of the principal mountain—the **Durjaya** family; a **Hariśchandra** in truthfulness; a bee at the divine lotus-feet of **Kulōttuṅga-Chōḍadēva**; a **Shanmukha** at the head of battles; a **Paraśurāma** in (keeping) vows; **Aniyāṅka-Bhīma**; he whose wife is (the goddess) **Vijaya-Lakshmī**; a son to the wives of others; **Eladāyasimha**; and **Sāhasōttuṅga**."

8.—On a pillar in front of the **Sômēśvara** temple at **Irlapāḍu** (No. 109-10 of 1893).

Languages : Sanskrit and Telugu. Date : **Śaka-Saṃvat 1057**.⁷ **Sōmana-Peggaḍa**, an officer of the *Maṇḍalika Maṇḍa* who belonged to the family of the **Durjayas** and was the lord

¹ Evidently **Anantavarman** *alias* **Chōḍagaṅga** of **Kaliṅga**, who reigned from **Śaka-Saṃvat 999** to **1064**; Vol. V. above, Appendix, p. 51, No. 358, and p. 52, No. 363.

² कालिंगगङ्गकटकं तटव[दिप]ाख्य जग्ध्वा कट(ङ्)करवदारभटारिवीरान् [!*]
उच्छिद्य [ग]र्जति शिरस्त्रसौरहाणि तेषां च मंडलिकमंडमद्वि[पे]दः ॥

³ This statement refers to **Rājendra-Chōḍa** of **Velanāṇḍu**, the husband of **Ankama** or **Akkāmbikā**, the daughter of **Maṇḍa II.**; see above, p. 269 and notes 2, 3.

⁴ The first half of this verse is only partially preserved; . . . वैरिसेनां [!*] तच्च गृहीतान्मद-
धौतगंडान्नाजेंद्रचौडाय ददौ गजेन्द्रान् ॥

⁵ *Śaila-bāṇa-ghanamār[ga]-śtākrit*.

⁶ In the Sanskrit portion he is called **Chōḍa** and 'the lord of the country west of the hill' (*śaila-paśchima-vasumdhara-ādhipa*).

⁷ In figures and in numerical words: *giri-śara-viyad-indu*.

of the country west of the hill,¹ built a temple of Śiva, named Sômêśvara-Mahâdêva, at Irralû-ru² and gave to it a tank, which he had constructed on the north of the village, and a lamp.

9.— On a pillar in the Gôvardhanasvâmin temple at Nâdeṇḍla (Nos. 239-241 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1069.³ Verse 1 praises king Kubja-Vishṇu, the ornament of the race of the Moon. His servant was Buddhavarman, the founder of the race of kings of the fourth (caste)⁴ (v. 2 f.), who “protected the country west of the hill, which contained seventy-three villages, (and which he had) received through the favour of (his) master along with his royal emblems”⁵ (v. 4). “After some ancestors had passed away, there was born from that family king Maṇḍa [I.]” or Maṇḍana, whose son was Gaṇḍa or Gaṇḍana, whose son was Maṇḍa [II.] (v. 5).

Here some lines are lost. Then the inscription refers to the birth of Malla. This *Mahâmaṇḍalêśvara* Koṇḍapaḍumaṭi-Mallerâja—“who was possessed of all the glory of such names as the *Mahâmaṇḍalêśvara* who has obtained the five great sounds; Vîra-Mahêśvara; the worshipper of the divine feet of Kulôttuṅga-Chôḍadêva; the destroyer of hostile armies; the lion of the principal mountain—the Durjaya family; a Hariśchandra in truthfulness; a Paraśurâma in (keeping) vows; Aniyaṅka-Bhîma; a Râdhêya in truthfulness; an Âñjanêya in purity; Eladâyasimha; a Nṛsimha in valour; the season of spring to the lotus—virtuous men; a Jayanta to (the eyes of) women; a Brahmâ in wisdom; Giripaśchimaśâsana; he who delights in making gifts and in (fighting) battles; he who is fond of musk; a Vatsarâja in (the management of) horses; a Cupid among kings; the son of Kundâmbikâ; and a Saṃkrandana in happiness—gave a lamp to the temple of Kêśavadêva at Nâdiṇḍla, and another lamp to the temple of Mûlasthâna-Mahâdêva at Nâdiṇḍla.

10.— On a pillar in the Gôvardhanasvâmin temple at Nâdeṇḍla (No. 237 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1094. Gift of a lamp to the temple of Kêśavadêva at Nâdiṇḍla by an officer of the *Mahâmaṇḍalêśvara* Ko[n*]ḍapaḍumaṭi-Maṇḍ[e*]-râja.

11.— On a pillar in the Gôvardhanasvâmin temple at Nâdeṇḍla (No. 234 of 1892).

Language: Telugu. Date: Śaka-Saṃvat 1095. Records that the *Mahâmaṇḍalêśvara* Maṇḍerâja, the son of the *Mahâmaṇḍalêśvara* Koṇḍapaḍumaṭi-Mallerâja, gave to the temple of Kêśavadêva a lamp, and some land below the Mallasamudra tank which he had constructed on the north-west of Nâdiṇḍla.

12.— On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 233 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṃvat 1065.⁶ Gift of a lamp to the Mûlasthâna temple at Nâdiṇḍla by Buddarâja. Guṇḍamadêvi, the wife of the *Mahâmaṇḍalêśvara* Buddarâja, gave to the temple of Mûlasthâna-Mahâdêva a tank named Guṇḍasa[mu*]dra which she had constructed on the south of Nâdiṇḍla.

¹ *Kutkîla-pratyag-urot-vibhu.*

² This village is stated to have been situated ‘on the west of the hill’ (*girêṣṭh paśchimataḥ*) and to have been granted by the mythical king Triṇayana-Pallava to an ancestor of the donor, Vennayabhaṭṭa-Sômayâjin, when he had defeated in disputation a certain Gaudabhaṭṭa who had hung up a challenge in public (*kṛita-pattra-lamba*; compare above, Vol. III. p. 201 and note 3).

³ In figures and in numerical words: *Jalaḍḍatasambhava-ras-âkâś-êndu.*

⁴ *Chaturth-âdhipa-vamśa-kartâ.*

⁵ *Giri-pratichhîna-nija-râja-lâmchha(chha)nais=trisaptati-grâmaavattm=maḥtm, etc.*

⁶ In figures and in numerical words: *śara-tarka-târa-kapatha-êvêtâmśu.*

13.— On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 228 of 1892).

Language: Telugu. Date: Śaka-Saṁvat 1070. Gift of two lamps to the temple of Mûlasthâna-Mahâdêva at Nâdeṇḍla by the *Mahâmaṇḍalêśvara* **Koṇḍapaḍmaṭi-Buddarâja**.

14.— On a pillar in the Mûlasthânêśvara temple at Nâdeṇḍla (No. 230 of 1892).

Languages: Sanskrit and Telugu. Date: Śaka-Saṁvat 1093.¹ Gift of a lamp to the temple of Mûlasthâna-[Mahâdêva] at Nâdeṇḍla by **Guṇḍâmbikâ** or **Guṇḍamadêvi**, the chief queen (*agramahishî*) of the *Mahâmaṇḍalêśvara* **Buddarâja**.

No. 27.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 24.)

A.— KULOTTUNGA-CHOLA I.

39.— Near the Nâgêśvara temple at Chêbrôlu.²

1	Svasti	Śakha(ka)-varshaṁblu	998	n=êṁṭi	Nala-śaṁ(saṁ)vatsa-
2	ra	śrâhi		svasti	Sarvvalôkâśraya-śrî-
3	Vishnu(shṇu)	varddhana-mahârâjula			pravarddhamâ-
4	na-vijaya-râjya-śaṁ(saṁ)vatsara[ṁblu]			7	n=êṇḍu . . .
6	.	.	.	.	Mâgha-mâsamuna
7	punnamayu	Su(śu)kravâramuna			sômagrahaṇa-
8	nimittamunan=.				

“In the Śaka year 998, in the year³ (*which was*) the **Nala** year, (*and*) in the 7th year of the increasing reign of victory of the asylum of the whole world, the glorious **Vishṇu-varddhana-mahârâja**,— on the occasion of an eclipse of the moon on **Friday**, the full-moon *tithi* of the month of **Mâgha**.”

As the reign of Kulôttunga-Chôla I. commenced⁴ between the 14th March and the 8th October A.D. 1070, a date in the month of **Mâgha** of his 7th year must fall about the commencement of A.D. 1077, in Śaka-Saṁvat 998 expired which was the Jovian year **Nala (Anala)**. In this year the full-moon *tithi* of **Mâgha** ended 23 h. 51 m. after mean sunrise of Wednesday, the 11th January A.D. 1077, when there was no eclipse. But there was an eclipse of the moon, visible in India, from 17 h. 9 m. to 20 h. 13 m. after mean sunrise of **Friday**, the 10th February A.D. 1077, which was the full-moon day of **Phâlguna**. I have no doubt that this is the day intended by the inscription, and that in the original date the month of **Mâgha** has been quoted erroneously⁵ instead of **Phâlguna**.

¹ In figures and in numerical words: *guṇa-Nanda-kh-êṇḍu*.

² No. 151 of the Government Epigraphist's collection for 1897; see p. 220 above.

³ For the word *śrâhi* compare *Ind. Ant.* Vol. XXV. p. 285.

⁴ See above, p. 24.

⁵ The case is different with the date of the Nausârî plates of Suvarṇavarsha Karkarâja of Gujarât, edited in *Jour. Bo. As. Soc.* Vol. XX. p. 135 ff., which quotes a lunar eclipse in the month of **Mâgha** of Śaka-Saṁvat 738 expired. The eclipse undoubtedly is the one of the 5th February A.D. 817, which by the rules now in force would be the full-moon day of **Phâlguna**. The original date is nevertheless correct, because by the rules of mean intercalation **Mâgha** in Śaka-Saṁvat 738 was an intercalary month, so that the month which we now should call **Phâlguna**, in accordance with those rules would have been called the second (or proper) **Mâgha**, or simply **Mâgha**, as it is actually called in the inscription. In Śaka-Saṁvat 998 expired there was no intercalation of either description.

40.— In the Bhimēśvara temple at Drākshārāma.¹

- 1 [Sva]sti Śaka-va[r*]shāmbulu 1036 svasti Sarvvalôkāśraya-śrī-Vishṇuvarddhana-
mā(ma)hārājula
2 [pra]varddhamāna-vijaya-rājya-divya-samvatsa 45 Dhanu-māsamuna śukla-
pa[kshamu]na êkāda-
3 [ś]iyu Budhavāramu nāṇḍu uttarāyana-vyatiyipāta-²nimittamuna.

“ In the Śaka year 1036 (*and*) the 45th heavenly year of the increasing reign of victory of the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja,— on Wednesday, the eleventh *tithi* of the bright fortnight of the month of Dhanus,— on the occasion of the *vyatīpāta* of the Uttarāyana.”

A date in the month of Dhanus of the 45th year of the king's reign will be expected to fall near the end of A.D. 1114, in Śaka-Samvat 1036 expired. In this year the 11th *tithi* of the bright fortnight in the month of Dhanus commenced 7 h. 52 m. after mean sunrise of Wednesday, the 9th December A.D. 1114 (when the *nakshatras* were Aśvinī and Bharanī, and the *yogas* Śiva and Siddha, Nos. 20 and 21, not Vyatīpāta, No. 17), and ended 5 h. 53 m. after mean sunrise of the following day.— The sidereal Uttarāyana-samkrānti took place, by the Ārya-siddhānta, 20 h. 18 m. after mean sunrise of Thursday, the 24th December A.D. 1114, which was the last day of the month of Dhanus, and on which the 11th *tithi* of the dark fortnight ended 14 h. 48 m. after mean sunrise. The *nakshatra* on the same day was Anurādhā, and the *yogas* were Gaṇḍa and Vṛiddhi, Nos. 10 and 11.— Lastly, the tropical Uttarāyana-samkrānti took place on Wednesday, the 16th December A.D. 1114, on which ended the 3rd *tithi* of the dark fortnight in the month of Dhanus.

Having considered these results of my calculations, I have come to the conclusion that the choice of the proper equivalent of the original date can only lie between Wednesday, the 9th, and Thursday, the 24th December A.D. 1114; and the following reasons make me decide in favour of Wednesday, the 9th December A.D. 1114. If we were to accept Thursday, the 24th December A.D. 1114, as the equivalent of the date, the writer would have been guilty of quoting, not only a wrong weekday, but also a wrong lunar fortnight. On the other hand, accepting Wednesday, the 9th December, as the equivalent, we indeed have to admit that the words *uttarāyana-vyatīpāta-nimittamuna*— supposing them to be intended for ‘on the occasion of the Uttarāyana-samkrānti,’³— have been wrongly added; but similar statements are added, apparently wrongly, in many other dates where the word *vyatīpāta* is made use of.⁴ In the date under discussion and in a number of other dates this term can neither denote the *yōga* Vyatīpāta nor convey any of the three other meanings of *vyatīpāta* which I have given in *Ind. Ant.* Vol. XX. p. 292 f. What it means exactly, I do not know; but it may be suggested that *e.g.* in the present date the writer by *uttarāyana-vyatīpāta* wishes to say, not that the donation— for such I suppose to be spoken of— was actually made at the Uttarāyana-samkrānti, but that it shall be regarded as equivalent in merit to one which may be made on the occasion of an Uttarāyana-samkrānti.

B.— VIKRAMA-CHOLA.

41.— In the Kailāsanātha temple at Śevilimēḍu.⁵

- 2 Śrīmad-Vikra[ma]-Chôladêva-nripatê=vva[rshê] śubhê
shôḍaśê grāmê śrī-Nripasundar-îti vīditê Vaisākha-māsê=parê [l*] pakshê
s-Ôttara-Chandravāra-vīditê kâlê.

¹ No. 374 of the Government Epigraphist's collection for 1893; see above, p. 220 f.

² Read *-vyatīpāta*.

³ *Uttarāyana-vyatīpāta* undoubtedly is equivalent to *uttarāyanasamkrānti-vyatīpāta* which occurs in at least eight other dates.

⁴ Compare *Ind. Ant.* Vol. XXV. p. 292, note 52. The dates referred to in that note are all in Kanarese, and I have not found yet any Sanskrit date in which the word *vyatīpāta* is similarly employed.

⁵ No. 43 of the Government Epigraphist's collection for 1900; see above, pp. 228 and 229.

"In the auspicious sixteenth year (of the reign) of the glorious king Vikrama-Chôladêva, in the month of Vaiśākha, in the second fortnight, at the time known as Monday combined with an Uttarâ (nakshatra)."

The term *Uttarâ* of the date might denote any one of the three *nakshatras* Uttarâ Phalgunî, Uttarâ Ashâdhâ, and Uttarâ Bhadrapadâ. As it occurs here in connection with the dark fortnight of Vaiśākha, it must denote either Uttarâ Ashâdhâ which is generally joined with the 5th *tithi*, or Uttarâ Bhadrapadâ which is generally joined with the 11th *tithi* of that dark fortnight. The calculation of the date shows that the *nakshatra* intended is really Uttarâshâdhâ, and that the *tithi* of the date would be the 5th of the dark fortnight of Vaiśākha.

I have previously¹ arrived at the conclusion that the reign of Vikrama-Chôla commenced 'most probably' on the 18th July A.D. 1108. There remained just the possibility² that it might have commenced on the 15th July A.D. 1111. If it commenced on the earlier date, the present date, of the month of Vaiśākha of the 16th year of the king's reign, ought to fall in A.D. 1124, in Śaka-Samvat 1046 expired; and if it commenced on the later date, the present date ought to fall in A.D. 1127, in Śaka-Samvat 1049 expired. It so happens that the date would be quite correct for either Śaka year.

In Śaka-Samvat 1046 expired the 5th *tithi* of the dark fortnight of Vaiśākha ended 14 h. 57 m. after mean sunrise of Monday, the 5th May A.D. 1124, when the *nakshatra* was Uttarâshâdhâ, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhânta for 6 h. 34 m., after mean sunrise.

And in Śaka-Samvat 1049 expired the same *tithi* ended 19 h. 54 m. after mean sunrise of Monday, the 2nd May A.D. 1127, when the *nakshatra* was Uttarâshâdhâ, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhânta for 17 h. 4 m., after mean sunrise.

There is absolutely nothing which could make us prefer one of these possible equivalents to the other, and it is only the following date, No. 42, which in my opinion definitely shows that the king's reign commenced in A.D. 1108, and that the true equivalent of the present date therefore is Monday, the 5th May A.D. 1124.

42.—In the Kêśavasvâmin temple at Chêbrôlu.³

10	.	.	.	.	.	śrîma[t*]-Tribh[u]-
11	vanachakravartti					Vikrama-Chô-
12	ladêvara				pravardda(rddha)mâna-vi-	
13	jaya-râjya-samvatsarambu-					
14	lu	9	agun=ê[ṇṭi]		Sa(śa)ka-[va]-	
15	rushambulu			1049		a-
16	gu	Shla(pla)va-samvatsara			Jêshṭha- ⁴	
17	mâsa			sômagrahana(ṇa)-nimitya-		
18	muna.					

"In the 9th year of the increasing reign of victory of the glorious emperor of the three worlds, Vikrama-Chôladêva, (and) in the Plava year which was the Śaka year 1049,—on the occasion of an eclipse of the moon in the month of Jyaishṭha."

In Śaka-Samvat 1049 expired which was the year *Plavaṅga*—not *Plava*, which would be Śaka-Samvat 1043 expired—there was a lunar eclipse, visible in India just after sunset on the 27th May A.D. 1127, which was the full-moon day of Jyaishṭha. If the king commenced to reign on the 18th July A.D. 1108, this day would fall in the 19th, not the 9th year of his reign.

¹ See above, p. 24.

² See above, Vol. IV. pp. 73 and 264.

³ No. 153 of the Government Epigraphist's collection for 1897; see above, pp. 224, 226, and 227.

⁴ Read *Jyêshṭha*-or, more correctly, *Jyaishṭha*-.

I have no doubt that the 27th May A.D. 1127 is the proper equivalent of this date, and believe that the writer erroneously has quoted the 9th instead of the 19th regnal year, and the year Plava instead of Plavaṅga. And, as intimated already, this date, faulty as it is, in my opinion would definitely prove that Vikrama-Chôla commenced to reign on the 18th July A.D. 1108.

43.—In front of the Chôlêśvara temple at Niḍubrôlu.¹

62 Svasti śrīmat-Tribhuvanachakravartti
63 śrī-Vikrama-Chôḍadêvara vijaya-
64 rājya-saṁvatsarambulu pa[d]iyêḍ=a-
65 gun=êṁḍu Śaka-varshambulu 1054
66 gun=êṁṭṭi Vaiśākha-śuddha-tṭritiya-
67 yu² Guruvāramu nāṇḍu ||

“In the seventeenth year of the reign of victory of the glorious emperor of the three worlds, the glorious Vikrama-Chôḍadêva, (and) in the Śaka year 1054,— on Thursday, the third *tithi* of the bright (*fortnight*) of Vaiśākha.”

The date is correct for Śaka-Saṁvat 1054 current, when the 3rd *tithi* of the bright fortnight of Vaiśākha ended 6 h. 14 m. after mean sunrise of Thursday, the 2nd April A.D. 1131.

According to what we have found before, this day would fall in the 23rd, not the 17th, year of Vikrama-Chôla's reign. A date in the month Vaiśākha of his 17th year would fall in A.D. 1125, in Śaka-Saṁvat 1048 current; but for that year the date would be incorrect. I can only assume that the writer has quoted the regnal year erroneously.

C.—KULOTTUNGA-CHOLA III.

44.—In the Êkāmranâtha temple at Conjeeveram.³

1 Tribhuvanachchakkaravattigal Maduraiyum Pāṇḍiya[ṇ] muḍi-
ttalai[yu]ṇ=gopḍ=aru[li]ya śrī-Kulôttuṅga-Śôḷadêvaṅku yāṇḍu 27 āvadu
2 ivv-āṇḍai Vaigâśi-mâsattu=p[pa]ḍiṇṇāṇ=diyadiyum Vi[yâḷa-
kiḷa]mai perṛa Aṇḷamum=āṇav=aṇṇu.

“In the 27th year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,— on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâśi in this year.”

As we have found⁴ that Kulôttuṅga-Chôla III. commenced to reign between the 8th June and the 8th July A.D. 1178, a date in the month of Vaigâśi, i.e. the solar month Jyaishtṥa, of his 27th year must fall in A.D. 1205, in Śaka-Saṁvat 1127 expired. In this year the Vṛishabha-saṁkrānti by the Ârya-siddhānta took place 15 h. 44 m. after mean sunrise of Sunday, the 24th April A.D. 1205, and the 11th day of Vaigâśi therefore was Thursday, the 5th May A.D. 1205. The *nakshatra* on this day was Anurâdhâ, by the equal space system and according to Garga for 9 h. 51 m., and by the Brahma-siddhānta for 4 h. 36 m., after mean sunrise.

D.—RAJARAJA III.

45.—In the Jambukêśvara temple near Śrīraṅgam.⁵

1 Svasti śrīḥ [||*] [Śī]r maṇṇi

¹ No. 163 of the Government Epigraphist's collection for 1897.

² Read *-tṛitṭiyayū*.

³ No. 10 of the Government Epigraphist's collection for 1893; compare *South-Ind. Inscr.* Vol. III. p. 122 and note 9.

⁴ See above, p. 24.

⁵ No. 23 of the Government Epigraphist's collection for 1891.

- 3 kô Irâsakêsaripaṃmar=âṇa Tiribu[va]nachchakkaravatti[ga] śrī-
Râjarâjadêvarkku yâṇḍu 16 vadiṇ
4 edir=âm=âṇḍu Kaṇṇi-nâyaru=ppûrvva-pakshattu daśamiyum Śaṇi-kkilamaiyu[m]
perṛa Tiruvônattu nâl.

"In the year which was opposite the 16th year (of the reign) of king Râjakêsarivarman alias the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of Śravana, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyâ."

To simplify matters, I may state here at once that this date and the following dates 46-54 work out well on the supposition that the reign of Râjarâja III. commenced between (approximately) the 17th March and the 13th August A.D. 1216.

The year opposite the 16th was the 17th year of the king's reign. A date in the month of Kanyâ of this year must fall in A.D. 1232, in Śaka-Saṃvat 1154 expired. In this year the 10th *tithi* of the bright fortnight in the month of Kanyâ ended 13 h. 19 m. after mean sunrise of Saturday, the 25th September A.D. 1232, when the *nakshatra* was Śravana, by the equal space system and according to Garga for 5 h. 16 m., and by the Brahma-siddhânta for 6 h. 34 m., after mean sunrise.

46.—In the Êkâmrânâtha temple at Conjeeveram.¹

- 1 Svast[i] śr[ī]ḥ [᳚] Tr[i]bhuvanaścha(cha)kravattigaḥ śr[ī]-Râjarâjadêvarkku
yâṇḍu 17 vadu
2 Magara-nâyaru pûrvva-pakkattu=Tśe(chche)vvây-kkilamaiyum
Aśvatiyum=â[ṇa]v=anru.

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of Aśvinî and a Tuesday in the first fortnight of the month of Makara."

This date, in the month of Makara of the 17th year of the king's reign, must fall in Śaka-Saṃvat 1154 expired. In this year the 6th *tithi* of the bright fortnight in the month of Makara ended 8 h. 47 m. after mean sunrise of Tuesday, the 18th January A.D. 1233, when the *nakshatra* was Aśvinî for 20 h. 59 m. after mean sunrise.

47.—In the Dharmêśvara temple at Maṇimaṅgalam.²

- 1 Tribhuvanachchakkarava[t]tigaḥ śrī-Râjarâjadêvarkku yâṇḍu 18
vadu Simha-nâ.
2 [ya]ṇṇu apara-pakshattu dvit[ī]yaiyuñ=Jevvây-kkilamaiyum perṛa Rêvati-nâ[ī].

"In the 18th year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,—on the day of Rêvati, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Simha."

This date, in the month of Simha of the 18th year of the king's reign, may be expected to fall in A.D. 1233, in Śaka-Saṃvat 1155 expired. In this year the second *tithi* of the dark fortnight in the month of Simha ended 8 h. 30 m. after mean sunrise of Tuesday, the 23rd August A.D. 1233, when the *nakshatra* was Rêvati from 3 h. 56 m. after mean sunrise.

48.—In the Râjagôpâla-Perumâl temple at Maṇimaṅgalam.³

- 1 T[i]ribhuvanachchakkaravatt[i]ga[ī] śrī-Râjarâjadêvaṇ-

¹ No. 6 of the Government Epigraphist's collection for 1893.

² South-Ind. Inscr. Vol. III, No. 41.

³ South-Ind. Inscr. Vol. III, No. 39.

2 ku yāṇḍu 18 vadu Dhanu-nāya[rr]u pūrvva-pakshattu pañchamiyum Budan-
kiḷamaiyum pe-
3 rra Avitṭatti-nā[1].

“In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhanus.”

This date, in the month of Dhanus of the 18th year of the king's reign, must fall in the same year as the last, Śaka-Saṃvat 1155 expired. In this year the 5th *tithi* of the bright fortnight in the month of Dhanus ended 17 h. 21 m. after mean sunrise of Wednesday, the 7th December A.D. 1233, when the *nakshatra* was Dhanishṭhā for 8 h. 32 m. after mean sunrise.

49.—In the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.¹

2 Tribhuvanachchakrava[r]ttiga[1] śrī-Rājarājadēvaṅku yāṇḍu 18
āva[d]u
3 Magara-nāyaṅgu pūrvva-pakshattu prathamaiyum Tiṅgaṭ-kiḷamaiyum perṛa
Tiruvō[ṇaṭ]tu nāḷ.

“In the 18th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.”

This date, in the month of Makara of the 18th year of the king's reign, also must fall in Śaka-Saṃvat 1155 expired. In this year the first *tithi* of the bright fortnight in the month of Makara ended 11 h. 3 m. after mean sunrise of Monday, the 2nd January A.D. 1234, when the *nakshatra* was Śravaṇa for 17 h. 4 m. after mean sunrise.

50.—In the Ādhipuriśvara temple at Tiruvorriyūr.²

2 . . . Tribhuvanachcha[k*]karavattigaḷ śrī-Rājarāja-
3 d[ā]vaṅku yāṇḍu 19 vadu Si[m*]ha-nāyaṅgu=p-
4 pū[rvva]-pakshattu tritīaiyum Uttirattādiyum pe-
5 rra Nāyaṅgu-kkiḷamai-nāḷ.

“In the 19th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on a Sunday which corresponded to (the day of) Uttara-Bhādrapadā and to the third *tithi* of the first fortnight of the month of Simha.”

This date, in the month of Simha of the 19th year of the king's reign, ought to fall in A.D. 1234, in Śaka-Saṃvat 1156 expired. This it undoubtedly does, but the date is not quite correct. In Śaka-Saṃvat 1156 expired the third *tithi* of the bright fortnight in the month of Simha ended 16 h. 56 m. after mean sunrise of Sunday, the 30th July A.D. 1234, when the *nakshatra* was Uttara-Phalgunī for 21 h. 1 m. after mean sunrise; and the third *tithi* of the dark fortnight in the same month ended 14 h. 53 m. after mean sunrise of Sunday, the 13th August A.D. 1234, when the *nakshatra* was Uttara-Bhādrapadā for 5 h. 55 m. after mean sunrise. This shows that either the *nakshatra* Uttirattādi has been wrongly quoted for Uttiram (Uttara-Phalgunī), or that instead of pūrvva-pakshattu we must read apara-pakshattu. I am inclined to adopt the latter alternative,³ and to regard Sunday, the 13th August A.D. 1234, as the proper equivalent of the date.

¹ South-Ind. Inscr. Vol. III. No. 40.

² No. 110 of the Government Epigraphist's collection for 1892.

³ At the same time, I may state that in one of the Vijayanagar inscriptions (P.S.O.C.I. No. 25) Uttarabhadrapadā has really been wrongly quoted instead of Uttara-Phalgunī. The mistake made in the present inscription has also been made in the Kadamba plates in Ind. Ant. Vol. VII. p. 35.

51.— In the Śvêtâranyêśvara temple at Tiruvengâdu.¹

- 1 Svasti śrīḥ [||*] Tribuvanachchakkaravattigaḥ śrī-Râjarâjadêvarkku yâṇḍu 22 vadu Mîna-nâyarru apara-pakkattu śa[d]u[r*]tthiy[u]m Śe[v*]v[ây]-kkilamaiy[u]m perṛa Uttirattâdi-nâl.

In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Uttara-Bhadrapadâ, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mîna."

This date, in the month of Mîna of the 22nd year of the king's reign, would be expected to fall in A.D. 1238, in Śaka-Samvat 1159 expired, and it undoubtedly does so; but the wording of the date is intrinsically wrong because, in the month of Mîna, the *nakshatra* can never be Uttara-Bhadrapadâ on the 4th *tithi* of the dark fortnight. What suggests itself at once is that the fourth *tithi* has been quoted wrongly instead of the fourteenth; and for this *tithi* the date is correct. In Śaka-Samvat 1159 expired the 14th *tithi* of the dark fortnight in the month of Mîna ended 21 h. 37 m. after mean sunrise of Tuesday, the 16th March A.D. 1238, when the *nakshatra* was Uttara-Bhadrapadâ, by the Brahma-siddhânta and according to Garga during the whole of the day, and by the equal space system from 9 h. 51 m. after mean sunrise. I feel certain that this is the proper equivalent of the date.

52.— In the Râjagôpâla-Perumâl temple at Mannârguḍi.²

- 1 Svasti śrīḥ [||*] Tribhuvaṇa[chcha]k[karava]ttigaḥ [śrī]-Râjarâjadêvar[kku yâṇ]ḍu [i]rubattiraṇ[ḍ]âvadi[ṇ] edir=âm=âṇḍu ³Mînan-nâyarru [a]para-paksha[t]tu navam[i]yum Tiṅgaḥ-kiḷamaiyum perṛa Pûr[âḍa]ttu [nâ]l.

"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Pûrvâshâḍhâ, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mîna."

The year opposite the 22nd year of this date and of the two following dates was the 23rd year of the king's reign, and the three dates, being all of the month of Mîna, will therefore be expected to fall in A.D. 1239, in Śaka-Samvat 1160 expired. In this year the 9th *tithi* of the dark fortnight in the month of Mîna entirely occupied⁴ Monday, the 28th February A.D. 1239, when the *nakshatra* was Pûrvâshâḍhâ, by the equal space system the whole day, by the Brahma-siddhânta for 11 h. 10 m., and according to Garga for 16 h. 25 m., after mean sunrise.

53.— In the Kailâsanâtha temple at Mannârguḍi.⁵

- 1 Svast[i] śr[ī] [||*] Tr[i]bhuvana[ṇa]chchakkaravattigaḥ śrī-Râjarâ[ja]dêvarkku yâṇḍu i[rubat*]tiraṇḍâva[di]n edir=âm=âṇḍu Mi(mî)ṇa-nâya[r]ru apara-pa[kshatt]u da[śam]i[yum] Budan-kiḷa[maiyum] p[e]ṛṛa Uttirâḍa[t*]tu nâl.

"In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Râjarâjadêva,— on the day of Uttarâshâḍhâ, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mîna."

¹ No. 119 of the Government Epigraphist's collection for 1896.

² No. 104 of the Government Epigraphist's collection for 1897.

³ Read *Mîna*.

⁴ It commenced 38 m. before mean sunrise of the Monday and ended 1 h. 12 m. after mean sunrise of the following Tuesday, and would therefore be properly described (for the Monday) as *prathama-navamī*.

⁵ No. 99 of the Government Epigraphist's collection for 1897.

In Śaka-Samvat 1160 expired¹ the 10th *tithi* of the dark fortnight in the month of **Mina** ended 2 h. 59 m. after mean sunrise of **Wednesday, the 2nd March A.D. 1239**, when the *nakshatra* was **Uttarāshādhā**, by the equal space system and according to Garga for 9 h. 51 m., and by the Brahma-siddhānta for 3 h. 17 m., after mean sunrise.

54.— In the Kailāsanātha temple at Maṇṇārguḍi.²

1 Svasti [śrī] [||*] Tribhuvanachchakkaravatti[ga]! śr[ī]-Rājarājadêvarkku [y]āṇ[ḍu]
irubattiraṇḍāvadi[n] ed[i[r]=ām=[āṇ]ḍu M[ī]ṇa-nā[yarr]u a³
[tray]ê[d]i[ś]iyu[m⁴ Velli]-kk[i]lam]ai[yum] p[e]ṛṛa A[viṭṭat]tu nāl.

“In the year which was opposite the twenty-second year (of the reign) of the emperor of the three worlds, the glorious Rājarājadêva,—on the day of Dhanishṭhā, which corresponded to a **Friday** and to the thirteenth *tithi* of the second fortnight of the month of **Mina**.”

In Śaka-Samvat 1160 expired⁵ the 13th *tithi* of the dark fortnight in the month of **Mina** commenced 5 h. 57 m. after mean sunrise of **Friday, the 4th March A.D. 1239**, when the *nakshatra* was **Dhanishṭhā** for 13 h. 8 m. after mean sunrise.

No. 28.— PLATES OF DANTIVARMAN OF GUJARAT;
SAKA-SAMVAT 789.

BY D. R. BHANDARKAR, M.A.

These copper plates were brought to my father, Dr. R. G. Bhandarkar, from Gujarāt; but he does not know the name of the village where they were found. The plates are three in number, each measuring about 1' 1" by 9¼". Their edges are raised into rims for the protection of the writing. The first plate is inscribed on one side only, the remaining two being engraved on both sides. They are strung on a copper ring which measures about 3½" in diameter and is about ⅜" thick. The ring had not yet been cut when the plates were sent to Dr. Hultsch. The ends of the ring are secured in the base of a circular seal, measuring about 1½" in diameter and bearing, in high relief on a countersunk surface, a much corroded figure of **Garuda**, squatting and facing to the full front. The engraving is clear, bold and deep, but not well executed. Very often the letters are not fully engraved, and in a good many places they are drawn carelessly.—The language is **Sanskrit** throughout. There can be no doubt that the *kāmsār* has engraved the original document without understanding it, as will be seen from the numerous mistakes pointed out in the footnotes. Allowing for the misspellings and inaccuracies due to an unskilled engraver, there are certain solecisms for which the official who drew up the grant must be held responsible. There is one compound in line 55, which cannot be justified by the rules of grammar. Other grammatical mistakes may be noticed in such instances as *Sarthātāilātākīya-dvichatvāriṃśaty-āntarggata*⁶ in line 59, *-mahāparvvaṃ=uddiśya* in line 66, and so forth.—As regards **lexicography**, attention may be drawn (1) to the word *vāsāpaka*⁶ (l. 58) which occurs in the list of the officials and functionaries to whom the royal grantor addresses himself, and (2) to the term *Talāprahāri* (l. 57) which appears to have been an appellation of Dantivarman.⁷—In respect of **orthography**, it deserves to be noted (1) that the rules of *saṃdhi*

¹ See date No. 52.

² No. 96 of the Government Epigraphist's collection for 1897.

³ Restore *apara-pakshattu*.

⁴ Read *trayōdaśiyum*

⁵ See date No. 52.

⁶ [Compare *Ind. Ant.* Vol. XIII. p. 69, note 31.—E. H.]

⁷ [Note also *sēnabhōgika* (l. 81), which is an older form of *sēnabhōga*, *sēnabōva*, etc., 'the clerk of a village or of some village.' (Kittel's *Kannada-English Dictionary*).—E. H.]

are often disregarded; (2) that there is an indifference about the doubling of consonants after *r*; (3) that the letter *b* is throughout denoted by the sign for *v*; (4) that *dh* is doubled (by *d*) in conjunction with a following *y* or *r* in ll. 42 and 82; (5) that the vowel *ri* is employed instead of *ri* in *bhūpas=trivishṭapa*^o (l. 6) and *-Kanakādṛir=iv=Ēndrarājah* (l. 7), and (6) *gh* instead of *h* in *rāja-siṅghah* (l. 3); (7) that the *jihvāmūliya* and the *upadhmāniya* are used in *bhṛityaiḥ=kisha(ya)dbhir=* (l. 9) and in *udyataḥ=praṇatē* (l. 49); (8) that the *visarga* followed by *s* has been twice changed to that letter, in *manastas=samam=ēva* (l. 4) and *tanayas=samabhāt* (l. 41); (9) that the final *m* of a word, instead of being changed to an *anusvāra*, is joined to a following *p*, *bh* or *v* in ll. 9, 25, 40, 45, 46 and 78; (10) that the *anusvāra* before *y*, *v* and *s* is sometimes represented by *n* (ll. 3, 21, 25, 26, 58); and (11) that the sign of *avagraha* is employed once in l. 51.—The characters belong to the northern class of alphabets and in general agree with those of the grants of the Gujarāt Rāshtrakūṭa princes; but the sign for *d* in the words *yadā* and *āra(da)dita* in ll. 76 and 78 and the sign for the conjunct *nn* in the words *dhvastin=nayann=abhimukhō* (l. 2), *prabhinna* (l. 6), etc. are worthy of note. Another point that calls for special notice is that most of the letters of the sign-manual of Dhruvarāja and one letter of that of Dantivarman at the end, and a few in the benedictory verse at the beginning, are engraved with their tops nail-headed.

The inscription is one of Dantivarman, of the Gujarāt branch of the Rāshtrakūṭa family, or, as he is described in line 56 f., 'the *Talaprahāri śrī-Dantivarmadēva*, who has the *birudu* of *Aparimitavarsha*, who is the lord of great feudal chiefs (*mahāsāmanta*), and who has obtained the five great sounds (*mahāśabda*).' The inscription opens with the salutation *ōm ōm namō Buddhāya*, which furnishes an indication, at the very outset, of the grant being Buddhist. It then gives one verse (which is well known from other Rāshtrakūṭa grants) invoking the protection of Vishṇu and Śiva. Then in lines 1-49 the genealogy of Dantivarman is set forth, exactly in the same verses (with a few unimportant variants) as in the Bagumrā plates of Dhruvarāja II. Then follow three verses (ll. 49-52) which are peculiar to this grant, and which tell us that Dantivarman was a younger brother of Dhruvarāja II. After this there is another well known verse on the vanity of this life. The proper object of the inscription is stated in prose, in ll. 53-67. Dantivarman informs all the officials called *rāshtrapati*, *vishayapati*, *grāmakūṭa*, *niyukta*, *ādhikārika*, *vāsāpaka*, *mahattara*, etc. that, having bathed in the great river *Pūrāvi*, on the ninth *tithi* of the dark half of *Pausha* in *Śaka-Saṃvat 789* (in words and in figures), on the great occasion of the *Uttarāyana*, he granted to the *vihāra* at the sacred place (*tīrtha*) of *Kāmpilya* the village of *Chokkhakuṭi*, situated in the north-west of, and included in, the forty-two (villages) named after *Sarthātāilāṭa*, to be enjoyed by the succession of the pupils of the holy *Āryasaṅgha*, for defraying the expenses of perfumes, flowers, frankincense, lamps and ointments, and of the repairs of the temple broken in parts. The boundaries of the village granted were, in the east the village of *Da[nt]jellamka*, in the south the village of *Apasundara*, in the west the village of *Kālūpallikā*, and in the north the river *Mandākinī* (*Gaṅgā*). Lines 67-72 contain a request to future rulers to respect the donation, and threaten with spiritual punishment those who might resume it. Lines 73-80 quote seven of the customary benedictive and imprecatory verses. And the inscription then (from line 80) concludes thus:— "The *dūtaka* of this (charter) is the great minister *śrī-Kṛishṇabhāṭṭa*. And this has been written by the *sēnabhōgika* Golla, the son of *Rāṇappa*. (This is) the pleasure of me, the glorious Dantivarman, the son of the glorious *Akālavarshadēva*. Also, (this is) the pleasure of me, the glorious *Dhruvarājadēva*, the son of the glorious *Akālavarshadēva*."

The gain from this inscription for the social and political history of Gujarāt is considerable. In the first place, this grant, as will be seen from the above summary of the contents, was made to the *Āryasaṅgha*, or Buddhist community, settled at *Kāmpilya*. This shows that Buddhism was still in the latter half of the ninth century of the Christian era a living religion, favoured by kings in Western India. Secondly, the inscription adds to the list of the Gujarāt

Râshtrakûta princes the name of Dantivarman, who, as stated above, is styled a *mahâsâmantâ-dhipati* who had obtained the *pañcha-mahâsabda*. This indicates that he was ruling over some province as a minor chief. Further, as we have seen, the sign-manual of Dantivarman is followed by that of his elder brother Dhruvarâja II. From this it is plain that both Dhruvarâja II. and Dantivarman were alive when the charter was issued, and that Dantivarman was wielding power under Dhruvarâja II. This enables us to settle another point of importance, connected with the history of the Gujarât branch of the Râshtrakûtas. The Bagumrâ plates of Śaka-Saṃvat 810¹ mention **Kṛishṇarâja-Akâlavarsha (II.)** as their donor. And to judge from their contents, which are full of misspellings and omissions, he appears to be the son of **Dantivarman**. Dr. Hultsch, who edited the grant, held that this Dantivarman must be placed between Dhruvarâja II. and Kṛishṇarâja II. Dr. Bhagwanlal Indraji, however, was of opinion that this Dantivarman, the father of Kṛishṇarâja II., was identical with Dantivarman, the *dûtaka* of the Baroda plates of Karka.² Now, the date of the Baroda plates is Śaka-Saṃvat 734, and that of the plates of Kṛishṇarâja II. is Śaka-Saṃvat 810, so that if, according to Dr. Bhagwanlal Indraji's supposition, we hold that Dantivarman, the *dûtaka* of the Baroda charter dated Śaka-Saṃvat 734, was the father of Kṛishṇarâja II. whose grant bears the date Śaka-Saṃvat 810, the son is separated from the father by no less than seventy-six years. This is highly improbable, though not altogether impossible. But our grant mentions another Dantivarman as brother of Dhruvarâja II., and its date is Śaka-Saṃvat 789, whereas that of Kṛishṇarâja II., as has been just stated, is Śaka-Saṃvat 810. Thus the Dantivarman of our grant is brought close to Kṛishṇarâja II., and there can be little doubt that Dantivarman, the father of Kṛishṇarâja II., is no other than Dantivarman, the younger brother of Dhruvarâja II., the donor of our grant. The new plates therefore show that the view of Dr. Hultsch is correct.

As regards the places mentioned in the inscription, the **Kâmpilya tîrtha** is, in my opinion, to be identified with **Kampil** in the Kaimganj tahsîl of the Farukhâbâd district in the North-West Provinces. This Kampil, whose ancient name was Kâmpilya, was for long the capital of Southern Pañchâla and was once a sacred place of the Jainas. The river **Pûrâvî** is perhaps identical with the modern **Pûrṇâ**, in the Surat collectorate. For, in an unpublished grant belonging to the Bombay Branch of the Royal Asiatic Society, the Pûrâvî is spoken of as being in the vicinity of **Nâgasârikâ**, which is evidently the modern **Nausârî**, and the river which is close by Nausârî is the Pûrṇâ. The river **Mandâkinî**, which is mentioned in defining the boundaries of the village granted, cannot be identified with the Ganges, as we have no grounds whatever to suppose that the Gujarât Râshtrakûtas extended their dominions as far as the Ganges. And since the name Mandâkinî is used also to designate other rivers than the Ganges, the river Mandâkinî mentioned in these plates may have been some river in Gujarât, and the village granted was probably situated in that province. Instances of grants made to religious establishments remote from the village granted are not wanting in modern times, and there can therefore be nothing improbable in the supposition that the Buddhist *vihâra* at Kampil in the North-West Provinces enjoyed the income accruing from a village in Gujarât.

TEXT.³

First Plate.

1 श्री⁴ श्री न[मो] बुद्धाय⁵ ॥ स वीव्यादेधसा धाम य(१)वाभिकमलं
कृतं । हरस्य यश्च⁶ कान्तेंदुकलया कमलंकृतं ॥ [१*] आसीद्विषति-⁷

¹ *Ind. Ant.* Vol. XIII. p. 85 ff.

² *History of Gujarât in the Bombay Gazetteer*, Vol. 1. Part I. p. 127 f.

³ From the original plates.

⁴ Expressed by a symbol.

⁵ Read बुद्धाय.

⁶ Read यस्य.

⁷ Read आसीद्विषति°.

- 2 मिरमु[द्य]तमंडलाग्रो ध्वस्तिन्नयन्नभिमुखो रणशर्व्वरोषु । भूपः शुचि[र्व्वि]-
धुरिवास्तदिगन्तकीर्त्तिर्गोविदराज¹ इति र[ज]²
- 3 राजसिंहः³ ॥ [२*] दृष्टा⁴ चमूमभिमुखी⁵ सुभटाट्टहासामुन्नामित[न्स]पदि⁶
ये[न] रणेषु नित्यं । दष्टाधरेण दधता भृकुटीं
- 4 ललाटे खड्गं कलं⁷ च हृदयञ्च निजं च सत्वं⁸ ॥ [३*] खड्गं करा-
ग्रान्मुखतश्च शोभा मानो म[न]स्तस्ममेव यस्य । महाहवे ना-
- 5 [म] निश(र)म्य स[द्य]रुय[य]⁹ रिपूणां विगलत्यकाण्डे ॥ [४*] तस्या-
त्मजो जगति¹⁰ विश्रुतशुभ्रकीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधा-
- 6 मधारो ।¹¹ भूपस्तृविष्टपट्टपातुक्ततिः कृतज्ञः श्रीकर्कराज इति गोत्रमणिर्व्व-
भूव¹² ॥ [५*] तस्य प्रभिन्नकरटच्युतदानद[न्ति]-
- 7 दन्तप्रहाररुचिरोल्लिखितांसपोठः । [क्ष्मा]पः क्षितौ क्षपितशत्रुरभूतनूजः
सद्राष्ट्रकूटकनकादृरिवेद्रराजः¹³ ॥ [६*]
- 8 तस्योपार्जितमहसस्तन[य]श्चतुरुदधिवलयमालिन्याः । भोक्ता¹⁴ भुवः शतक्रतु-
सदृशः¹⁵ श्रीदन्तिदुर्गराजोभूत् ॥ [७*] कांची-
- 9 [श]केरलनराधिपचोलपाण्ड्यश्रीहर्षवज्रटविभेदविधा[न]दक्षं ।¹⁶ कर्णाटक[स्व]-
लमचिंत्यमजेयमन्येर्भृत्यैर्क्षिप्रद्विरभि¹⁷
- 10 यः सहसा जिगाष¹⁸ ॥ [८*] आ सेतोर्व्विपुलोपलावलिलसल्लोलोर्मिमा-
लाजलादा प्रालेयकलंकिवाम[ल]शिलाज[र]ला-¹⁹
- 11 तुषाराचलात् । आ पूर्वापर[वा]रिराशिपुलिनप्रान्तप्रसिद्धावधेयेने[य]श्चगती²⁰
²¹स्वविक्रमवलेनैकातपत्रीकृता ॥ [९*] न[स्मिं]²²
- 12 दिवं [प्र]पाते²³ वल्लभराजेकतप्रजावाधः²⁴ । श्रीकर्कराजसूनुर्महीपतिः कृष्णराजो-
भूत् ॥ [१०*] यस्य स्वभुजपराक्रमनिःशे-
- 13 षोक्तादितारि[दि]क्ककं । कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराज[स्य] ॥ [११*]
शुभतुंगवंगतुरगप्र[वृ]द्धरेणू[र्द्ध]रुद्धर[वि]करणः²⁵ । श्रीशे-
- 14 पि नभो निखिलं प्रावृट्कालायने²⁶ [स्स]ष्टं ॥ [१२*] राहुप्पमा[त्मभु]-
जजातव[ला]वलेपमाजौ²⁷ विजित्य निशिता[सि]लताप्रहारैः । पालि-

¹ Read °गोविन्द°.⁴ Read दृष्टा.⁷ Read कुलं.¹⁰ Read °कीर्त्ति°.¹² Read °कनकाद्रि°.¹⁶ Read °कर्णाटकं वल°.¹⁹ Read °कलंकिता°.²² Read तस्मिन्.²⁵ Read °णूर्द्ध° and °किरणं°.² Read राजसु.⁵ Read °मुखी°.⁸ Read सत्वं.¹¹ Read °स्तिविष्टप°.¹⁴ Read भोक्ता.¹⁷ Read °मन्ये° and °यद्विरपि°.²⁰ Read °धेयेने°.²³ Read प्रयाते.²⁶ Read °यते°.³ Read °सिंहः°.⁶ Read °तं सपदि°.⁹ Read °स्वयं°.¹² Read °व्वभूव°.¹⁵ Read °दन्ति°.¹⁸ Read जिगाय.²¹ Read °वले°.²⁴ Read °वाधः°.²⁷ Read °बला°.

- 15 ध्वजावलिशुभामचिरेण यो हि राजाधिराजपरमेश्वरतान्तान ॥ [१३*]
पाता ¹यश्चतुरम्पराशिरसनालंकारभाजो भुवः² [त्र]प्याचा-
16 पि कृत[द्वि]जामरगुरु[प्रा]ज्याज्यपूजादरो³ [।] दाता मानभृ[दग्र]णीर्वणवतां
योसौ श्रिये⁴ वल्ल[भो] (।) भोजं⁵ [स्व]र्गफलानि भूरितपसा
17 स्थानञ्जगामामरे⁶ ॥ [१४*] येन श्वेता[त]पत्रप्रहतरविकरत्रातवापात्स-
लील⁷ जग्मे⁸ [ना]सीरधूलीधवलित[त]शिरसा वल्ल[ना]खाः⁹ स-
18 राजौ¹⁰ । धीमन्नोवि[न्द]राजो ¹¹जितज[ष]दहितःप्रेणवैधव्यदक्षः¹² तस्याभीत्सू-
नुरेकः ¹³क्षरणदलितारातिम[त्ते]भक्तं-
19 भः ॥ [१५*] तस्यानुजः श्रीध्रुवराज[ना]मा महानुभावः¹⁴ प्रह[तः]
प्रतापः । प्रसाधिताशेषन[रेन्द्रचक्र]ः क्रमेण (।)

Second Plate ; First Side.

- 20 ¹⁵वालार्कवपुर्वभूव¹⁶ ॥ [१६*] जाते यत्र च राष्ट्रकूटतिलके सद्रूपचूडा-
मणौ (।) गुर्वी तुष्टिरयाखिलस्य जगतः सुखा-
21 मिनि प्रत्यहं । सत्य[न्स]त्यमति¹⁷ प्रशासति सति ¹⁸[क्षामा]मसुद्रा-
न्तिका[मा]सीद्वर्म्मपरे [गु]णामृत[नि]धौ सत्यव्रताधि[ष्टि]-¹⁹
22 ते ॥ [१७*] रक्षता येन निःशेषं चतुरंभोधिसंयुतं । राज्यं ध[र्म्म]ण
लोकानां कुता²⁰ तुष्टिः परा हृदि ॥ [१८*] तस्यात्मजो [ज]गति
23 सप्रथितोरुकीर्त्तिर्गोविन्दराज इति गोत्रललामभूतः । त्यागी पराक्रम-
धन[*] प्रकटप्रताप(।)सन्तापिताहित-
24 जनो जनवल्लभोभूत् ॥ [१९*] पृथ्वीवल्लभ इ[ति] च प्रथितं यस्यापरं
जगति नाम । यश्चतुरुदधिसुसीमामेको वसु-
25 धाम्बशे²¹ चक्रे ॥ [२०*] ²²एकेनेकनरेन्द्रवृन्दसहितान्यस्तान्समस्तानपि
प्रोत्खातासिलताप्रहारविधरां²³ वध्वा महासन्धु-²⁴
26 गे [।*] लक्ष्मी[म]प्यचलां चकार विलसत्सच्चामरग्राहिणी²⁵ सन्सी[दु]दुरु-
विप्रसज्ज[न]सुहृदन्धूपभोग्यां²⁶ भुवि ॥ [२१*] तत्पुत्रो-

¹ Read °रम्बु°.

⁴ Read श्रियो.

⁷ Read °व्राततापा°.

¹⁰ Read °दाजौ.

¹⁴ Read °भावीप्रहतरप्र°.

¹⁵ Above the letter *ksha* of *kshana* and *na* of *rana*, what looks like the sign of the vowel *ē* is engraved.

¹⁷ Read सत्यं सत्यमिति.

²⁰ Read कृता.

²³ Read °विधुरान्वद्धा.

²⁶ Read °दम्बु°.

² Read भुवस्तथाश्वापि.

⁵ Read भोजं.

⁸ Read जग्मे.

¹¹ Read °जगदहितस्त्रेण°.

¹⁵ Read बाला°.

¹⁸ Read क्षामासमुद्रा°.

²¹ Read °धां वशे.

²⁴ Read °संयु°.

³ Read °दरः.

⁶ Read °मामरं.

⁹ Read वल्लभाख्यः.

¹² Read °दक्षस्तस्यासीत्सुनु°.

¹⁶ Read °र्म्बभूव.

¹⁹ Read °ष्टि°.

²² Read एकी°.

²⁵ Read °ग्राहिणीं संसीद°.

- 27 च गते नाकमाकम्पितरिपुत्रजे । श्रीमहाराजशर्वाख्यः स्वातो¹ राजाभ-
वहुणैः ॥ [२२*] अर्थिषु यथार्थतां यः
- 28 समभीष्टफलावाप्तिलब्धतेषु² । वृद्धिन्निनाथ परमाममीधवर्षाभिधानस्य ॥
[२३*] राजाभूतत्पि[तृ]व्यो रिपुभववि-
- 29 भवोद्भूत्यभावैकहेतुर्लक्ष्मीमानिन्द्रराजो गुणनृपनिकरान्तश्चसत्कारकारी³ । [रा]-
गाद[न्या]न्व्यदस्य प्रकटितविष-
- 30 या⁴ वं नृपाः⁵ सेवमाना राजश्रीरेव [च]क्रे सकलकविजमीनीततय्य-
स्वभावः⁶ ॥ [२४*] निर्व्वानावाप्तिवाणासहितहितज-
- 31 ना यस्य मानाः सुवृत्तं वृत्तं जित्वान्यराज्ञां चरितमुदयवान्सर्व्वतो
[हिन्क]केभ्यः⁷ । एकाको दृप्तवैरिस्खलनकृतिगह[पा]-⁸
- 32 तिरी[ज्ययाशं]कुर्लाटीयं मडलं⁹ प[स्तन]य इव निजस्वामिदत्तं ररक्ष ॥
[२५*] सुनुर्व्वभूव¹⁰ खलु तस्य महानुभावः ¹¹शास्त्रार्थबोधसुखला-
- 33 लितरिक्तवृत्तियो¹² गोण[ना]मपरिवारमुवाह पूर्व्व श्रीकर्कराजसुभ[ग]व्यप-
देश[सु]चेः¹³ ॥ [२६*] श्रीकर्कराज इति रक्षितरा-
- 34 ज्यभारः सारं कुल[स्य] तनयो नयशालिशौर्यः । तस्याभव[हि]भवनंदि-
तवन्धुसार्थः¹⁴ (I) पार्थः सदेव धनुषि प्रथमः शु[ची]-
- 35 नां ॥ [२७*] दानेन मानेन सदाज्ञया वा वीर्य्येण शौर्य्येण च
कोपि भूपः । एतेन तुल्योस्ति न वेत्ति¹⁵ कीर्त्तिः सकौवका¹⁶
भ्राम्यति य[स्य] लोके ॥ [२८*]
- 36 [स्वेच्छा]गृहीतविषया[न्*] ददसंघभाजः ¹⁷प्रोदृत्तदृप्तयशुल्लिकराष्ट्रकूटा¹⁸ ।
उत्खातख[ङ्ग]निजवाहवलेन¹⁹ जित्वा योमोघव-
- 37 ष इति राज्यपदे²⁰ व्यधत्त ॥ [२९*] पुत्रीयतस्तस्य महानुभावः कृतो
कृतज्ञः कृतवीर्य्यवीर्य्यः । वशीकृताशेषनरेन्द्रहन्दो वभूव²¹

¹ Read स्वातो.² Read °लब्धतेषु.³ Read °समकार°.⁴ To this letter *yā* a superfluous sign of the vowel *ā* is conjoined.⁵ Read नृपान्.⁶ Read °स्वभाव°.⁷ The reading intended is probably हिंसकेभ्यः as in the Nausāri plates of Karka (J. B. B. R. A. S. Vol. XX. p. 132).⁸ Read °कृतिसहप्रातिराज्यशङ्कु°.⁹ Read मडलं य°.¹⁰ Read °वभूव°.¹¹ Read शास्त्रार्थबोध°.¹² Read °लितचित्तवृत्तिः । यो गोण°.¹³ Read °सुचेः°.¹⁴ Read °वन्धु°.¹⁵ Read वेति.¹⁶ Read सकौतुका.¹⁷ Read °दृप्तय°.¹⁸ Read °कूटान्°.¹⁹ Read °वाहवलेन°.²⁰ Read °मोघवर्षमचिरात्स्वपदे in accordance with the Baroda plates of Dhruva I.²¹ Read वभूव.

i.[illegible]

ii a.

[illegible]

Second Plate ; Second Side.

- 38 स्रुर्ध्वराजनामा ॥ [३०*] चंद्रो जडो हिमगिरिः सहिमः प्रकृत्या
वातश्चलश्च तपनस्तपनस्वभावः । चारः प-
- 39 योधिरिति तैः सममस्य नास्ति येनोपमा निरुपम(१)स्तत एव
गीतः ॥ [३१*] रणसरसि^१ खड्गघातैर्व्वृक्ष-
- 40 भदण्डम्पराड्मुखीकृत्य । शस्त्रशतशुद्धदेह[:*] स्वर्गमगादेक ए[वा]-
सौ ॥ [३२*] तस्याशेषनराधिपहृतय-
- 41 शसः स्वर्गलोकगतकीर्त्तिः । श्रीमानकालवर्षस्तन[य]स्वमभूत्कुलालंवः^२ ॥
[३३*] वल्लभभाराक्रान्तं विघ-
- 42 ^३[टि]तदुष्टान्वजी[वि]वर्गेण^४ । पितृपर्यागतमचिरान्मण्डलमद्भ्यासितं ये-
[न] ॥ [३४*] प्रियवादी सत्यध[न]ः श्री-
- 43 माननुजीविवत्सलो मानी । प्रतिपक्षक्षोभकरः शुभतुंगः शुभकरः सुहृ-
दां ॥ [३५*] तस्मिन्स्वर्गीभूते गुण-
- 44 वति गुणवां^५ गुणाधिकप्रीतिः । समभूर्ध्वराजसमो^६ ध्रुवराजस्तुष्टि-
लोके ॥ [३६*] इतोभिमुख-
- 45 ^७माप[त*]प्रवलगौर्जराणाम्बलं^८ इतोभिमुखवल्लभो विकृतिमागता वा-
न्धवा^९ । इतोनुजविकु-
- 46 र्व्वितं सममगात्समस्तभयादहो स्फुरणमद्भुतं(१) निरुपमेन्द्र खड्गस्य ते ॥
[३७*] ^{१०}गूर्जरवलमतिवलव-^{११}
- 47 त्समुद्यतं वृंहितं^{१२} च कुल्येन । एकाकिनैव विहितं पराड्मुखं लीलया
येन ॥ [३८*] यस्याभिषिक्तत्मात्रः^{१३}
- 48 परं यशः(१)स्यागशौर्यसंपन्नः^{१४} । शुभतुंगयोनिर्तुंगं^{१५} पदं पदाप्तेति^{१६} ना-
चित्रं^{१७} ॥ [३९*] यश्च स्वभुजवलार्जि-^{१८}
- 49 तज[य]लक्ष्मीन्दातुमुद्यतप्रणते । भयमपि विद्वेषिजने रनर्थदा[व]र्यिते^{१९}
कामं ॥ [४०*] रामस्येव^{२०} सौमित्रिर्द्धर्म-

^१ Read °शिरसि.^२ Read °लंवः.^३ The lower end of † is prolonged into a curve turning to the left.^४ Read °दुष्टान्वजी°.^५ Read गुणवान्.^६ Read °भूदधुव°.^७ Read °प्रवल°.^८ Read °णां वल्लभितो°.^९ Read वान्धवाः.^{१०} Read °वल°.^{११} Read °वलव°.^{१२} Read वृंहितं.^{१३} Read °मात्रः.^{१४} Read °शौर्यतीवाप in accordance with the Bagumrā plates of Dhruvarāja II.^{१५} Read °तुंगजीतितुंगं.^{१६} Read यदाप्रीति.^{१७} Read नी चित्रं.^{१८} Read °वला°.^{१९} Read धनं ददावर्यिते.^{२०} Insert हि or some such short syllable after रामस्येव.

- 50 स्वेव धनंजयः । अस्य भ्राताभवद्भव्यो दन्तिवर्मेति वीर्यवान् ॥ [४१*]
यस्य निशितासि[धारा]मरिकरिणः संग-
51 रे सदाऽवर्त्ताः । स(ः) दन्तिवर्म्नामा ख्यातोऽस्यैवानुजः प्रसभं ॥ [४२*]
प्रचुरकरिकुम्भदारितविगलि[त*]मुक्ता-
52 फलैरहितकरणा¹ । रंजितदोईण्डयुगः² विजयति³ समरे रिपू⁴ खड्गे ॥
[४३*] तेनेदमनिलविद्युश्चंचलमव⁵
53 लोक्य जी[वि*]तमसारं(१) । क्षितिदानपरमपुण्यः प्रवर्तितो⁶ धर्मदायी-
यं ॥ [४४*] स [च] हरि[णै]व⁷ विक्रमाक्रान्तसम-
54 स्तभूमण्डलः⁸ दोईण्डस[मा]कृष्टकोदण्डकोण्डलितशत्रुमहासामन्तः⁹ लक्ष्मीस-
माध्यासितवक्षः[.*]स्थलः

Third Plate; First Side.

- 55 पवनसूनुरिव¹⁰ निजभुजवलविनिर्जिताशे[ष]वरवैरिपतिप्रजनितजगविविख्यात-
प्रतापः¹¹ ती-
56 ¹²क्षणासिलतांप्रहारदलितरिपुकभिकुम्भविगलितमुक्ताफलप्रकरंरंजितदोईण्डयुगः स-
मधिगतपंचमहा-
57 ¹³शब्दमहासामन्ताधिपत्यपरिमितवर्षविरुदतलप्रहारित्रीदन्तिवर्म्देवः¹⁴ सर्वानिव
यथासम्बन्ध्यमानकां-¹⁵
58 ¹⁶ब्राह्मपतिविषयपतिग्रामकूटनियुक्ताधिकारिकवासापकमहत्तरादीन्समनुबोध य त्य-
स्तु¹⁷ वः सन्विदितं¹⁸ य-
59 था [मा]तापित्रोरात्मनश्चैहिकामुष्मिकपुण्यय[शो]भिवृद्धये सार्थातैलाटकीयद्विच-
त्वारिंशत्यान्तर्गतवाय¹⁹-
60 व्यदिग्भागावस्थितचोक्खकुटिनामग्रामः कांपित्यतोर्थकीयविहाराय यत²⁰ चाघा-
टनानि पूर्वतो द[न्ते]ल्लं-
61 क[ग्राम]सीमा दक्षिणतो(अ)पसुंदरग्रामसीमा पश्चिमतो²¹ कालूपल्लिकाग्राम-
सीमा उत्तरतो मंदाकिनी

¹ Read °करिणां.

² Read °युगो.

³ This ought to be विजयते according to the rules of grammar ; but this will not suit the metre.

⁴ Read रिपूखड्गैः.

⁵ Read °विद्युश्चं.

⁶ Read प्रवर्तितो.

⁷ Read हरिरिव.

⁸ Here and in the following the rules of *samāhi* have not been followed.

⁹ Read °काण्डदलितं.

¹⁰ Read °बलं.

¹¹ Read °जगद्विख्यातं.

¹² Read °लता° and °करिकुम्भं.

¹³ Read °शब्दं.

¹⁴ Read °विरुदं.

¹⁵ Read °संबन्ध्यमानकां.

¹⁶ Read °ब्राह्मपति° and °ग्रामकूटं.

¹⁷ Read °बोधं.

¹⁸ Read संविदितं.

¹⁹ Read °शदन्तर्गतं.

²⁰ Read यस्य.

²¹ Read पश्चिमतः.

- 62 नदी [।*] एवं चतुराघाटनीपलक्षितः सपरिकरः सवृक्षमालाकुलः ससी-
मापयन्तः¹ सीत्पद्यमानवेष्टिक-
- 63 ²धाण्यहिरण्यादेयो(अ)चाटभटप्रवेश्यः सर्व्वराजकीया[ना*]महस्तप्रक्षेपणीयः आ-
चंद्रार्काण्णवावनिस-
- 64 रित्पर्व्वतसमकालीनः श्रीआ[र्य]संघस्य³ शिष्यानुशिष्यक्रमोपभुंजतो⁴ [पू]र्व्व-
प्रदत्तवैद्यदायदे-⁵
- 65 [व]दायरहितोभ्यंतरसिद्धा⁶ शकनृपकालातीतसंवत्सरशतेषु स[स]सु नवाशी-
त्यधिकेष्वंकतोपि सं-
- 66 वत्सरशते ७८६ ⁷पौषवहुलनवम्यामुत्तरायणमहापर्व्वमुद्दिश्य⁸ पूरावीमहानद्यां
स्नात्वीदका-
- 67 तिसर्गेण गंधपुष्पधूपदीपोपलेपनार्थं खण्डस्फुटितप्रासादपुन[ः*]संस्करणार्थं
प्रतिपादितः [।*] यतीस्यो[चि*]-
- 68 [त]या देवदा[य]स्थित्या भुंजतो भोजापयतो वा कृषतो⁹ कर्षापयतो
वा प्रतिदिशतो न केनचित्परिपंथ-
- 69 नीयस्तथागामिनृपतिभिः अस्मदंशजैरन्यैर्वा सामान्यभूदानफलमवेत्य (म)
विद्युल्लोलान्यनित्यैश्चर्या-
- 70 णि तृणा[य]जलविंदुचंचलं¹⁰ च जीवितमाकलय्य ¹¹स्वदायनिर्व्विशेषोद्यमस्मदा-
योनुमन्तव्यः परिपालयित-
- 71 व्यश्च ॥ यश्चाज्ञानतिमिरपटलावृतमतिराच्छिंद्यादाच्छिंद्यमानकं¹² [वा]नु[मो]-
दकं¹³ स पंचभिर्महापात-
- 72 [कै]रुपपातकैश्च संयुक्त[ः*] स्यादित्युक्त[म्]

Third Plate; Second Side.

- 73 भगवता वेदव्यासेन । षष्टिवर्षसहस्राणि [स्व]र्गे तिष्ठति भूमिदः ।
आच्छेत्ता¹⁴ चानुम[न्ता] च तान्येव (न)
- 74 नरके वसेत् ॥ [४५*] विंध्याट[वी]ध्वतोयासु शुष्ककोटरवासिनः । ¹⁵कृष्णा-
हयो हि जायन्ते भूमिदान¹⁶ हरन्ति

¹ Read °पर्यन्तः.

² Read °धान्य°.

³ After श्रीआर्यसंघस्य the letter णः was originally engraved, but was afterwards cancelled.

⁴ Read °भोग्यः.

⁵ Read °ब्रह्म°.

⁶ Read °सिद्धा.

⁷ Read °वहुलनवम्यामुत्त°.

⁸ Read °पर्व्वोद्दिश्य.

⁹ Read कृषतः.

¹⁰ Read °विंदु°.

¹¹ Read °शेषो°.

¹² Read °दाच्छिंद्य°.

¹³ Read °मोदित.

¹⁴ Read आच्छेत्ता.

¹⁵ Read कृष्णा°.

¹⁶ Read °दानं.

- 75 ये ॥ [४६*] अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्य[सु]ताश्च गावः ।
लोकत्रयं तेन भवेद्भि दत्त^१ यः [का]-
- 76 [च]नं गां च महीं च दद्या[त्*] ॥ [४७*] 'वहु[भि]र्वसुधा द[त्ता]
राजभिः [स]गरादिभिः । यस्य यस्य यदा भूमिस्तस्य
- 77 तस्य तचा^३ फलं ॥ [४८*] यानीह दत्तानि पुरा नरेद्रैर्दानानि धर्मा-
र्धियसस्कराणि [।] निर्मात्यमानप्रतिमा-^५
- 78 नि तानि को ना[म] साधुः पुनरारदीत^६ ॥ [४९*] स्वदत्तां परदत्त-
म्वा^७ य[त्रा]द्रक्ष नराधिप ॥ मही^८ म[हि]मतां अष्ट
- 79 रा . ाच्छेयो^९ च पालनं ॥ [५०*] इति कमलदलाम्बुविंदलोलां^{१०}
अयमनुचिंत्य ^{११}मनित्यजीवितं च । अतिवि[म]ल-
- 80 म[नो]भि[रा]त्मनोनैर्न हि पुरुषैः परकीर्तयो विलोप्याः ॥ [५१*] दूत-
कोच महामात्यश्रीकृष्णभट्टः [।*] लिखितं
- 81 चैतस्तेनभोगिकगोलेन राण्यसुतेनेति ॥ मतं मम श्रीदन्तिवर्मणः श्रीम-
दकालवर्षदेवसू-
- 82 नोः । तथा मतं मम श्रीद्रुवराजदेवस्य श्रीमदकालवर्षदेवसूनोः ॥ ॐ ॥

No. 29.— SARSAVNI PLATES OF BUDDHARAJA ;

[KALACHURI.]SAMVAT 361.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates are in the possession of Patel Karsan Daji at Sarsavni (Sarasavani), a village four and a half miles south of Pâdra, in the Pâdra subdivision of the Baroda State. Through Mr. Keshavlal Ranchhod Kirtania they were brought to the notice of Mr. Withal Nagar of Baroda, who kindly informed Dr. Hultzsch of their existence; and at the latter's request Lieutenant-Colonel C. W. Ravenshaw, Officiating Resident at Baroda, was good enough to send the plates to him for examination. I edit the inscription which they contain from excellent impressions, furnished to me by Dr. Hultzsch.

These are two copper-plates, either of which measures 10 $\frac{3}{8}$ " broad by 7 $\frac{3}{8}$ " high, and is inscribed on one side only. Their margins are raised into rims. Through two holes at the bottom of the first and the top of the second plate are passed two unsoldered plain rings, measuring 2 $\frac{1}{2}$ " and 2 $\frac{1}{4}$ " in diameter. There is no seal, and no indication of one having been attached to the plates.— The writing is well done and carefully engraved, and throughout in an excellent state of preservation. The size of the letters is about $\frac{3}{16}$ ". The characters belong to a variety of the southern alphabet which is well-known from Valabhî inscriptions and from the inscriptions

^१ Read दत्तं.

^४ Read धर्मार्थयज्ञं.

^७ Read दत्तां वा.

^{१०} Read दलाम्बुविंदुं.

^२ Read बहुं.

^५ Read वान्तप्रतिं.

^८ Read महीं.

^{११} Read मनुष्यं.

^३ Read तदा.

^६ Read राराददीत.

^९ Read दानाच्छेयोनुपालनं.

iii b.

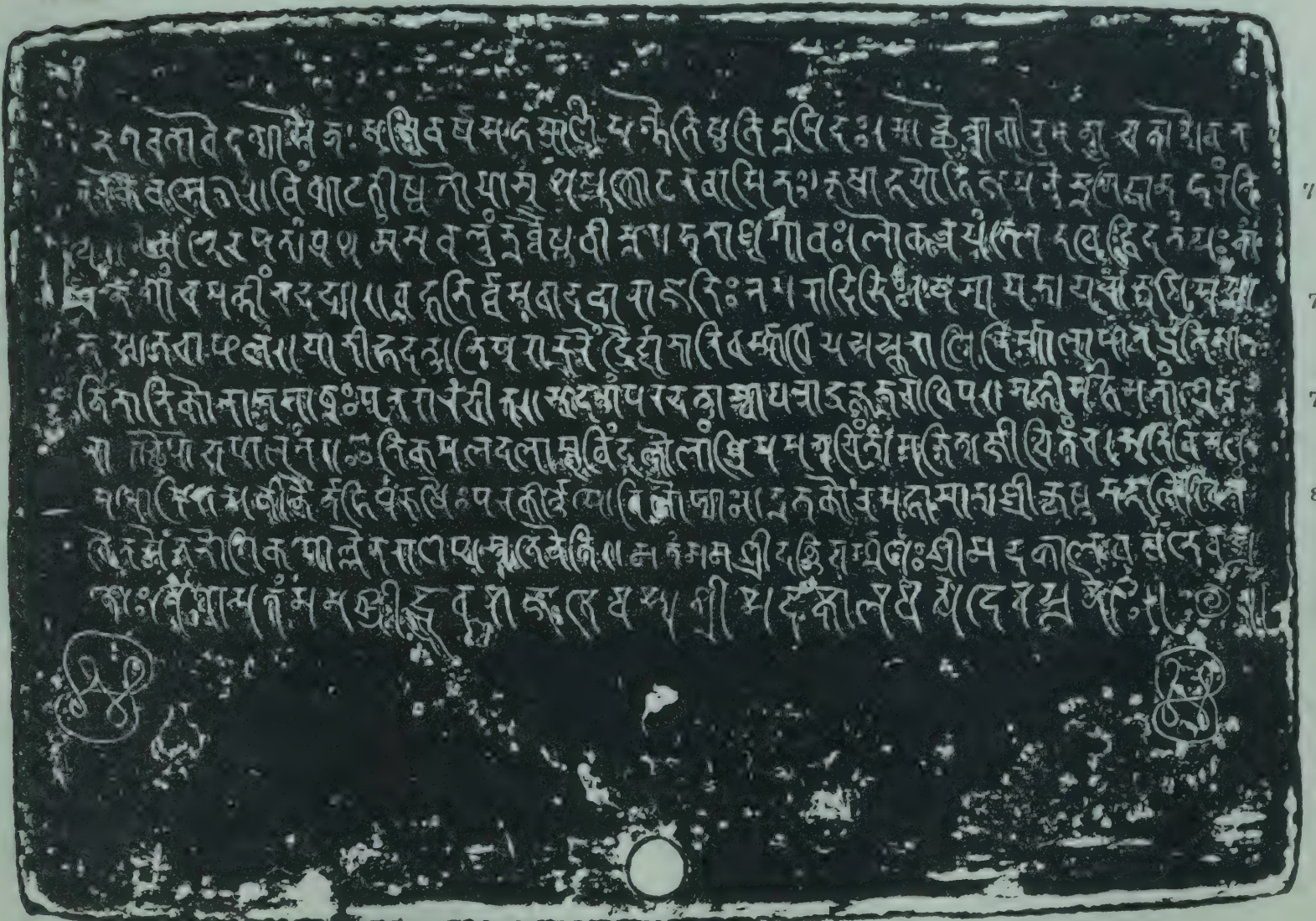
74

76

78

80

82



74

76

78

80

82

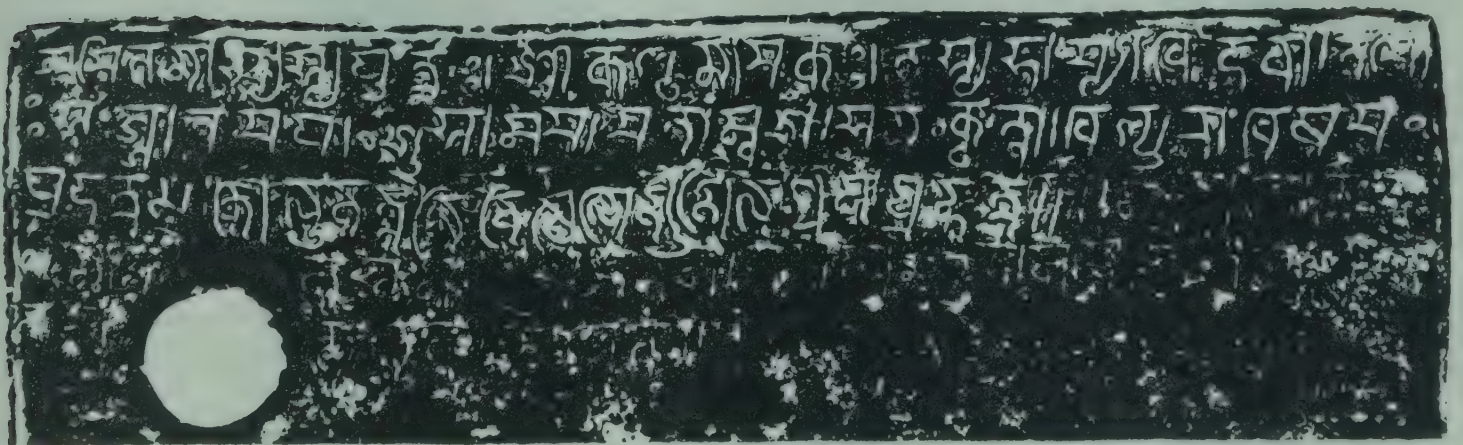
SCALE . 46

Nadagam Plates of Vajrahasta (Vol. IV. No. 24).

iv b.

56

58



56

58

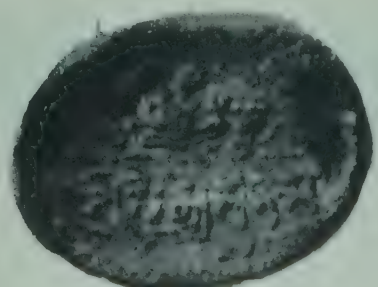
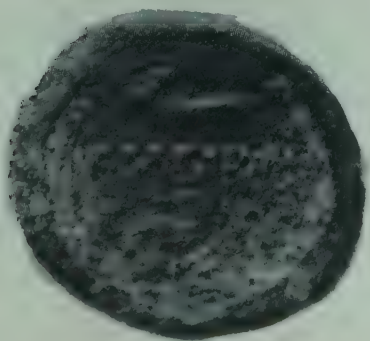
SCALE TWO THIRDS.

Mayidavolu Plates
(Vol. VI. No. 8).

Plates of the time
of Sasankaraja.

SEALS.

FULL-SIZE.



E. HULTZSCH.

Collotype by Römmler & Jonas, Dresden.



of the Gujarāt Chalukyas. As regards individual letters, attention may be drawn to the following signs: the initial *é*, e.g. in *ésha*, and the initial *ô*¹ in *Kumārivaḍaô*, both in l. 20; the *kh* in *likhitam*=, l. 34, and *askhalita*-, l. 6; the *ḍ*, e.g. in *pīḍita*- and *-maṇḍalaḥ*, l. 10; the subscript *n* in *arṇṇava*-, l. 21; the *th*,² e.g. in *prithivyām*=*apratirathaś*-, l. 9, and *dharmmārttha*-, l. 32; the *ph*, e.g. in *phalaṁ*, l. 31; the two forms of *l*, e.g. in *phalaṁ* and *°pālanaṁ*, l. 31, *salilā°* and *balōpā*-, l. 9; the final *m* and *t* in *prajānām*, l. 17, and *vasēt*, l. 29; the *jihvāmūliya* and *upadhmanīya*, e.g. in *paraḥ=kalaṅka*-, l. 4, and *vigrahaḥ=parā*-, l. 7. The writing, in line 35, also contains numerical symbols³ for 300, 60, 10, 5, and 1.—The language of the inscription is Sanskrit, and with the exception of five benedictive and imprecatory verses in lines 28-32, the text is in prose. The orthography calls for few remarks. Instead of *anusvāra* the guttural and dental nasals are employed in the words *vaṅśa*, ll. 6 and 12, *vaṅśya*, l. 24, and *pradhvansa*, l. 16; final *visarga* is changed to the *jihvāmūliya* in *paraḥ=kalaṅka*- and *rahitak=kula*-, l. 4, and to the *upadhmanīya* in *vigrahaḥ=parā*-, l. 7, *°patibhiḥ=prabala*-, l. 24, *°mantavyaḥ=pāla°*, l. 27, and *sādhuḥ=punar*-, l. 32; *sh* is (wrongly⁴) doubled after *r* in *varshsha*-, l. 28, and *dh* (correctly) before *y* in the word *anuddhyāta*, twice in line 14. Besides, the word *prithivī* is written *prithivī* in line 9, and a few times the rules of *saṁdhi* have been neglected.

The inscription is one of **Buddharāja**, the son of **Śaṁkaragaṇa** who was the son of **Kṛishṇarāja**, of the family of the **Kaṭachchuris**.⁵ It records an order of **Buddharāja's**, issued from the royal residence or camp at **Ānandapura**, to the effect that he granted the village of **Kumārivaḍaô**, which was near to **Bṛihannārikā**, in the **Gōrajā-bhōga** of the **Bharuka-chchha-vishaya**, to the **Brāhmaṇ Bappasvāmin**, an inhabitant of **Dēbhaka**. It is dated, in words and numerical symbols, on the 15th of the dark half of **Kārttika** of the year 361.

The names of the three kings or chiefs—the inscription does not furnish any titles for them—who are mentioned in the preceding paragraph, are not new to us. As the date of the inscription must undoubtedly be referred to the Kalachuri era, it would fall in either A.D. 609 or A.D. 610,⁶ and it is therefore certain that the donor of the grant, **Śaṁkaragaṇa's** son **Buddharāja**, is identical with that **Buddharāja**, the son of **Śaṁkaragaṇa**, who according to the **Nerūr** plates (*Ind. Ant.* Vol. VII. p. 161) was put to flight by the Western Chalukya **Maṅgalarāja** (**Maṅgalēsa**), and to whom the **Bādāmi** (**Mahākūṭa**) pillar-inscription (of A.D. 602 (?), *ibid.* Vol. XIX. p. 16) refers when it states that **Maṅgalēsa**, having set his heart upon the conquest of the northern region, conquered [the **Kalatsūri**] king **Buddha** and took away his wealth. **Śaṁkaragaṇa**, again, clearly is that '**Śaṁkaragaṇa**,' the son of **Kṛishṇarāja**, whose feet according to the **Sāṅkhêḍā** plate of **Śāntilla** (*Ep. Ind.* Vol. II. p. 23) were meditated on by the **Bhōgikapāla Mahāpīlupati Nirihullaka**,⁷ and our grant proves the correctness of Prof. Bühler's suggestion (*ibid.* p. 22) that the reading **Śaṁkaragaṇaḥ** of the **Sāṅkhêḍā** plate should be altered to **Śaṁkaragaṇaḥ**.

Though the eulogy of the three kings, which fills just one half of the inscription, does not contain any historical allusions, it is not void of interest. Some of the epithets applied to the

¹ Compare the same letter in the word *Ōsumbhala*, in the Surat plates of the Gujarāt Chalukya **Yuvarāja Śrīśāraya-Silāditya**, *Vienna Or. Congress*, Arian section, p. 226, l. 21, Plate. The initial *ai* occurs in the word *aiḥika*, above, Vol. III. p. 55, l. 21, Plate; the initial *au* in *Audamēghayā*, *Ind. Ant.* Vol. V. p. 155, l. 24, Plate.

² The same form of *th* we have in the **Sātārā** plates of **Vishṇuvardhana I.**, *Ind. Ant.* Vol. XIX. p. 309, Plate.

³ The symbols agree with those given by Prof. Bühler from **Valabhi** plates.

⁴ Compare **Pāṇini**, VIII. 4. 49. For other instances where sibilants are wrongly doubled, compare *yassya*, *Gupta Inscr.* p. 73, and *pañchadaśīyām* and *śīrīyô*, *ibid.* p. 253.

⁵ So this word is written also in the **Aihole** inscription, above, p. 5, l. 6 of the text.

⁶ With my epoch for the later Kalachuri dates, the date (for the *pūrṇimanta* Kārttika) would correspond to the 3rd October A.D. 609; but in agreement with the dates of the **Nasāri** and **Kāvi** plates of the **Gurjara Jayabhata III.** (Nos. 402 and 403 of my *List of Northern Inscr.*) it would correspond to either the 22nd September or the 22nd October A.D. 610. The date, of course, does not admit of verification.

⁷ See my *List of Northern Inscr.* No. 427.

second king, Śaṃkaragaṇa, shew that the author was acquainted with, and borrowed or imitated, certain epithets which are found only in some of the Gupta inscriptions.¹ On the other hand, it is clear that the eulogistic part of this inscription or of some similar Kaṭachchuri grant was known to, and made use of by, the authors of the corresponding portions of the grants² of the Gurjara Dadda [II.] Praśāntarāga of the [Kalachuri] years 380 and 385, and of the [Gujarāt] Chalukya Vijayarāja³ of the [Kalachuri] year 394. Of the last named grant the first two lines may be said to be identical with the same lines of the present grant, and the description of Vijayarāja in lines 5-8 to a great extent literally agrees with the description of Śaṃkaragaṇa in lines 8-14 of the present inscription.⁴ In the case of the Gurjara grants the agreement is not so close, but about the fact that their author knew and made use of some such Kaṭachchuri grant as the one here edited, there cannot be the slightest doubt. In his opening sentence he too compares the family of the Gurjara kings with the great ocean (*mahôdadhi*), and in describing that ocean he employs the words *vividha*, *vimala*, *gunaratna*, *udbhâsita*, *avilanghitâvadhi*, *gâmbhîrya*, and the phrase *mahâsattvayâtiduravagâhê*, which to the reader of the present grant will surely betray their origin. Then, as in the present inscription Kṛishṇarāja is described as from his very birth (*â janmana éva*) devoted to the service of Śiva, so the eulogist of Dadda makes that chief from his very birth (*utpattita éva*) worship the sun. He moreover, just as is the case in the present grant, continues the description of his chief in a series of relative sentences (*yéna . . . yaṃ cha . . . yasya cha*, etc.); and in the clause commencing with *yasya cha* in line 7 and ending with *Vindhyanag-ôpatyakâh* in line 10, he imitates,⁵ and labours to improve on, the relative sentence beginning with *yéna cha* in line 6 and ending with *disô* in line 7 of the present grant. So far as I can judge, his plagiarism, if I may call it so, is not without some importance for the history of the Gurjaras. In my opinion, it tends to indicate that the family of these chiefs rose to independence only after the time of the Kaṭachchuri Buddharāja.⁶ If Dadda Praśāntarāga had been preceded by other Gurjara kings, a eulogist of his, in drawing up his *praśasti*, most probably would have taken for his model some older Gurjara grant, and would not have allowed himself to be inspired by a Kaṭachchuri grant.

¹ See my notes on the translation.

² See *Ind. Ant.* Vol. XIII. pp. 82 and 88.

³ See *ibid.* Vol. VII. p. 248.

⁴ The present inscription shews that in line 7 of Vijayarāja's grant the intended reading is *-nishêvt*, not *-nirmôchê*.

⁵ In both inscriptions the king is compared with an elephant (*vanavâraṇa-yûthapa* and *bhadra-mataṃga*). Instead of the epithet *ruchira-vamśa-śôbbhin* of the present grant, the author of the Gurjara grant puts *sad-vamś-âhita-śôbbhâ-gaurava*, where also the word *vamśa* has the double meaning of 'backbone' and 'lineage.' The word *ruchira*, which the imitator here discards, he employs in the same line in *ruchira-kīrti-vasâ-sahâya*, 'accompanied by his bright fame' as the elephant is 'by his charming mate.' In a similar way he treats the following epithet of the present inscription, *askhalita-dâna-prasara*. The first and last word of this compound suggest to him his *askhalita-padam prasavatah*, and the sense of the whole compound he expresses, in a more elaborate manner, by the compound commencing with *asirata-dâna-pravâha*. Of his own he adds, that his chief took delight in the lands lying at the foot of the Vindhya mountain.—As it concerns a point of history, I may perhaps state here that I differ from those scholars who understand the epithet *âkṛishṭa-śatru-nâga-kula-saṃtatî* in lines 3 and 4 of the Gurjara grant (*Ind. Ant.* Vol. XIII. p. 82) to mean that Dadda I. conquered some hostile tribe or family of the Nâgas. In my opinion, *nâga* here means nothing but 'snake,' and the author simply says that Dadda uprooted his enemies as the bird Garuḍa destroys the snakes. The compound is exactly like *prîṇit-ârthi-madhukara-kula* in line 8 of the same inscription, which everybody would admit to mean that the king (by his liberality) delighted the suppliants as the elephant (by his rutting-juice) does the bees. If the eulogy of Dadda I. does contain any historical allusion, it is furnished, in my opinion, by the epithet *Kṛishṇa-hriday-âhitâspadaḥ* in lines 2 and 3, the word *Kṛishṇa* of which, in addition to denoting the god Kṛishṇa, may perhaps denote the Kaṭachchuri Kṛishṇarāja, and which therefore may represent Dadda I. as a favourite (or feudatory) of that Kaṭachchuri king; as the *Kaustubha* gem is placed on Kṛishṇa's breast, so Dadda found a place in Kṛishṇarāja's heart.' That the epithet *Kṛishṇa-hriday-âhitâspadaḥ*, just like the *Śrî-sahajanmâ* by which it is preceded, does convey a double meaning, is not at all doubtful; the only question is whether it might not be taken to mean 'he whose actions (*âspada* = *kṛitya*) were hostile to the evil-minded.'

⁶ Compare Dr. Fleet's *Dynasties*, p. 315.

I may further point out that in the wording of the formal part of the grants also the two inscriptions of Dadda Praśāntarāga referred to above agree most closely with the inscription here edited. We find in them exactly the same list of officials to whom the order is addressed (*sarvān=ēva rāja-sāmanta-bhōgika-vishayapati-rāshṭragrāmamahattar-ādhikārik-ādīn*); the same technical and other terms applied to the village granted (from *ēsha grāmaḥ* to *putra-pautr-ānvaya-bhōgyaḥ* in lines 20-22 of the present inscription); with the exception of a single word, the same form of appeal to future rulers to preserve the grant, and, with the omission of one verse, the same benedictive and imprecatory verses, given in the same order. And one cannot help asking oneself how very different all this might have been, if the existing Gurjara grants of Śaka-Saṁvat 400, 415 and 417¹ were really genuine documents.

Of the localities mentioned in this inscription, **Ānandapura**, from where the grant was issued, probably is the same **Ānandapura** from where the Alinā grant of Śīlāditya VII. Dhrūbhata of Valabhī of the year 447 was issued, and which has been identified by Dr. Fleet² with the modern **Ānand**, the chief town of the **Ānand** subdivision of the Kaira district. And **Bharukachchha**, so often mentioned elsewhere, is the modern Broach. **Dēbhaka**, the place of residence of the donee, apparently is Dabka,³ a village in the Baroda State, about 8 miles west of Pādra and 40 miles north of Broach. On the remaining localities Dr. Fleet, who at my request has kindly searched the sheets No. 22, S. E. (1883) and No. 36, S. W. (1897) of the *Indian Atlas*, of which copies were not accessible to me, has sent me the following note:—“The **Gōrajjā** of this grant must be the ‘Goraj’ of sheet No. 36, in lat. 22° 20', long. 73° 32', in the Hālōl subdivision of the Pañch Mahāls: it is shewn as a town or large village 11 miles on the south of Hālōl, and is about 54 miles towards the north-east-by-north from Broach. **Kumārivaḍaō** must be the ‘Kawarwara’ of sheet No. 22, about 11 miles towards the west-south-west from ‘Goraj,’ and about 8 miles east-south-east from Baroda; it is about 24 miles almost due east of ‘Dabka.’ And **Brihannārikā** must be the ‘Banaiya’ of the same sheet, 4½ miles on the south of ‘Kawarwara.’”

TEXT.⁴

First Plate; Second Side.

- 1 Ōm⁵ svasti [||*] Vijaya-skandhāvârād=Ānandapura-vāsakâch=chharad-upagama-prasanna-gaganatala-vimala-vipulê vividha-purusharatna-guṇa-
- 2 kirāṇa-nikar-āvabhāsītê mahāsa[t*]tv-āpāśraya-durillāṅghê gāmbhīryavati sthity-anupālana-parê mahôdadhâv=iva Kāṭa[chch]u-⁶
- 3 riṇām=anvayê sakala-jana-manôharayâ chandrikay=ēva kīrti[â] bhuvanam=avabhāsayann=â janmana ēva Paśupati-samāśra-
- 4 ya-parah̄=kalaṅka-dôsha-rahitaḥ=kula-kumudavana-lakshmī-vibôdhanas̄=chandramâ iva śrī-Kṛishṇarājô yas=samāśraya-viśê-
- 5 sha-lôbhâd=iva sakalair=ābhigāmikair=itarais̄=cha guṇair=upêtaḥ saṁpanna-prakṛiti-maṇḍalô yathâvad=âtmany=âhita-śakti-
- 6 siddhir=yyêna cha ruchira-vanśa-⁷śôbhinâ niyatam=askhalita-dâna-prasarêṇa prathita-bala-garimṇâ vanavâraṇa-yûtha-
- 7 pên=ēv=āvisāṅkam vicharatâ vana-rājaya iv=āvanamitâ diśô yasya cha śāstram=āpanna-trāṇāya vighrahaḥ=par-â-
- 8 bhimāna-bhaṅgāya śikshitam vinayāya vibhav-ārjjanam pradânāya pradānam dharmmāya dharmmas̄=śrēyô-vâptayê tasya putraḥ

¹ See my *List of Northern Inscr.* Nos. 347-349.

² See *Gupta Inscr.* p. 173.

³ See the *Gazetteer of the Bombay Pres.* Vol. VII. p. 542.

⁴ From impressions supplied by Dr. Hultzsch.

⁵ Expressed by a symbol.

⁶ The consonants of the *akshara chchu* are not clear in the impressions, but I do not think that the *akshara* can be read differently.

⁷ Read *-vanśa-*.

- 9 pri(pri)thivyâm=apratirathas=chatur-udadhi-salil-âsvâdita-yaśâ Dhanada-Varuṇ-Ēndr-
Āntaka-sama-prabhâvaḥ sva-bâhu-bal-ôpâ-
10 tt-ôrjjita-râja-srîḥ pratâp-âtisay-ôpanata-samagra-sâmantha-maṇḍalaḥ paraspar-âpîḍita-
dharmm-ârttha-kâma-nishêvi
11 prapâtimâtra-suparitôsha-gambhîr-ônnata-hṛidayah samyak-prajâpâlan-âdhigata-bhûri-
draviṇa-viśrâṇan-â-
12 vâpta-dharmmakriyaś=chir-ôtsannânâm nṛipati-vanśânâm¹ pratishṭhâpayit=
âbhyuchchritânâm=unmûlayitâ dîn-ândha-kṛipana-sa-
13 mabhilashita-manôrath-âdhika-nikâma-phala-pradaḥ pûrvv-âpara-samudr-ânt-âdi-dêsa-
svâmî mâtâpitṛi-pâdâ-
14 nuddhyâtaḥ parama-Mâ[h]êśvaraḥ śrî-Śaṅkaragaṇaḥ² tasya putras=tat-
pâdânuddhyâtaḥ sakala-mahîmaṇḍal-aika-tilakaḥ
15 sâtisaya-prathita-naya-vinaya-dayâ-dâna-dâkshya-dâkshinya-dhairyya-śauryya-sthairyy-âdy-
aśêsha-guṇa-samanvitaḥ praba-
16 la-ripu-bal-ôdbhûta-darppa-vibhava-pradhvansa-³hêtuh sêtuh sthitînâm=âyatanaṁ
siddhêr=apratihata-chakraś=Chakradha-
17 ra iv=ârtti-prasamana-karaḥ prajânâm parama-Mâhêśvaraḥ śrî-Buddharâjaḥ

Second Plate ; First Side.

- 18 sarvvân=êva râja-sâmantha-bhôgika-vishayapati-râshṭragrâmamahattar-âdhikârik-âdi⁴
samâjñâ-
19 payaty=astu⁵ vô viditam=asmâbhiḥ Bharukachchha-vishay-ântarggata-Gôrajâ⁶
bhôgê Bṛihannârikâ-pratyâsanna-
20 Kumârivadaô⁷ êsha grâmaḥ s-ôdraṅgaḥ s-ôparikaraḥ sarvv-âdâna-saṁgrâhyaḥ
sarvva-ditya-visṭi-prâtibhêdikâ-
21 parihîṇô bhûmichchidra-nyâyêna⁸ a-châta-bhaṭa-prâvēśya â-chandr-ârkk-ârṇava-
kshiti-sthiti-samakâlînaḥ putra-pau-
22 tr-ânvaya-bhôgya⁹ Dêbhakavâstavya-Pârâśarasagôtra-VâjasanêyaKaṇvasabrahmachâri-
brâhmaṇa-Bhaṭṭu-putra-
23 Bappasvâminê bali-charu-vaiśvadêv-âgnihôtr-âdi-kriy-ôtsarppaṇ-ârttham mâtâpitṛôr=
âtmanaś=cha puṇy-âbhivṛiddhayê¹⁰
24 udak-âtisarggên=âtisriṣṭô¹¹ yatô=smad-vanśyair=¹²anyair=vv=âgâmi-nṛipati-bhôgapatibhiḥ=
prabala-pavana-prêrit-ô-
25 dadhi-jala-taraṅga-chañchalam jîva-lôkam=abhâv-ânugâtân=asârân=vibhavân=dîrggha-
kâla-sthêyasaś=cha guṇâ-
26 n=âkalayya sâmanya-bhôga-bhû-pradâna-phal-êpsubhiś=śâsi-kara-ruchiram chirâya
yaśaś=cha chîshubhir=¹³ayam=asmad-dâyô=nu-
27 mantavyaḥ=pâlayitavyaś=cha [I*] Yô v=âjñâna-timira-paṭal-âvṛita-matir=âchchhindyâd=
âchchhidyamânâṁ v=ânûmôdêta sa pañchabhi-
28 r=mmahâ-pâtakais=samyukta¹⁴ syâd=ity=uktañ=cha bhagavatâ vêda-vyâsêna Vyâsêna ||
Shashṭim¹⁵ varshsha-sahasrâṇi svarggê môdati bhûmi-daḥ [I*]
29 âchchhêtâ ch=ânûmantâ cha tâny=êva narakê vasêt || Vindhy-âtavîshv=atôyâsu
sushka-kôṭara-vâsinah [I*] kṛishṇâhayô hi jâya-

¹ Read -vanśânâm.

⁴ Read -âdîna.

⁶ It is just possible that the name engraved is Gôrujjâ.

⁷ This mark of punctuation is superfluous.

⁹ Read -bhôgyô.

¹³ Read -vanśyair.

¹⁵ Metre of this and the next three verses: Ślôka (Anuṣṭubh).— Read varsha-

² Read °grâs=.

⁵ Read payati | Astu vô viditam | Asmâbhiḥ=.

³ Read -pradhvansa-.

⁸ Read -nyâyêna=â-châta-.

¹¹ Read °riṣṭôḥ |.

¹⁴ Read °ktas=syâd=iti | Uktañ=.

- 30 ntê bhûmi-dâyam haranti yê || Bahubhir=vvasudhâ bhuktâ râjabhis=Sagar-
âdibhiḥ [*] yasya yasya yadâ bhûmis=tasya tasya
31 tadâ phalam || Pûrvva-dattâm dvijâtibhyô yatnâd=raksha Yudhishtîra [*]
mahî[m*] mahîmatâ[m] śrêshṭha dânach=chhrêyô=nupâlanam || ¹Yân=iha da-
32 ttâni purâ narêndrair=ddânâni dharmm-ârttha-yaśas-karâni [*] nirbbhukta-mâlya-
pratimâni tâni kô nâma sâdhuḥ=punar-âdadîti(ta)[||]
33 Samvatsara-sata-trayê² êkashashty-adhikê Kârttika-bahula-pañchadaśyâm
Gôkulasvâmi-vijñâpanayâ mahâbalâ-
34 dhikṛita-śrî-Prasahyavigraha-dûtakam likhitam=idam mahâsandhivigrahâdhikaran-
âdhikṛita-Śivarâjên=êti ||
35 Sam 300 60 1 Kârttika-ba 10 5 ||

TRANSLATION.

(Line 1.) Ôm. Hail ! From the royal residence ³ of victory, fixed at Ânandapura :—⁴

In the lineage of the **Kaṭachchuris**— which, like the great ocean, is extensive and spotless as the vault of the sky clear on the advent of autumn ; illumined by the mass of the rays of the manifold excellences of jewels of men (as the ocean is by those of its gems) ; difficult to be crossed because it is the home of men of great vigour (as the ocean is of large animals) ; endowed with profundity (and) intent on observing the limits of what is right (as the ocean is on keeping within its proper limits)— (*there was*) the glorious **Kṛishṇarâja**, who illumined the world with his fame that charmed all mankind, who from his very birth was devoted to the service of Paśupati (Śiva), who promoted the fortune of his family (and who thus, though) free from blemish,⁵ was like the moon which illuminates the earth with its light pleasing to all mankind, which is ever resting on Śiva, (and) which causes the groups of night-lotuses to expand. From a desire, as it were, of securing a choice resting-place, he was resorted to by all the qualities that make a king the object of attachment,⁶ as well as by every other excellence. He was fully endowed with all the constituent elements of royalty, and duly reaped the beneficial results (of his management) of the regal powers.⁷ As the chief elephant of the herd, distinguished by its splendid backbone, with the flow of its rutting-juice never ceasing, displaying the might of its strength, fearlessly roams about and breaks down rows of forest-trees, so he, who was illustrious by his splendid lineage, and the stream of whose liberality was never failing, and the might of whose power was well-known, marched about without apprehension and brought to subjection the regions. He wielded the sword to protect people in distress,⁸ made war to break the conceit of adversaries, engaged in study to learn propriety of conduct, gathered wealth to make donations, made donations for the sake of religious merit, and acquired religious merit to obtain the bliss of final emancipation.

(L. 8.) His son, who meditated on his parents' feet, (*was*) the devout worshipper of Mahêśvara (Śiva), the glorious **Śamkaragaṇa**, the lord of the countries bounded by the eastern and western seas and of other lands ; who⁹ on the earth had no antagonist equal to him ; whose fame was tasted by the waters of the four oceans ; whose might was like that of Dhanada,

¹ Metre : Indravajrâ.

² Read -traya.

³ Or ' from the camp . . . pitched at.'

⁴ The sentence is continued below, in the words ' the glorious Buddhârâja.'

⁵ The beauty of the moon is marred by a dark spot.

⁶ On the passage containing the word *abhiḡâṃika* compare *Gupta Inscr.* p. 166, l. 16, and p. 169, note 2.

⁷ *Viz.* the powers of mastery, good counsel, and energy.

⁸ Compare the *Śakuntalâ*, in the first act, *ârta-trâṇḍya vah̐ śastram*.

⁹ This epithet and the two next— one with a slightly different reading— are well known from Gupta inscriptions ; compare *e.g.* *Gupta Inscr.* p. 26, l. 1 of the text ; and D. Fleet's note, *ibid.* p. 14, note 4.

Varuṇa, Indra, and Antaka;¹ who by the strength of his arms² acquired the fortune of powerful kings; before whose pre-eminent prowess there bowed down the circle of all the neighbouring princes; who engaged in the pursuit of religious merit, wealth and pleasure, without allowing them to encroach upon one another; whose profound and elevated mind was well pleased only by submission;³ who accomplished acts of religion by distributing in charity the ample wealth acquired by properly protecting his people; who reinstated families of princes long subverted,⁴ and uprooted the exalted; and who to the afflicted, the blind and the poor granted the object of their desire, more fully even than their hearts longed for.

(L. 14.) His son, who meditates on his feet, who is the unique frontal ornament of the whole circle of the earth; who is endowed with all the most celebrated qualities, such as prudence, good conduct, compassion, liberality, cleverness, dexterity, fortitude, heroism, firmness and the rest; who causes the destruction of the might of conceit, arising from power, of powerful enemies; who is a dam to safeguard all ordinances, and a resting-place of success; and who, like the Discus-bearer (Viṣṇu) with his irresistible disc, with his irresistible army relieves the distress of the people—he, the devout worshipper of Mahēśvara (Śiva), the glorious **Buddharāja**, issues this order to all *Rājas*, *Sāmantas*, *Bhōgikas*, *Vishayapatis*, *Rāshṭra*- and *Grāma-mahattaras*, *Ādhikārikas* and others:—

(L. 19.) Be it known to you! For the increase of the religious merit of our parents and ourselves we have granted, with pouring out of water, the village of **Kumārivaḍaō** which is close to **Bṛihannārikā**, in the **Gōrajā-bhōga** that lies within the **Bharukachchha-vishaya**,— with the *udraṅga*, with the *uparikara*, with all imposts and taxes,⁵ exempt from all *ditya*, forced labour and *prātibhēdikā*, according to the maxim of *bhūmichchhidra*, not to be entered by irregular and regular soldiers, for as long as the moon, the sun, the sea and the earth endure, to be enjoyed by the succession of sons and sons' sons—to the Brāhmaṇ Bappasvāmin, the son of Bhaṭṭu, who is an inhabitant of **Dēbhaka**, a member of the *Pârâsara gôtra*, and a student of the Kaṇva *sâkhâ* of the Vâjasaneyâ Vêda, for the maintenance of the *ḷali*, *charu*, *vaiśvadēva*, *agnihôtra* and other rites. Wherefore, let future kings and *Bhōgapatis*, whether of our own family or others—bearing in mind that the world of living beings is unsteady like a wave of water of the sea raised by a fierce wind, that wealth is liable to perish and void of substance, and that virtue endures for a long time—desirous of sharing in the reward of (*this*) donation of land, and anxious to accumulate for a long time fame as bright as the rays of the moon, consent to this our gift and preserve it! Whosoever, with his mind covered by the veil of the darkness of ignorance, should take it away or permit it to be taken away, he shall be guilty of the five great sins! And it has been said by the holy Vyâsa, the arranger of the Vêdas:—[Here follow five imprecatory verses.]

(L. 33.) In three hundred years increased by sixty-one, on the fifteenth tithi of the dark half of **Kârttika**, at the request of Gôkulasvāmin,⁶ this (*edict*)—the *dûtaka* of which is the *Mahâbalâdhikṛita*,⁷ the illustrious Prasahyavigraha—was written by the *Mahâsamdhivigrahâdhikaraṇâdhikṛita*⁸ Śivarāja.

The year 300 60 1 Kârttika-badi 10 5.

¹ I.e. the guardian deities of the northern, western, eastern and southern quarters.

² Compare *Gupta Inscr.* p. 8, l. 26, where the compound *Dhanada-Varuṇ-Ēndr-Āntaka-sama* is followed by another, commencing with *sva-bhūja-bala*.

³ Compare *ibid.* p. 8, l. 25, *bhaktiyanatimâtra-grâhya-mṛidu-hṛidayasya*.

⁴ Compare *ibid.* p. 8, l. 23, *anēka-bhrashtarājy-ōtsanna-rājavamśa-pratishṭhâpana*.

⁵ The original has *sarva-âdâna-saṁgrâhya*, which may have some more specific meaning.

⁶ I am unable to state the position of this personage with regard to either the donor or the donee.

⁷ I.e. 'the great *Bal-âdhikṛita* (or general);' see my *List of Northern Inscr.* No. 427.

⁸ I.e. 'the great *Samdhivigrahâdhikaraṇâdhikṛita* (or officer charged with the ministry of peace and war);' compare e.g. the Gurjara grants, *Ind. Ant.* Vol. XIII. p. 84, l. 50, and p. 90, l. 50.

No. 30.—DATES OF PANDYA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Dr. Hultzsch has sent me for examination the texts and English translations of fifty-four Pāṇḍya dates.¹ Of this number I now publish, with the results of my calculations, twenty-six dates, together with four others (Nos. 1, 5, 14 and 16 of my list), which have been published by Dr. Hultzsch in the *Indian Antiquary*, and for two of which (Nos. 14 and 16) the European equivalents have been already ascertained by the late Mr. S. B. Dikshit. All these dates quote only regnal years, not years of any era; and in a number of cases it was uncertain whether the dates connected with a particular name belonged to the reign of one king or to the reigns of two or more kings bearing the same name. How my results will fit into the history of the time to which the dates refer, others may decide; I have been solely guided by the dates, and have not allowed myself to be influenced by other considerations. Though the dates do not quote years of any era, the fact that some of them, in addition to the weekday, the *tithi* and the *nakshatra*, also give the corresponding solar day, has helped me greatly in ascertaining what I consider to be the proper European equivalents, and makes me place great confidence in the results which I now put forward. The reader will understand this when he sees, that *e.g.* for the date No. 1 there is only a single day in 500 years that would fully satisfy all the requirements of the original date. To Dr. Hultzsch I owe sincere thanks for having enabled me to do this work.

A.—JATAVARMAN KULASEKHARA.

1.—Date in the larger Tiruppūvaṇam grant.²

Plate i. a, line 4 f.

Nijê vatsarê pañchaviṃśê chaṇḍāṃśāv=atta-Châpê Kanakapati-tithau krishṇapaksh-
Ârkivâra-Svâtî-yôgê;

“in his twenty-fifth year, while the sun was in Châpa, on the *tithi* of Kanakapati, at the union of Saturday and Svâtî in the dark fortnight.”

Plate v. b, line 2 f.

Paḍinmûṇṇrâvadin=edir paṇṇirandâm=anḍu Dhanu-nâyarru nâlân=diyadiyum apara-
pakshattu êkādaśiyum Śaṇi-kkilaṃaiyum perṛa Śôdi-nâl;

“the day of Svâtî, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanus, in the twelfth year opposite to the thirteenth.”

Between A.D. 1000 and 1500 there is only a single year for which this date would be absolutely correct, *viz.* the year 1214. In this year the Dhanu-samkrānti took place 8 h. 43 m. after mean sunrise of Wednesday, the 26th November, which was the first day of the month of Dhanus. The 4th day of the month of Dhanus therefore was Saturday, the 29th November. And on this day the 11th *tithi* of the dark half (of the month Mârgaśīrsha) ended 9 h. 38 m., and the *nakshatra* was Svâtî, by the equal space system for 19 h. 3 m., according to Garga for 6 h. 34 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise. Accordingly, if the date does fall between A.D. 1000 and 1500 and has been correctly recorded, Saturday, the 29th November A.D. 1214, must be its proper equivalent.

¹ [It is but right to state that these dates were looked up, transcribed and translated by my First Assistant, Mr. V. Venkayya, and that I have done nothing but checking his transcripts and renderings.—E. H.]

² See Dr. Hultzsch in *Ind. Ant.* Vol. XX. p. 288.

2.—In the Nellaiyappar temple at Tinnevelly.¹

- 1 Svasti [śrī] [||*] [Pūvi]ṇ kilatti²
 5 śrī-kô=Chchadaiypan[ma]-
 6 r=[ā]ṇa Tri[bhuvana]chchakravarttigaḷ śrī-Kulaśēgarad[ē]vaṛṅku yāṇḍu
 padinmu(mû)ṇṛā[vadi]ṇ edirām=āṇḍu Mīna-nāyarṛu nālān=diyadiyum apara-pakshattu
 daśa-
 7 [miyum] Viyāḷa-kkilamai[yum] perṛa Pūr[ā]ḍattu nāl.

“In the year opposite to the thirteenth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva,— on the day of Pūrvāshāḍhā, which corresponded to a **Thursday**, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of **Mīna**.”

Under No. 1 we found that a date of the 12th opposite to the 13th year, *i.e.* of the 25th year, of the king's reign fell in November A.D. 1214. If such was really the case, this date No. 2, of the month of Mīna of the year opposite to the 13th, *i.e.* of the 14th year, of the same reign, must fall in February-March of either A.D. 1203 or 1204. As a matter of fact, the date is correct for **Thursday, the 26th February A.D. 1204**. In A.D. 1204 the Mīna-samkrānti took place 3 h. 12 m. after mean sunrise of Monday, the 23rd February, which was the first day of the month of Mīna. The fourth day of the month of Mīna therefore was **Thursday, the 26th February**; and on this day the 10th *tithi* of the dark half (of the month Phālguna) commenced 3 h. 33 m., and the *nakshatra* was Pūrvāshāḍhā, by the equal space system for 14 h. 27 m., and according to Garga for 1 h. 58 m., after mean sunrise.

The way in which this date works out proves that the equivalent found for the date No. 1 undoubtedly is the proper equivalent of that date; and the two dates together shew that the reign of Jaṭavarman Kulaśēkhara commenced between (approximately) the 27th February and the 29th November A.D. 1190.

B.—MARAVARMAN SUNDARA-PANDYA I.³3.—In the Nellaiyappar temple at Tinnevelly.⁴

- 1 Svasti śrī [||*] Śrī-kô Mārapanmar=āṇa Tribhuvanachchakkaravattigaḷ Śōṇāḍu
 koṇḍu Muḍikoṇḍasō-
 2 ḷapurattu vi(vī)rābhishêkam paṇṇiy=aruḷiya śrī-Śundara-Pā[n]ḍiyadēvaṅku yāṇḍu
 padinēḷāvadi[n*]
 3 edirām=āṇḍi[n*] edi[r]ām=āṇḍu
 5 yivv-ā[t]-
 6 ṭai=Ppurattādi-māsattu ēlān=diyadiyum deśa[m]iyum T[i]ṇ[ga]ṭ-k[i]ḷamaiyu[m]
 perṛa Uttarāḍattu nāl[ī].

“In the year opposite to the year opposite to the seventeenth year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikoṇḍasōḷapuram,— on the day of Uttarāshāḍhā, which corresponded to a **Monday**, and to the tenth *tithi*, and to the seventh solar day of the month of **Purattādi** in this year.”

Between A.D. 1200 and 1300 the only year for which this date would be correct, is 1234. In this year the Kanyā-samkrānti took place 16 h. 3 m. after mean sunrise of Monday, the 28th

¹ No. 123 of the Government Epigraphist's collection for 1894.

² See the larger Tiruppūvaṇam grant.

³ I add the numbers 'I.' and 'II.' here and below merely for convenience of reference so far as this list is concerned. There may have been other kings of the same names before those here numbered as I.

⁴ No. 155 of the Government Epigraphist's collection for 1894.

August. The 7th day of the month of Kanyâ (or Purattâdi) therefore was **Monday, the 4th September A.D. 1234**; and on this day the 10th *tithi* of the bright half (of the month Bhâdrapada) ended 13 h. 6 m., and the *nakshatra* was **Uttarâshâdhâ**, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhânta for 13 h. 8 m., after mean sunrise.

4.—In the Nellaiyappar temple at Tinnevely.¹

- 1 Śrî-kô [M]âra[va]nmar=âna Tribhu[va]nachchakra[va]rttigal
Śônâḍu=gonḍu Mudikonḍa-
- 2 [v]îrâbhishêkam paṇṇiy=aruḷiya śrî-Sundara-Pâṇḍyadêvaṛku
yâṇḍu 17vadin=edirâm=ânḍin=edirâm=ân-
- 3 ru iruba[t]tê[l]ân=diyadiyu[m] pûrvva-[pa]ksha[t]tu prathamaiyun=
Diṅgal-[k]ilamaiyum perṛa Pûrâ(ra)tt[â]di-nâl.

“In the year opposite to the year opposite to the 17th year (*of the reign*) of the glorious king Mâravarman *alias* the emperor of the three worlds, the glorious Sundara-Pâṇḍyadêva who was pleased to take the Chôla country and to perform the anointment of heroes at Mudikonḍa[śôlapuram],—on the day of **Pûrva-Bhadrpadâ**, which corresponded to a **Monday**, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .”

Although the name of the solar month of this date is broken away or quite illegible, the fact that during that month the first *tithi* of the bright half was joined with the *nakshatra* Pûrva-Bhadrpadâ, at once suggests the conjecture that the month was that of **Kumbha**; and this conjecture is shewn to be correct by the calculation of the date. The date, which is of the same regnal year as No. 3, corresponds to **Monday, the 19th February A.D. 1235**. In A.D. 1235 the Kumbha-samkrânti took place 8 h. 16 m. after mean sunrise of Wednesday, the 24th January, which was the first day of the month of Kumbha. The 27th day of the month of Kumbha therefore was **Monday, the 19th February**; and on this day the first *tithi* of the bright half (of the month Phâlguna) commenced 0 h. 30 m., and the *nakshatra* was **Pûrva-Bhadrpadâ**, by the equal space system for 14 h. 27 m., according to Garga for 2 h. 38 m., and by the Brahma-siddhânta for 3 h. 17 m., after mean sunrise.

5.—In the Raṅganâtha temple at Śrîraṅgam.²

- 1 Śrî-kô Mârapanmar=âna Tiribuvanachchakkaravatt[i]gal Śônâḍu
vaḷaṅgi aruḷiya śrî-Sundara-Pâṇḍiyadêvar[k*]ku yâṇḍu oṇbadâvadu
- 2 Mêsha-nâyarru apara-pakshattu tṛitīyaiyum Velli-kkilamaiyum perṛa Viśâgattu
nâl.

“In the ninth year (*of the reign*) of the glorious king Mâravarman *alias* the emperor of the three worlds, the glorious Sundara-Pâṇḍyadêva who was pleased to present the Chôla country,³—on the day of **Viśâkhâ**, which corresponded to a **Friday** and to the third *tithi* of the second fortnight of the month of **Mêsha**.”

As the two preceding dates Nos. 3 and 4, of the year opposite to the year opposite to the 17th year, *i.e.* of the 19th year, of the king's reign fell in A.D. 1234 and 1235, this date No. 5, of the 9th year of the same reign, will be expected to fall in A.D. 1224 or 1225. The date actually corresponds to **Friday, the 28th March A.D. 1225**, which was the 4th day of the month of **Mêsha**, and on which the third *tithi* of the dark half (of the month Chaitra) ended 22 h. 45 m., and the *nakshatra* was **Viśâkhâ**, by the equal space system and according to Garga for 11 h. 50 m., and by the Brahma-siddhânta for 7 h. 13 m., after mean sunrise.

¹ No. 133 of the Government Epigraphist's collection for 1894.

² See *Ind. Ant.* Vol. XXI. p. 344.

³ See the smaller Tiruppâvanam grant.

6.—In the Agniśvara temple at Tirukkāṭṭuppalī.¹

- 1 Svasti śrī [||*] Kô Māraparṇa[r=ā]na Tiribuvanachchakkaravattiga! Śônāḍu
valaṅgiya Sundara-Pāṇḍiyadē[va]ṛku yāṇḍu 7āvadu Mīna-nāyarṛu=ppūrvva-
pakshattu navamiyu[m] [yu]m [pe]ṛra Pūśattu nā!
- 2 Rishabham muhūrttattu.

“In the 7th year (of the reign) of king Māravarman *alias* the emperor of the three worlds, Sundara-Pāṇḍiyadēva who presented the Chōla country,— on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to and to the ninth *tithi* of the first fortnight of the month of Mīna.”

The three preceding dates Nos. 3-5 shew that a date of the month of Mīna of the 7th year of the king's reign should fall in A.D. 1223, and in my opinion this date No. 6 undoubtedly corresponds to [Monday,] the 13th March A.D. 1223, which was the 19th day of the month of Mīna, and on which the *nakshatra* was Pushya, by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 17 h. 44 m., after mean sunrise. There is the difficulty that by our Tables the 9th *tithi* of the bright half had ended 0 h. 21 m. *before* mean sunrise of the 13th March, but it may be reasonably supposed that by other Tables it ended shortly *after* mean sunrise. The name of the weekday which would have removed all doubt unfortunately is illegible or broken away.— On the day found Rishabha was *lagna* from 2 h. 28 m. to about 4 h. 28 m. after mean sunrise.

The four dates Nos. 3-6 together prove that the reign of Māravarman Sundara-Pāṇḍya I. commenced between (approximately) the 29th March and the 4th September A.D. 1216.

C.—MARAVARMAN SUNDARA-PANDYA II.

7.—In the Nellaiyappar temple at Tinnevely.²

- 1 Svasti śrī [||*] Śrī-kô Māraparṇa[ma]r=āṇa Tiribuvanachchakkarava[t]t[i]ga! śrī-
Sundara-Pāṇḍiyadēvaṛku yāṇḍu paṇḍi-onṛāvad[iṇ]=edir[ā]m=āṇḍiṇ=edirām=āṇḍu
Magara-nāyarṛu [i]rubattunālān=diyadiyum apara-pakshattu daśamiyu[m] Budan-
kilamaiyum perṛa Aṇilattu nā-
- 2 1.

“In the year opposite to the year opposite to the eleventh year (of the reign) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.”

Between A.D. 1150 and 1350 the only year for which this date would be correct, is 1251. The Makara-samkrānti took place 0 h. 38 m. after mean sunrise of Monday, the 26th December A.D. 1250, which was the first day of the month of Makara. The 24th day of the month of Makara therefore was Wednesday, the 18th January A.D. 1251; and on this day the 10th *tithi* of the dark half (of the month Pausha) ended 17 h., and the *nakshatra* was Anurādhā by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

8.—In the Nellaiyappar temple at Tinnevely.³

- 1 Svasti śrī [||*] Kô Māraparṇmar=āṇa Tribuvanachchakkaravattiga! śrī-[Śunda]ra-
[P]āṇḍiya[d]ē[va]ṛku yāṇḍu [11]va[d]iṇ edirām=āṇ[ḍi]-
- 2 ṇ edirām=āṇḍu Magara-nāyarṛu irubat[t]unālān=diyadiyum a[pa]ra-paksha[t]tu da-
śamiyum Bu[dan]-kilamaiy[um] perṛa Aṇila[t]tu nā!

¹ No. 52 of the Government Epigraphist's collection for 1897.

² No. 148 of the Government Epigraphist's collection for 1894.

³ No. 146 of the Government Epigraphist's collection for 1894.

“In the year opposite to the year opposite to the [11]th year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.”

This date is the same as No. 7, except that in the expression ‘opposite to the 11th year’ numeral figures are used by the writer.

9.—In the Nellaiyappar temple at Tinnevelly.¹

1 Śrī-kô Mārapanmar=āṇa Tribh[u]va[ṇa]chchakkaravattiga[l] śr[ī]-
Sundara-Pāṇḍiyadēvarkku [y]āṇḍu paḍiṇ-ṇrāvaḍiṇ=edirām=[â*]ṇḍiṇ=e[di]rām=â[n]ḍn
M[i]ṇa-nāyarṇu=ppat[t]ṇ[bad]ān=di[ya]diyudiyum² a[pa]ra-[pa]kshattu navamiyum
Budaṇ-kkilamaiyum perṇa Aśvati-nāl.

“In the year opposite to the year opposite to the eleventh year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Aśvinî, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna.”

The wording of this date is intrinsically wrong, because during the month of Mīna a 9th *tithi* of the dark half can never be joined with the *nakshatra* Aśvinî. The probability is that the month intended was that of Mithuna, and calculation proves that it *was* that month. The date, which is of the same year as No. 7, corresponds to Wednesday, the 14th June A.D. 1251. In A.D. 1251 the Mithuna-samkrānti took place 22 h. 56 m. after mean sunrise of Friday, the 26th May. The 19th day of the month of Mithuna therefore was Wednesday, the 14th June; and on this day the 9th *tithi* of the dark half (of the month Jyāishṭha) ended 5 h. 19 m., and the *nakshatra* was Aśvinî for 20 h. 21 m., after mean sunrise.

10.—In the Nellaiyappar temple at Tinnevelly.³

1 Svasti śrī [||*] Kô Mārapan[ma]r=āṇa Tribhu[vaṇa]chchakra[vat]t[i]gaḷ śr[ī]-
Sundara-Pāṇḍiyadēvarkku yāṇḍu paḍ[i]ṇo-
2 nṛāvaḍu Vaigāsi-[m]āṣattu madaṇ=tiyadi Nāyirru-kkilamai perṇa Attattu nā[ī].

“In the eleventh year (*of the reign*) of king Māravarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāsi.”

As the dates Nos. 7-9, which are of the year opposite to the year opposite to the 11th year, *i.e.* of the 13th year, of the king’s reign, have been found to fall in A.D. 1251, this date No. 10, which is of the 11th year of the same reign, will in the first instance be expected to fall in A.D. 1249. It actually corresponds to Sunday, the 25th April A.D. 1249, which was the first day of the month of Vaigāsi—the Vṛishabha-samkrānti having taken place 0 h. 54 m. after mean sunrise—and on which the *nakshatra* was Hasta, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise.

The dates Nos. 7-10 together prove that the reign of Māravarman Sundara-Pāṇḍya II. commenced between (approximately) the 15th June A.D. 1238 and the 18th January A.D. 1239.

¹ No. 147 of the Government Epigraphist’s collection for 1894.

² Read =*diyadiyum*.

³ No. 143 of the Government Epigraphist’s collection for 1894.

D.—JATAVARMAN SUNDARA-PANDYA I.

11.—In the Pañchanadêśvara temple at Tiruvaiyāru.¹

- 1 Svasti śrīh [||*] Kô=Chchadapaṇmar=âṇa Ti[r]ibuvanaṇachchakkaravattigaḷ śrī-
 Śundara-Pāṇḍiyadêvarkku yāṇḍu 2âvadu Mēsha-nāyaṛṛu apara-pakshattu
 êkādaśiyum Viyâḷa-kkiḷamaiyum perṛa Śad[ai]yat[tu nâl].

“In the 2nd year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadêva,—on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.”

To shorten my remarks, I may state here at once that the six dates Nos. 11-16 work out correctly on the assumption (and prove thus) that the reign of Jaṭavarman Sundara-Pāṇḍya I. commenced between (approximately) the 20th and 28th April A.D. 1251.

This date, No. 11, corresponds to Thursday, the 27th March A.D. 1253, which was the third day of the month of Mēsha, and on which the 11th *tithi* of the dark half (of the month Chaitra) ended 2 h. 20 m., and the *nakshatra* was Śatabhishaj, by the equal space system for 13 h. 47 m., according to Garga for 5 h. 16 m., and by the Brahma-siddhānta for 2 h. 38 m., after mean sunrise.

To ascertain whether this date could possibly be one of the reign of Jaṭavarman Sundara-Pāṇḍya II., I have calculated it also for the years A.D. 1277, 1278, and 1279, and have found that it would be incorrect for any one of these years. The same remark applies to the dates Nos. 12 and 13.

12.—In the Vaidyanātha temple at Tirumalavāḍi.²

- 1 Svasti śrī [||*] Kô=Chchadaiva[r*]mmar=âṇa Tribhuvanaṇachchakravattigaḷ śrī-
 [Su]ndara-Pāṇḍiyadêvarkku yāṇḍu 2vadu Mēsha-nāyaṛṛu apara-pakshattu
 śadu[r]tthiyum Śaṇi-kk[i]lamaiyum perṛa Mu(mû)lattu nâl.

“In the 2nd year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadêva,—on the day of Mûla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.”

The date corresponds to Saturday, the 19th April A.D. 1253, which was the 26th day of the month of Mēsha, and on which the 4th *tithi* of the dark half (of the month Vaiśākha) ended 2 h. 59 m., and the *nakshatra* was Mûla by the equal space system for 5 h. 16 m., after mean sunrise.

13.—In the Vaidyanātha temple at Tirumalavāḍi.³

- 1 Svasti śrī [||*] Kô=Chchadapa[ṇmar=âṇa] Tiru(ri)bu[va]ṇachchakkaravattigaḷ śrī-
 Śundara-Pāṇḍiyadêvarkku yâ[ṇ]ḍu 3vadu Vṛiśchika-nāyaṛṛu pûrvva-pakshattu
 [sha]shthiyum Budan-kilamaiyum perṛa Uttirâdattu nâl.

“In the 3rd year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadêva,—on the day of Uttarâshâḍhâ, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika.”

The date corresponds to Wednesday, the 29th October A.D. 1253, which was the second day of the month of Vṛiśchika, and on which the 6th *tithi* of the bright half (of the month Kârttika) ended 18 h. 4 m., and the *nakshatra* was Uttarâshâḍhâ, by the equal space system and according to Garga for 12 h. 29 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise.

¹ No. 254 of the Government Epigraphist's collection for 1894.

² No. 90 of the Government Epigraphist's collection for 1895.

³ No. 89 of the Government Epigraphist's collection for 1895.

14.—In the Vêdagiriśvara temple at Tirukkalukkuṇṇam.¹

- 2 Tribhuvanachakrava[r]ttiga[l] śrī-Sundara-Pāṇḍiyadēvaṛkku yā[n]ḍu
 9āvadu Ishava-nā[ya]ṛru pūrvva-pakshattu pañchamiy[u]m Śe[v*]vāy-kkiḷa-
 3 maiyum peṛra Puṇarpūsattu nāl.

“In the 9th year (*of the reign*) of the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva,— on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.”

The date corresponds to Tuesday, the 29th April A.D. 1259, which was the 4th day of the month of Rishabha, and on which the 5th *tithi* of the bright half (of the month Vaiśākha) ended 6 h. 44 m., and the *nakshatra* was Punarvasu, by the equal space system and according to Garga for 6 h. 34 m., and by the Brahma-siddhānta for 5 h. 55 m., after mean sunrise.

15.—In the Vêdagiriśvara temple at Tirukkalukkuṇṇam.²

- 1 Śrī-kôṛ=Chadaipañmar=āṇa Tiru(ri)buvaṇachchakkaravattigaḷ emma-
 2 ṇḍalamuṇ=gond=aruḷiya śrī-Śundara-Pāṇḍi[ya]dēvaṛkku y[ā]-
 3 ṇḍu 9āvadu Miduna-nāyaṛru apara-pakshattu navamiyum Nāyaṛru-[k]kiḷamai-
 4 yum peṛra Irēba(va)di-nāl.

“In the 9th year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva who was pleased to take every country,— on the day of Rêvatî, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.”

The date corresponds to Sunday, the 15th June A.D. 1259, which was the 20th day of the month of Mithuna, and was entirely occupied by the 9th *tithi* of the dark half (of the month Jyāishṭha), and on which the *nakshatra* was Rêvatî for 9 h. 51 m. after mean sunrise.

16.—In the Jambukêśvara temple near Śrīraṅgam.³

- 2 Kô=Chchadaipañmar=āṇa Tribhuvanachchakravartigaḷ emmaṇḍalamuṇ=gond=aruḷiya śrī-Śundara-Pāṇḍiyadēvaṛ[ku] yāṇḍu 10vadu pattāvadu Rishabha-nāyaṛru apara-[pa]kshattu Budaṇ-kiḷamaiyum prathamaiyum peṛra A[ni]-
 3 lattu nāl.

“In the 10th—tenth—year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍiyadēva who was pleased to take every country,— on the day of Anurādhā, which corresponded to a Wednesday and to the first *tithi* of the second fortnight of the month of Rishabha.”

The date corresponds to Wednesday, the 28th April A.D. 1260, which was the 4th day of the month of Rishabha, and on which the first *tithi* of the dark half (of the month Vaiśākha) ended 0 h. 4 m.,⁴ and the *nakshatra* was Anurādhā, by the equal space system and according to Garga for 3 h. 56 m., after mean sunrise.

17.—In the Pushpavanêśvara temple at Tirup pandurutti.⁵

- 1 Svasti śr[ī] [l]* Pū-[ma]lar [va]lar
 16 śrī-[k]ô=Chcha[ḍa]pañmar=āṇa Tiribuvanachcha[k]karavattigaḷ śrī-
 Śu[n]dara-Pāṇḍiya[d]ê[va]rku yāṇḍu

¹ See *Ind. Ant.* Vol. XXI. p. 343, and Vol. XXII. p. 221.

² No. 186 of the Government Epigraphist's collection for 1894.

³ See *Ind. Ant.* Vol. XXI. p. 121, and Vol. XXII. p. 221.

⁴ The *tithi* ended later after true sunrise.

⁵ No. 166 of the Government Epigraphist's collection for 1894. The king took Kaṇṇanūr from the Hoysala king and covered the temple at Śrīraṅgam with gold.

17 7âvadu Kanni-nâyarru [a]gha(pa)ra-gha(pa)kshattu trayôdaśiyum Nâyarru-
kk[i]lamaiyum [p]eṛra Atta[t]tu nâl.

“In the 7th year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of **Hasta**, which corresponded to a **Sunday** and to the thirteenth *tithi* of the second fortnight of the month of **Kanyâ**.”

The wording of this date, so far as I can see, is intrinsically wrong, because during the month of Kanyâ a 13th *tithi* of the dark half can never be actually joined with the *nakshatra* Hasta. Judging by the preceding dates Nos. 11-16, a date of the 7th year of the king's reign should fall in A.D. 1257 or 1258; and during these two years the date would be correct only for the month of **Tulâ**, which follows immediately upon the month of Kanyâ. For the month of Tulâ it regularly corresponds to **Sunday**, the 7th October A.D. 1257, which was the 10th day of the month of **Tulâ**, and on which the 13th *tithi* of the dark half (of the month **Āśvina**) ended 7 h. 31 m., and the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise.

18.—In the Vaidyanātha temple at Tirumalavādi.¹

1 Svasti śrī [||*] Kô=Chcha[ḍapa]ṇmar Tiribuvanachchakkaravattigal śrī-Śundara-
Pāṇḍiya-
2 dēvaṛku yāṇḍu llâvadu Kaṛkaḍaga-nâyarru apara-pakshattu sha-
3 shṭhiyum Viyâḷa-kkilamaiyum peṛra Āśvati-nâl.

“In the 11th year (*of the reign*) of king Jaṭavarman (*alias*) the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of **Āśvinī**, which corresponded to a **Thursday** and to the sixth *tithi* of the second fortnight of the month of **Karkāṭaka**.”

As this date is of the month of Karkāṭaka of the 11th year, it should fall in A.D. 1261, if it is a date of Jaṭavarman Sundara-Pāṇḍya I.; but for that year it does not work out properly. In A.D. 1261 the 6th *tithi* of the dark half in the month of Karkāṭaka ended 7 h. 22 m. after mean sunrise of Tuesday, the 19th July, which was the 23rd day of the month of **Karkāṭaka**, and on which the *nakshatra* was **Āśvinī** from 1 h. 58 m. after mean sunrise. As I obtain no really better result for other years of the same reign, and no satisfactory result at all for the 11th year of the reign of Jaṭavarman Sundara-Pāṇḍya II., I would take **Tuesday, the 19th July A.D. 1261**, to be the intended day, and assume that in the original date the weekday has been given incorrectly.

E.—MARAVARMAN KULASEKHARA I.

19.—In the Nellaiyappar temple at Tinnevely.²

2 Śrī-[k]ô Māraṇmar=â[ṇa] Tribhuvanachcha-
3 kravart[t]igal e[m*]maṇḍalamuṇ=gon-
4 ḍ=aruḷiya śrī-Kulaśēgaradēvaṛku [y]â[ṇ*]-
5 ḍu 27va[d]u Dhanu-nâ[ya]ṛru 14 tiyadiyu[m]
6 Velli-kkilamaiyum apara-paksha[t]tu
7 saptamiyum peṛra U[t]tira-nâl.

“In the 27th year (*of the reign*) of the glorious king Māravarman *alias* the emperor of the three worlds, the glorious Kulaśēkharadēva who was pleased to take every country,— on the day of **Uttara-Phalgunī**, which corresponded to the seventh *tithi* of the second fortnight, and to a **Friday**, and to the 14th solar day of the month of **Dhanus**.”

¹ No. 71 of the Government Epigraphist's collection for 1895.

² No. 137 of the Government Epigraphist's collection for 1894.

Between A.D. 1200 and 1350 the only year for which this date would be correct, is 1294. In this year the Dhanuḥ-samkrānti took place 1 h. 23 m. after mean sunrise of Saturday, the 27th November, which was the first day of the month of Dhanus. The 14th day of the month of Dhanus therefore was **Friday, the 10th December A.D. 1294**; and on this day the 7th *tithi* of the dark half (of the month Mârgaśīrsha) commenced 4 h. 45 m. after mean sunrise, and the *nakshatra* was **Uttara-Phalgunī**, by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhānta and according to Garga during the whole day.

20.—In the Jambukêśvara temple near Śrīraṅgam.¹

- 1 Svasti śrīḥ [||*] Têri pōl
 4 śr[ī]-kô Mâra[pa]ṇmâ(ma)r-âṇa Tiribuva[na]chchakkaravattigaḥ śrī-
 Ku[la]śêgaradêvarkku yâṇḍu pattâvadu [Ma]gara-nâ[ya*]rṛu pû[r]vva-pakshattu
 daśamiyum
 5 yum² Budaṇ-kiḷamaiy[u]m peṛra [U]rôśaṇi-nâḷ.

“In the tenth year (*of the reign*) of the glorious king Mâravarman *alias* the emperor of the three worlds, the glorious Kulaśêkharadêva,—on the day of Rôhiṇī, which corresponded to a **Wednesday** and to the tenth *tithi* of the first fortnight of the month of **Makara**.”

If the equivalent obtained under No. 19 for the date of the 27th year is the true equivalent of that date, this date No. 20, of the 10th year of the king's reign, will be expected to fall in about A.D. 1277. It actually corresponds to **Wednesday, the 5th January A.D. 1278**. This day was the 11th of the month of **Makara**; and on it the 10th *tithi* of the bright half (of the month Mâgha) ended 7 h. 39 m. after mean sunrise, and the *nakshatra* was **Rôhiṇī** by the equal space system from 7 h. 13 m. after mean sunrise, and by the Brahma-siddhānta and according to Garga during the whole day.

21.—In the Nellaiyappar temple at Tinnevely.³

- 1 [Sva*]sti śrī [||] Śrī-kô Mârapaṇmar-âṇa Tribhuvanachchakra-
 2 [va*]rttigaḥ emmaṇḍalamu[n]=go[n]ḍ-aruliya śrī-Kula-
 3 śêgaradêvarkku [y]âṇḍu [2]6vadu Vṛiśchika-nâ[yaṛ]rṛu
 4 irubatt[i]ra[n]ḍâ[n]=diyadiyum [a]para-[pa]kshattu [dv]itī-
 5 yaiyu[m] B[u]daṇ-kiḷamaiyum p[er]ra Puṇa[r]pûśa-n-
 6 [â]ḷ.

“In the [2]6th year (*of the reign*) of the glorious king Mâravarman *alias* the emperor of the three worlds, the glorious Kulaśêkharadêva who was pleased to take every country,—on the day of **Punarvasu**, which corresponded to a **Wednesday**, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of **Vṛiśchika**.”

The results obtained under Nos. 19 and 20 shew that this date, of the month of Vṛiśchika of the 26th year of the king's reign, must fall in about A.D. 1293. The date, in my opinion, actually corresponds to **Wednesday, the 18th November A.D. 1293**. In A.D. 1293 the Vṛiśchika-samkrānti took place 6 h. 58 m. after mean sunrise of Wednesday, the 28th October, which was the first day of the month of Vṛiśchika. The 22nd day of the month of Vṛiśchika therefore was **Wednesday, the 18th November**; and on this day the *nakshatra* was **Punarvasu** by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhānta for 19 h. 3 m., after mean sunrise. But the *tithi* which ended 8 h. 39 m. after mean sunrise of the same day was the third (*not* the second) *tithi* of the dark half (of the month Mârgaśīrsha).—I have no doubt that in the original date the second *tithi* (*dvitīyaiyum*) has been wrongly quoted instead of the third (*tritīyaiyum*).

¹ No. 25 of the Government Epigraphist's collection for 1891.

³ No. 134 of the Government Epigraphist's collection for 1894.

² Cancel *yum*.

22.—In the Śvêtâranyêśvara temple at Kaḍappêri.¹

1 Kô Mâru(ṛa)paṇmar Tiru(ri)[buva]ṇachchakravattika(ga)l śrī-
Kulaśêgaradêvar[k*][k]u [y]âṇḍu 40 Mi(mî)ṇa-nâyaru pûrvva-pakshattu
dvitîyaiyum Śaṇi-kk[i]lam[ai]yum perṛa Rêvati-nâl.

“In the 40th year (*of the reign*) of king Mâravarman (*alias*) the emperor of the three worlds, the glorious Kulaśêkharadêva,—on the day of Rêvatî, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mîna.”

The results obtained under the three preceding dates shew that this date, of the month of Mîna of the 40th year of the king's reign, must fall in either A.D. 1307 or A.D. 1308. It actually corresponds to Saturday, the 24th February A.D. 1308. On this day the Mîna-saṁkrânti took place 8 h. 45 m. after mean sunrise, and the day therefore was the first of the month of Mîna; the second *tithi* of the bright half (of the month Phâlguna) ended 12 h. 32 m., and the *nakshatra* was Rêvatî for 21 h. 40 m., after mean sunrise.

The four dates Nos. 19-22 together prove that the reign of Mâravarman Kulaśêkhara I. commenced between (approximately) the 25th February and the 18th November A.D. 1268.

F.—JATAVARMAN SUNDARA-PANDYA II.

23.—In the Iḷamiśvara temple at Târamaṅgalam.²

1 Svasti śrī [||*] Kôṛ=Chadapaṇmar=âṇa Tribhuvanachchakravattigaḷ śrī-Śundara-
Pâṇḍiyadêvarkku yâṇḍu pad[i]mu(mû)ṇṛâvadu Simha-nâyarr[u]
pûrvva-pakshattu trayôḍasiyum Tiṅgaḷ-kiḷamaiyum perṛa Uttarâḍattu nâl.

“In the thirteenth year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pâṇḍyadêva,—on the day of Uttarâshâḍhâ, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.”

24.—In the Âdhipuriśvara temple at Tiruvorriyûr.³

1 Svasti śrī [||*] Kôṛ=Chadapaṇmar=âṇa Tribhuvanachchakkaravattigaḷ śrī-
2 Śundara-Pâṇḍiyadêvarkku yâṇḍu padinmu(mû)ṇṛâvadu Simha-nâyarru
3 a[pa]ra-pakshattu tritîyaiyum Velli-kk[i]lamaiyum perṛa Uttiraṭ-
4 tât[i]-nâl.

“In the thirteenth year (*of the reign*) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pâṇḍyadêva,—on the day of Uttara-Bhadrapadâ, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.”

The two dates Nos. 23 and 24 are both stated to be of the month of Simha of the 13th year of the king's reign. In No. 23 the 13th *tithi* of the bright half is combined with a Monday and the *nakshatra* Uttarâshâḍhâ, in No. 24 the third *tithi* of the dark half with a Friday and the *nakshatra* Uttara-Bhadrapadâ. Of all the years between A.D. 1236 and 1325 there is only a single year that satisfies all the requirements of both dates, *viz.* the year 1289. For that year the date—

No. 23 corresponds to Monday, the 1st August A.D. 1289, which was the 4th day of the month of Simha, and on which the 13th *tithi* of the bright half (of the month Śrâvâṇa) ended 5 h. 23 m., and the *nakshatra* was Uttarâshâḍhâ, by the equal space system and according to Garga for 7 h. 53 m., and by the Brahma-siddhânta for 1 h. 19 m., after mean sunrise; and the date—

¹ No. 134 of the Government Epigraphist's collection for 1896.

² No. 24 of the Government Epigraphist's collection for 1900.

³ No. 400 of the Government Epigraphist's collection for 1896.

No. 24 corresponds to **Friday, the 5th August A.D. 1289**, which was the 8th day of the month of **Simha**, and on which the third *tithi* of the dark half (of the month **Śrāvaṇa**) ended 19 h. 8 m. after mean sunrise, while the *nakshatra* was **Uttara-Bhadrapadā**, according to Garga and by the Brahma-siddhānta the whole day, and by the equal space system from 1 h. 19 m. after mean sunrise.

I may add that, if these were dates of the reign of Jaṭavarman Sundara-Pāṇḍya I., they would fall in A.D. 1263, but that either of them would be incorrect both for that year and for A.D. 1264. For A.D. 1262 No. 24 would be correct, but not No. 23.

25.—In the Iḷamīśvara temple at Tāramaṅgalam.¹

- 1 Svasti śrīḥ [||*] Kôṛ=Chchadapanmar=āṇa Tribhuvanachchakkaravatt[i]ga[l] śr[ī]-
 Śutta(nda)ra-Pāṇḍiyadēvarkku yāṇḍu 6āvadu āṇāvadu Kaṛkaḍaga-nāyar[ru]
 2 pūrvva-pakshattu chat[u]rtthiyum Tiṅgaṭ-ki[lā]maiyum peṛra Uttirattu nāl.

“In the 6th—sixth—year (of the reign) of king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of **Uttara-Phalgunī**, which corresponded to a **Monday** and to the fourth *tithi* of the first fortnight of the month of **Karkāṭaka**.”

Considering that the two preceding dates Nos. 23 and 24, which are said to be of the 13th year of the king's reign, fall in A.D. 1289, this date, which is of the 6th year of the reign, would in the first instance be expected to fall in A.D. 1282. But the date apparently corresponds to **Monday, the 21st July A.D. 1281**, which was the 25th day of the month of **Karkāṭaka**, and on which the 4th *tithi* of the bright half (of the month **Śrāvaṇa**) ended 9 h. 30 m., and the *nakshatra* was **Uttara-Phalgunī**, by the equal space system and according to Garga for 7 h. 51 m., and by the Brahma-siddhānta for 4 h. 36 m., after mean sunrise.

Here again, if this date belonged to the reign of Jaṭavarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1256; but for that year it would be incorrect.

26.—In the Jayaṅgonḍanātha temple at Maṇṇārguḍi.²

- 14 [Ś]rī-kô=Chchadapanmar=āṇa Tiribuvanachchak-
 15 karavattigaḷ śrī-Sundara-Pāṇḍiyadē-
 16 varkku yāṇḍu paṇṇiraṇḍāvadu Kaṇ-
 17 ṇi-[n]āyar[ru] pūrvva-pakshattu trayōdaśiyu[m]
 18 [V]elli-[kk]iḷamaiyum peṛra Śōdi-nāl.

“In the twelfth year (of the reign) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,— on the day of **Svāti**, which corresponded to a **Friday** and to the thirteenth *tithi* of the first fortnight of the month of **Kanyā**.”

The wording of this date is intrinsically wrong, because during the month of **Kanyā** a 13th *tithi* of the bright half can never be joined with the *nakshatra* **Svāti**. Supposing the *nakshatra* to have been given correctly, the *tithi* in the month of **Kanyā** would in all probability be the third of the bright half. And for this *tithi* the date regularly corresponds to **Friday, the 12th September A.D. 1287**, which was the 15th day of the month of **Kanyā**, and on which the third *tithi* of the bright half (of the month **Āśvina**) ended 4 h. 7 m., and the *nakshatra* was **Svāti** by the equal space system for 5 h. 55 m., after mean sunrise.

Here too, if the date belonged to the reign of Jaṭavarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1262; but for that year it would be incorrect (also for the third *tithi* of the bright half).

¹ No. 25 of the Government Epigraphist's collection for 1900.

² No. 90 of the Government Epigraphist's collection for 1897.

27.—In the Ilamīśvara temple at Tāramāṅgalam.¹

- 1 Svasti śrī [||*] Kôṛ=Chadapaṇmar=āṇa Tiribuvāṇachchakkaravattigaḷ śrī-Śundara-
Pāṇḍiyadēvaṛku yāṇḍu paḍiṇālāvadukk=edirāvadu Rishabha-nāyaṛru [pū] . .
. [Tiṇ]gaṭ-kiḷamaiyum peṛra Pūsattu nāl.

“(In the year) opposite to the fourteenth year (of the reign) of king Jaṭavarman alias the emperor of the three worlds, the glorious Sundara-Pāṇḍyadēva,—on the day of Pushya, which corresponded to a Monday, [of the first fortnight] of the month of Rishabha.”

Judging by the dates Nos. 25 and 26, this date, which is of the year opposite to the 14th, i.e. of the 15th year, of the king's reign, would in the first instance be expected to fall in A.D. 1290. Though the number of the *tithi* is broken away or illegible, the fact that on the *tithi* in question during the month of Rishabha the *nakshatra* was Pushya, permits us to conjecture that the *tithi* was approximately the fifth *tithi* of the bright half of the month Jyaisṭha, or perhaps the seventh *tithi* of the bright half of the month Vaiśākha. Now the year A.D. 1290 does contain a day which satisfies all the requirements of the date, and which I therefore take to be its proper equivalent. It is Monday, the 15th May A.D. 1290, which was the 20th day of the month of Rishabha, and on which [the 5th *tithi*] of the bright half (of the month Jyaisṭha) ended 4 h. 24 m., and the *nakshatra* was Pushya by the equal space system and according to Garga for 0 h. 39 m., after mean sunrise (and somewhat longer after true sunrise).

If this date were one of the reign of Jaṭavarman Sundara-Pāṇḍya I., it would be expected to fall in A.D. 1265 or 1266. In A.D. 1265 the month of Rishabha contained no Monday on which the *nakshatra* was Pushya. In A.D. 1266, during the month of Rishabha, the *nakshatra* was Pushya from 5 h. 16 m. after mean sunrise of Monday, the 10th May; but the 10th May A.D. 1266 would have belonged to the 16th, not the 15th, year of the reign of Jaṭavarman Sundara-Pāṇḍya I.

The difficulty presented by the five dates Nos. 23-27 is this that, while according to the three dates Nos. 25-27 the reign of Jaṭavarman Sundara-Pāṇḍya II. would have commenced between approximately the 13th September A.D. 1275 and the 15th May A.D. 1276, by the two dates Nos. 23 and 24, which are both of the 13th year, it could not have commenced before approximately the 6th August A.D. 1276. I can reconcile this discrepancy only by the assumption that in the dates Nos. 23 and 24 the 13th year has been wrongly quoted instead of ‘the year opposite to the 13th,’ i.e. the 14th year, an assumption which would make the king's reign commence between (approximately) the 13th September A.D. 1275 and the 15th May A.D. 1276, as suggested by the dates Nos. 25-27.

G.—MARAVARMAN KULASEKHARA II.

28.—In the Nellaiyappar temple at Tinnevely.²

- 1 Śrī-kô M[ā]rapaṇmar=āṇa [Tr]ibhuvāṇachchakravattigaḷ śrī-
Kulaśēgaradēvaṛku yāṇḍu eṭṭāvadu Vṛiśchika-nāyaṛru=ppaḍiṇēlān=
2 [diyadiyu]m [apara]-cha(pa)kshatta(ttū) navamiyum [Śa]ṇ[i]-kkilamaiyum pe[r]ra
Uttirattu nāl.

“In the eighth year (of the reign) of the glorious king Māravarman alias the emperor of the three worlds, the glorious Kulaśēkharadēva,—on the day of Uttara-Phalgunī, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.”

¹ No. 23 of the Government Epigraphist's collection for 1900.

² No. 122 of the Government Epigraphist's collection for 1894.

Between A.D. 1200 and 1400 the only year for which this date would be correct, is 1321. In this year the Vṛiśchika-samkrānti took place 12 h. 48 m. after mean sunrise of Wednesday, the 28th October. The 17th day of the month of Vṛiśchika therefore was **Saturday, the 14th November A.D. 1321**; and on this day the 9th *tithi* of the dark half (of the month Kārttika) ended 19 h. 50 m., and the *nakshatra* was **Uttara-Phalguni**, by the equal space system from 3 h. 17 m., according to Garga from 8 h. 32 m., and by the Brahma-siddhānta from 13 h. 8 m., after mean sunrise.

If this date were one of Māravarman Kulaśēkhara I., it would fall in either A.D. 1275 or 1276; I need hardly say that for both these years it would be incorrect.

29.—In the Bṛihadiśvara temple at Gaṅgaikondaśōlapuram.¹

- 1 Svasti śrīḥ [||*] Kô Mâ vaṇachchakkaravattigaḷ śrīḥ(śrī)-
Kulaśē[gara]dēvaṅku yāṇḍu 4vadu Katka(rka)ṭaka-nāyaṅṅu pūrvva-pakshattu
chatu[r]ddaśiyum Śaṇi-[k]kilamaiyum [p]eṅṅa
2 Uttirādattu nāl.

“In the 4th year (of the reign) of king Mā[ravarman *alias*] the emperor of the three worlds, the glorious Kulaśēkharadēva,— on the day of Uttarāshāḍhā, which corresponded to a **Saturday** and to the fourteenth *tithi* of the first fortnight of the month of **Karkāṭaka**.”

If the equivalent obtained under No. 28 for the date of the 8th year is the true equivalent of that date, this date No. 29, of the 4th year of the king's reign, will in the first instance be expected to fall in A.D. 1317. It actually corresponds to **Saturday, the 23rd July A.D. 1317**. This day was the 26th of the month of **Karkāṭaka**; and on it the 14th *tithi* of the bright half (of the month Śrāvaṇa) ended 22 h. 22 m., and the *nakshatra* was **Uttarāshāḍhā**, by the equal space system and according to Garga for 15 h. 6 m., and by the Brahma-siddhānta for 8 h. 32 m., after mean sunrise.

I may add that, if this were a date of Māravarman Kulaśēkhara I., it would fall in either A.D. 1271 or 1272, but that for both these years it would be incorrect.

30.—In the Bṛihadiśvara temple at Gaṅgaikondaśōlapuram.²

- 1 [Kô] Mārapaṇmar Tribhuvanachchakravattigaḷ śr[ī]-Kulaśēgaradēvaṅku
yā[nḍu] 5āvadu S[i]mṇa-nāyaṅṅu
2 pūrvva-pakshattu trayōdaśiyum Tiṅga yum peṅṅa Pūsattu nāl.

“In the 5th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Kulaśēkharadēva,— on the day of **Pushya**, which corresponded to a **Monday** and to the thirteenth *tithi* of the first fortnight of the month of **Simha**.”

The wording of this date is intrinsically wrong, because during the month of **Simha** the *nakshatra* on the 13th *tithi* of the bright half can never be **Pushya** or any *nakshatra* near **Pushya**. The probability is that the month of the date was **Mina**; and actual calculation shews, not only that it *was* **Mina**, but also that the word *Pūsattu* of the text should be altered to *Pūrattu*, i.e. that the *nakshatra* was **Pūrva-Phalguni**, not **Pushya**.

I have no doubt that the proper equivalent of the date is **Monday, the 5th March A.D. 1319**. This was the 10th day of the month of **Mina**; and on it the 13th *tithi* of the bright half (of the month Phālguna) ended 3 h. 54 m. after mean sunrise, and the *nakshatra* was **Pūrva-Phalguni**, by the equal space system during the whole day, according to Garga for 12 h. 29 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.

¹ No. 75 of the Government Epigraphist's collection for 1892.

² No. 78 of the Government Epigraphist's collection for 1892.

The three dates Nos. 28-30 together prove that the reign of **Māravarman Kulaśēkhara II.** commenced between (approximately) the 6th March and the 23rd July A.D. 1314.

For convenience of reference I now give a list of the above thirty dates, in the order of the results obtained, with the approximate commencement of the reign of each king put in brackets after his name.

A.—Jaṭavarman Kulaśēkhara (February 27—November 29, A.D. 1190).

No. 2. Year opp.¹ to 13 (*i.e.* 14th year) : February 26, A.D. 1204.

No. 1. Year 12 opp. to 13, or 25th year : November 29, A.D. 1214.

B.—Māravarman Sundara-Pāṇḍya I. (March 29—September 4, A.D. 1216).

No. 6. 7th year : March 13, A.D. 1223.

No. 5. 9th year : March 28, A.D. 1225.

No. 3. Year opp. to year opp. to 17 (*i.e.* 19th year) : September 4, A.D. 1234.

No. 4. Year opp. to year opp. to 17 (*i.e.* 19th year) : February 19, A.D. 1235.

C.—Māravarman Sundara-Pāṇḍya II. (June 15, A.D. 1236—January 18, A.D. 1239).

No. 10. 11th year : April 25, A.D. 1249.

Nos. 7 and 8. Year opp. to year opp. to 11 (*i.e.* 13th year) : January 18, A.D. 1251.

No. 9. Year opp. to year opp. to 11 (*i.e.* 13th year) : June 14, A.D. 1251.

D.—Jaṭavarman Sundara-Pāṇḍya I. (April 20—28, A.D. 1251).

No. 11. 2nd year : March 27, A.D. 1253.

No. 12. 2nd year : April 19, A.D. 1253.

No. 13. 3rd year : October 29, A.D. 1253.

No. 17. 7th year : October 7, A.D. 1257.

No. 14. 9th year : April 29, A.D. 1259.

No. 15. 9th year : June 15, A.D. 1259.

No. 16. 10th year : April 28, A.D. 1260.

No. 18. 11th year : July 19, A.D. 1261.

E.—Māravarman Kulaśēkhara I. (February 25—November 18, A.D. 1268).

No. 20. 10th year : January 5, A.D. 1278.

No. 21. 26th year : November 18, A.D. 1293.

No. 19. 27th year : December 10, A.D. 1294.

No. 22. 40th year : February 24, A.D. 1308.

F.—Jaṭavarman Sundara-Pāṇḍya II. (September 13, A.D. 1275—May 15, A.D. 1276).

No. 25. 6th year : July 21, A.D. 1281.

No. 26. 12th year : September 12, A.D. 1287.

No. 23. 13th [for 14th] year : August 1, A.D. 1289.

No. 24. 13th [for 14th] year : August 5, A.D. 1289.

No. 27. [Year] opp. to 14 (*i.e.* 15th year) : May 15, A.D. 1290.

¹ *I.e.* 'opposite.'

G.—Māravarman Kulaśêkhara II. (March 6—July 23, A.D. 1314).

No. 29. 4th year : July 23, A.D. 1317.

No. 30. 5th year : March 5, A.D. 1319.

No. 28. 8th year : November 14, A.D. 1321.

(To be continued.)

No. 31.—KONDAMUDI PLATES OF JAYAVARMAN.

By E. HULTZSCH, PH.D.

The copper plates which bear the subjoined inscription were received in June 1901 from Mr. R. Morris, I.C.S., Collector of the Kistna district, along with an abstract of their contents by Mr. J. Ramayya, B.A., B.L. They had been recently discovered in a mound in the village of Kondamudi in the Tenâli tâluka of the Kistna district and will be deposited in the Madras Museum.

The copper plates are eight in number, and measure about 7" in breadth and about $3\frac{1}{4}$ " in height. Their edges are not raised into rims. In the upper left corner of the first side of each plate is cut a hole for the ring on which they were strung. The ring measures about $3\frac{1}{8}$ " in diameter and about $\frac{1}{4}$ " in thickness, and its ends are soldered into the base of a circular seal of about $1\frac{1}{4}$ " diameter. The ring had not yet been cut when the plates came into my hands. In the centre of the seal is, in relief, a trident the handle of which seems to end in an arrow, a bow (?), the crescent of the moon, and an indistinct symbol of roughly triangular shape. Round the margin of the seal runs a Sanskrit legend in archaic characters which differ totally from those employed on the plates.¹ The preservation of the plates is tolerably good ; but the first side of the first plate is so much corroded that it can be read only with great difficulty. Besides, two corners of the first plate are broken off, and it has in this way become detached from the ring.

The alphabet of this inscription closely resembles that of the Mayidavôlu plates of Śivaskandavarman (No. 8 above). It shows the same peculiar *s*, *m*, *j*, and *e*. The group *jâ* (ll. 5, 11 and 34) has a different shape, the vowel-mark being attached on the right, and not at the top of the letter as in the Mayidavôlu plates (ll. 18 and 24). The *n* (or *ṇ*) is identical in shape with the lingual *ṇ*, but the dental *ṇ* is represented by a separate character, while in the Mayidavôlu plates no distinction is made between all the four letters. Initial *o* occurs twice (ll. 19 and 27), and *ph* (l. 4), *ḍh* (l. 17), *gh* (l. 19), *th* (l. 37) and initial *i* (l. 18) once.

The language is Prâkrit, with the exception of the two Sanskrit words *Mahêśvara* (l. 3) and *Bṛihatphalâyana* (l. 4) and the Telugu village name *Pâmṭûra* (ll. 24 and 29). As in the Mayidavôlu plates, the orthography follows the practice of the cave inscriptions, where a single consonant does duty for a double letter.² Double *n* and double *m* are expressed by *anusvâra* and *n* (ll. 15 and 19) and *m* (ll. 5 and 44), respectively ; a superfluous *anusvâra* occurs before the groups *mh* and *nh* (ll. 7, 8, 10, 16, 17, 24, 26 and 29). The instrumental *eteḥi nam* (l. 35) is known from the Andhra inscriptions and from the Jaina Prâkrit.³ The curious phrases *etasa chasa* (l. 28) and *etam chasim* (l. 36) also have their parallels in the Andhra inscriptions.⁴ A peculiar word is *asi* (ll. 13, 14, 15 and 18), *aṃsi* (ll. 17, 20 and 22) or *aṃsikâ* (l. 21), 'a share,' which seems to be derived from the Sanskrit *aṃśa*. *Divadha* (l. 17) represents the Ardhamâgadhî *divaḍḍha*, 'one and a half.'⁵

¹ Just as here two different alphabets are employed for Sanskrit and Prâkrit, the inscriptions of the Tamil country use the Vatteluttu and the Tamil alphabets for Tamil words and the Grantha alphabet for Sanskrit words.

² The only exception would be *aṃsik=dddhd* (l. 21), if this reading is correct.

³ A. S. W. I. Vol. IV. p. 104, note 9. Prof. Pischel (*Grammatik der Prâkrit-Sprachen*, p. 114) derives the particle *nam* or *ṇam* from the Sanskrit *nānam*.

⁴ Loc. cit. text line 8 ; p. 105, text line 5 ; p. 106, text line 11 ; and p. 112, text line 3.

⁵ Prof. Pischel's *Grammatik der Prâkrit-Sprachen*, p. 320.

The eight copper plates are marked with the numerical symbols '1' to '8' on the left of the second line of each plate. On plates ii. to viii. the figure occupies the first side, but the figure '1' stands on the *second* side of the first plate. The reason of this is that the writing on the first side of the first plate does not form part of the inscription itself (which begins on the second side of the first plate), but is a kind of docket which was probably added after the remaining 15 pages had been engraved. In ll. 12 to 15, 20, 22 and 41 occur further instances of numerical symbols, among them '10' (l. 41) and '20' (l. 22). A dash resembling the symbol '1' is used as a mark of punctuation at the end of 12 lines, and after 3 words in the middle of lines.

The inscription refers itself to the reign of the king (*râjan*, l. 5) or, as he is styled on the seal, the *Mahârâja Jayavarman*, who belonged to the *gôtra* of the *Bṛihatphalâyanas* and was a worshipper of Mahêśvara (Śiva). From his camp (or capital), the town *Kûdûra*, he informs his executive officer at *Kûdûra* that he has granted the village *Pâṇṭûra* in the district of *Kûdûra* (*Kûdûrahâra*, l. 23) to eight Brâhmaṇas. The royal order was copied on copper plates by a military officer on the 1st day of the 1st fortnight of winter of the 10th year (of the king's reign, l. 41).

Neither Jayavarman nor his *gôtra* are known from other records. The alphabet of his inscription shows that he must have lived in the same period as the Pallava prince *Śivaskandavarman* who issued the Mayidavôlu plates. Further, the language and phraseology of the inscription are so similar to the Nâsik inscriptions¹ of *Gautamîputra Sâtakarṇi* (Nos. 4 and 5)² and *Vâsishṭhiputra Puṣumâyi* (No. 3) that Jayavarman's date cannot have been very distant from that of those two Andhra kings. The archaic Sanskrit alphabet of the seal of the new plates is corroborative evidence in the same direction.

As suggested by Mr. Ramayya, *Kûdûrahâra* may be a more ancient form of *Gudrahâra*, *Gudravâra*, *Gudrâvâra* or *Gudrâra*.³ The same district is probably mentioned in the plates of *Vijayanandivarman* (l. 3), where I propose to read from the photo-lithograph *Kudrâhâra* instead of *Kuḍuhâra*, the reading of the printed texts.⁴ *Kûdûra*, which was the head-quarters of this district and the residence of king Jayavarman, and the village *Pâṇṭûra* I am unable to identify.

TEXT.⁵

First Plate; Second Side.

- 1 S . [v] . pato⁶ vijaya-khamdhâvârâ
- 2 nagarâ Kûdûrâto
- 3 Mahêśvara-pâda-parigahito

Second Plate; First Side.

- 4 Bṛihatphalâyana-sagoto
- 5 râjâ siri-Jayavammo
- 6 ânapayati Kûdûre

¹ A still closer resemblance exists between Jayavarman's plates and the Kârlê inscription No. 19, at the beginning of which the king's name is lost; see below, p. 319, notes 1 and 7.

² I am quoting the Andhra inscriptions according to Dr. Bhagwanlal Indraji's numbering in the *Bombay Gazetteer*, Vol. XVI. (Nâsik), and *Inscriptions from the Cave-temples of Western India* (Kârlê).

³ See *South-Ind. Inscr.* Vol. I. p. 47, note 1; above, Vol. IV. p. 34, and Vol. V. p. 123.

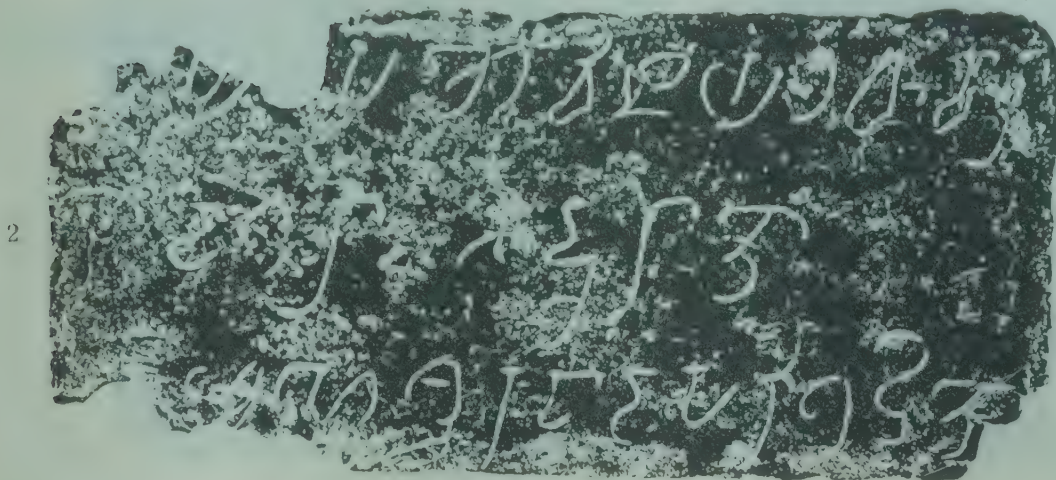
⁴ *Ind. Ant.* Vol. V. p. 176, and Dr. Burnell's *South-Ind. Pal.*, second ed., p. 135.

⁵ From the original plates.

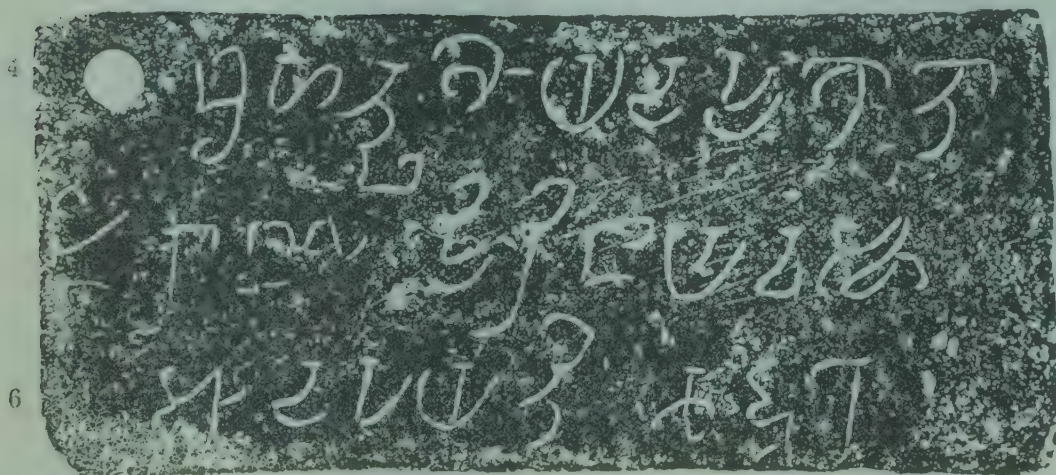
⁶ The two first letters are broken away at the top. The lower portion of the letter *v* is preserved on a separate piece of the plate, which is broken off and therefore could not be shown on the accompanying photo-zincograph. Of the two possible restorations, *sava* (*sarva*) and *siva* (*śiva*), the second appears preferable, because documents generally open with a word of auspicious import.

Kondamudi Plates of Jayavarman.

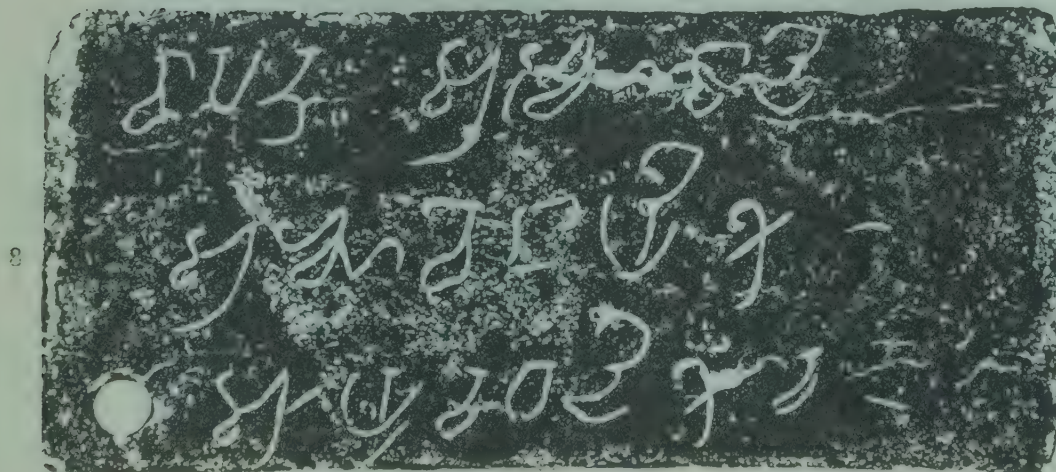
i b.



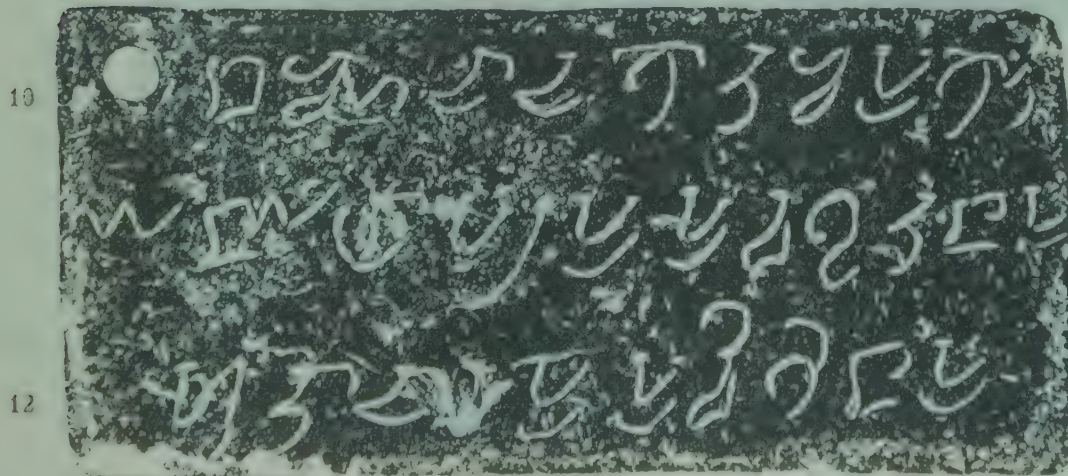
ii a.



ii b.



iii a.



iii b.

ḡḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
● ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ

14

iv a.

● ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ

16

18

iv b.

ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
● ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ

20

v a.

● ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ
ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ ḡḡ

22

24

Second Plate; Second Side.

- 7 vâpatam [*] am̐mhe dâni
 8 am̐mha-vejayike —
 9 âyu-vadhanike cha —

Third Plate; First Side.

- 10 barimhanânam Gotama-sagota-
 11 jâyâparasa Savagutajasa
 12 8 Tânavasa Savigijasa —

Third Plate; Second Side.

- 13 asiyo 3 Goginajasa
 14 asiyo 3 Koḍina-sagotasa
 15 Bhavam̐najasa asiyo be 2

Fourth Plate; First Side.

- 16 Bhâradâyasa Rudaverim̐hujasa —
 17 am̐si divaḍhâ — Kam̐nhâyanasa
 18 Îsaradatajasa asi diva[ḍâ¹] —

Fourth Plate; Second Side.

- 19 Opam̐navasa Rudaghosajasa
 20 am̐si 1 Kosika-sagotasa
 21 Kham̐darudajasa am̐sikâ[ddhâ] cham̐²

Fifth Plate; First Side.

- 22 janânam 8 am̐siyo 20 4
 23 kâtuna³ Kûdûrahâre gâmam̐
 24 Pâm̐tûram̐ — bam̐mhadeyam̐ da[d]âma [*]

Fifth Plate; Second Side.

- 25 etam̐si tam̐ gâma —
 26 Pâtûra — bam̐mhadeyam̐
 27 kâtûna oyapâpehi [*]

Sixth Plate; First Side.

- 28 etasa chasa gâmasa
 29 Pâm̐tûrasa bam̐mhadeyam̐
 30 kâtuna³ parihâre vitarâma [*]

Sixth Plate; Second Side.

- 31 apâpesam̐ anomasam̐
 32 alonakhâdakam̐ —
 33 arathasam̐vinayikam̐ —

¹ Read °ḍhâ.² Read cha.³ Read kâtûna.

Seventh Plate; First Side.

- 34 savajâtapârihârikam cha [*]
 35 etehi nam parihârehi
 36 pariharâhi [*] etam chasim gâma[m]

Seventh Plate; Second Side.

- 37 Pâtûra[m] ba[m]mhadaya[m kâ]tuna¹ etha
 38 nibamdhâpehi [*] aviyena ânatam [*]
 39 sayam chhato [*] siri-aṭha-satâ-

Eighth Plate; First Side.

- 40 vijayo dato [*] paṭikâ —
 41 samva 10 he pa 1 diva 1
 42 Mahâtagi-varena —

Eighth Plate; Second Side.

- 43 mahâdamdanâyakena
 44 Bhâpahânavaṁmena —
 45 kaṭati —

First Plate; First Side.²

- 1 Bamhanânaim Savagutaja-mahâ-
 2 janânaim janânaim 8 Kûdûrahâre
 3 Pâmṭûrasa bamhadayasa [||*]

Seal.

Bṛihatphalâyana-sagôtrasya mahârâja-śrî-Jayavarmmanah [||*]

TRANSLATION.

(Line 1.) From the camp of victory, the town Kûdûra,— the fortunate³ king, the glorious Jayavarman, who is favoured by the feet of Mahêśvara (and) who belongs to the gôtra of the Bṛihatphalâyanas, orders (his) official (*vyâpṛita*) at Kûdûra (as follows) :—

(L. 7.) “For conferring on ourselves victory (*in war*) and for increasing (*our*) length of life, we have now given the village Pâmṭûra in the district of Kûdûra (*Kûdûrahâra*) (as) a *brahmadêya*, assigning 24 shares⁴ to 8 people, (*viz.*) to (*the following*) Brâhmanas :— to Savagutaja (*Śarvaguptârya*), a householder⁵ of the Gautama gôtra, 8 (*shares*) ; to Savigija of the Tânavya (*gôtra*) 3 shares ; to Goginaja 3 shares ; to Bhavannaja of the Kaupḍinya gôtra two—2— shares ; to Rudavennhuja (*Rudravishṇvârya*) of the Bhâradvâja (*gôtra*) one and a half share ; to Îsaradataja (*Îśvaradattârya*) of the Kârshnâyana (*gôtra*) one and a half share ; to Rudaghosaja (*Rudraghoshârya*) of the Aupamanyava (*gôtra*) 1 share ; and to Khandarudaja (*Skandarudrârya*) of the Kauśika gôtra half a share.

¹ Read *kâtûna*.

² This side of the plate is much corroded, and most of the letters are indistinct.

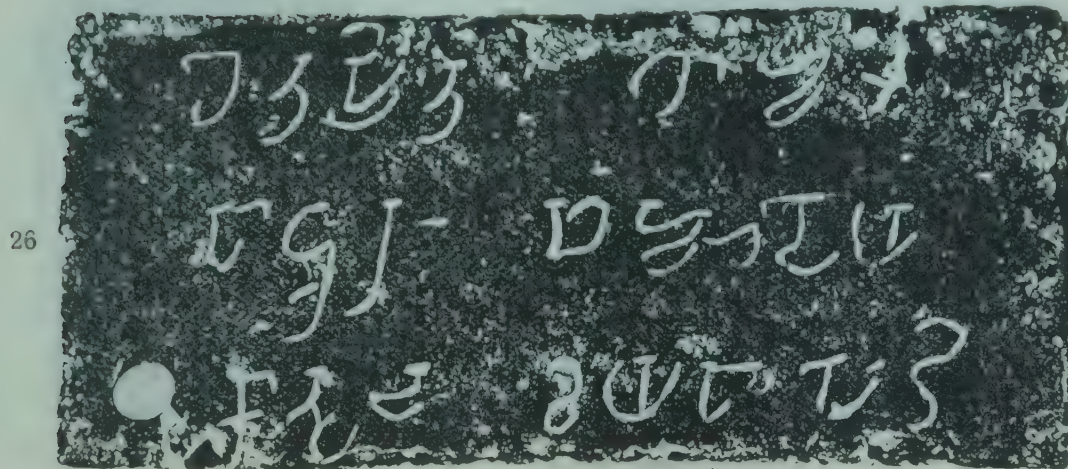
³ With *sivapato* compare *sukhappatto*, ‘happy,’ which Childers (s. v. *patto*) quotes from the *Dhammapada*.

⁴ If the shares assigned to each donee are added up, the result is only 20½. Perhaps the remaining 3½ shares were set aside for communal purposes or for the village temple.

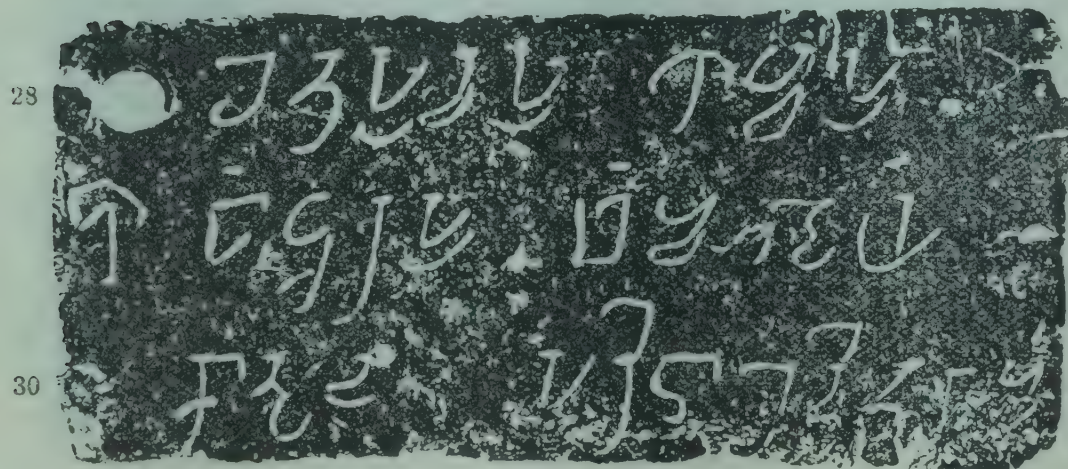
⁵ *Jâdyâpara* is perhaps synonymous with *grihastha*.

Kondamudi Plates of Jayavarman.

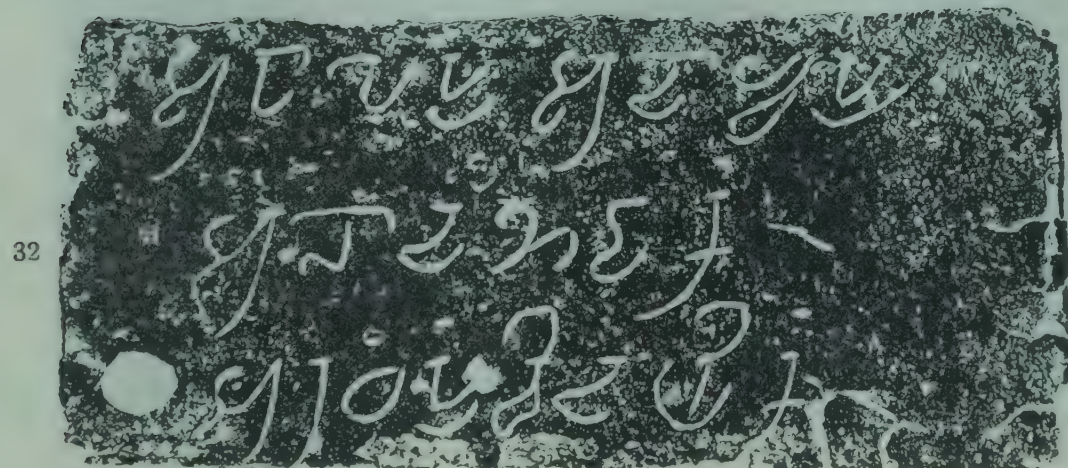
v b.



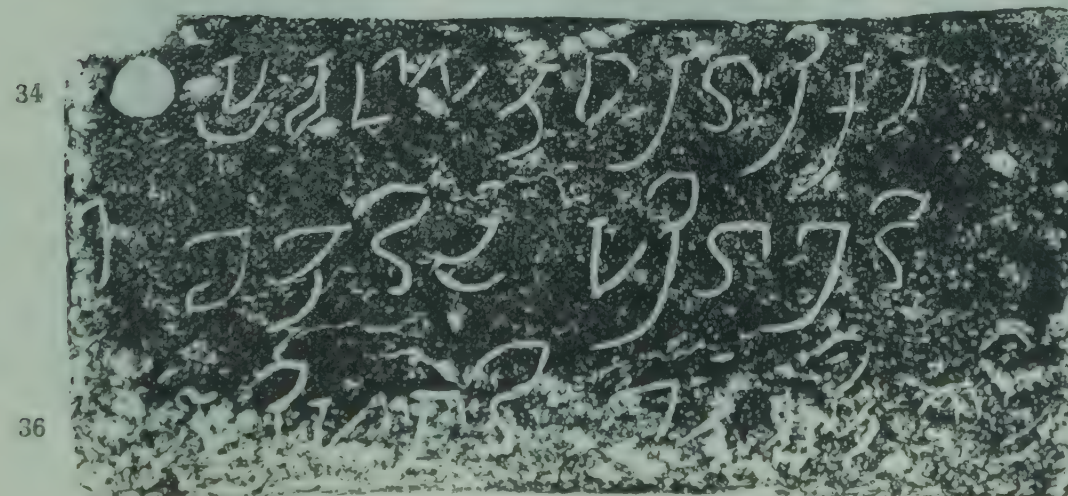
vi a.



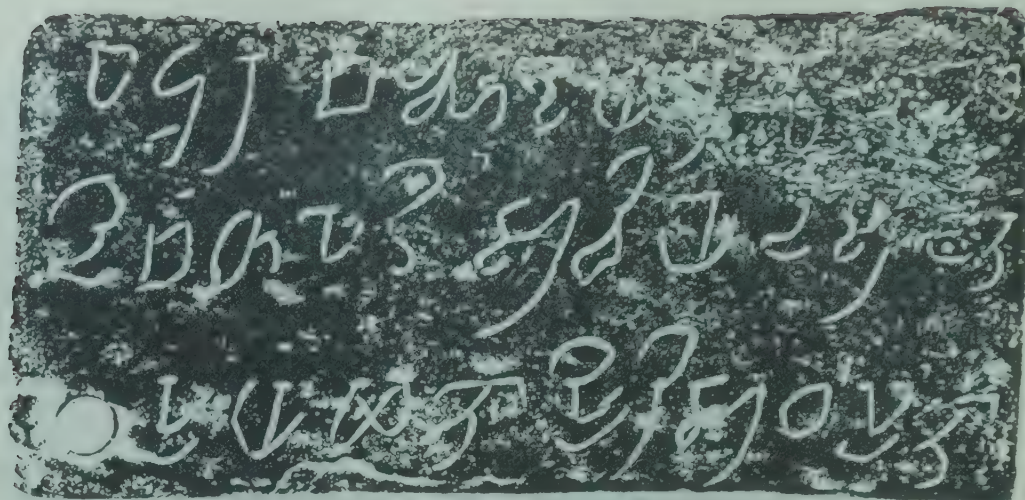
vi b.



vii a.

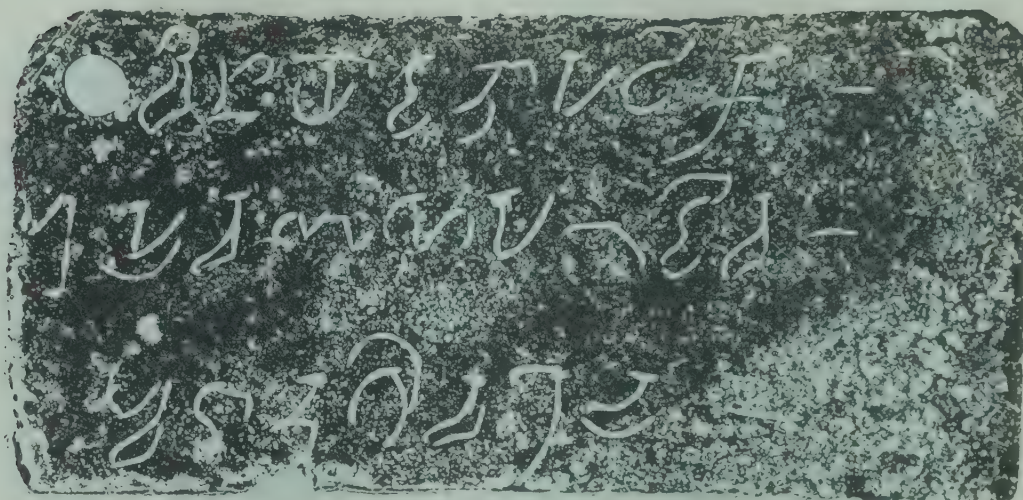


vii b.



33

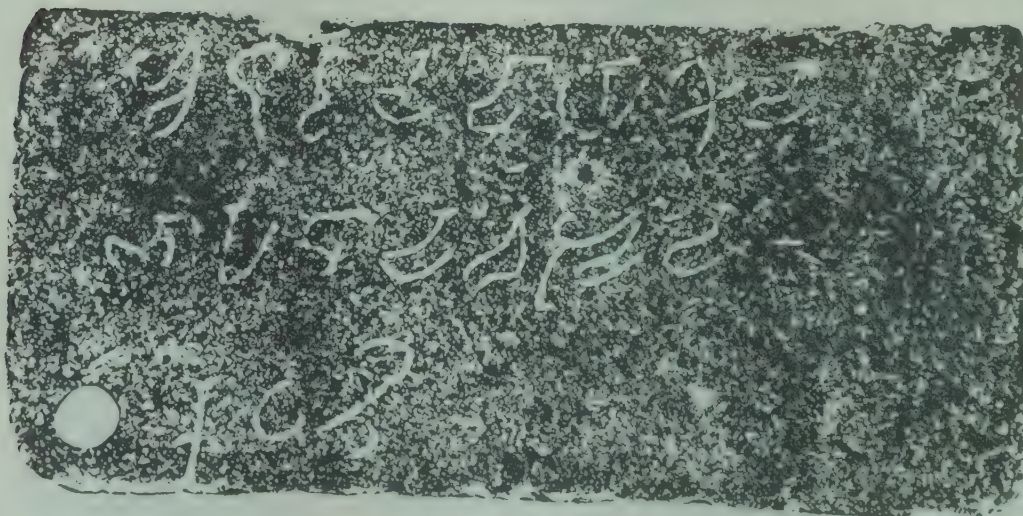
viii a.



40

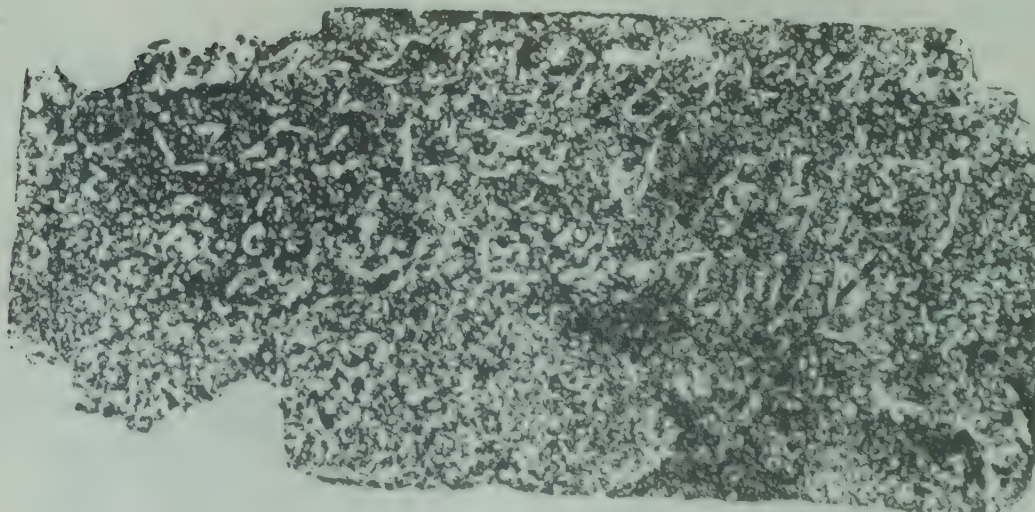
42

viii b.



44

i a.



2

(L. 25.) "Parcel off¹ that village Pā[n]ṭūra from this (*district*), having made (*it*) a *brahmadēya*.

(L. 28.) "And to this village Pāṇṭūra we grant (*all*) immunities, having made (*it*) a *brahmadēya*.

(L. 31.) "(*Let it be*) free from being entered, free from being meddled with, free from diggings for salt, *araṭhasamvinayika*, and endowed with immunities of all kinds.

(L. 35.) "Exempt² (*it*) with (*all*) these immunities.

(L. 36.) "And having made this village Pā[n]ṭūra a *brahmadēya*, cause a charter to be drawn up³ to this effect."

(L. 38.) The order was issued by word of mouth.⁴

(L. 39.) (*The charter*) was signed⁵ by (*the king*) himself. Fortune, wealth, power⁶ and victory⁷ were given (*by the donees to the king as a reward for the grant*).

(L. 40.) (*This*) set of plates was prepared on the 1st day of the 1st fortnight of winter of the 10th year by the *Mahādandandāyaka* Bhāpahānavarman, the best of the *Mahātagi* (*family*?).

(First plate, first side.) (*Order referring*) to the *brahmadēya* Pāṇṭūra in Kūdūrahāra, (*granted*) to 8 people, to Brāhmaṇas, to the *Mahājanas* (headed by) Savagutaja.⁸

(On the seal.) (*The seal*) of the *Mahārāja*, the glorious Jayavarman, who belongs to the *gōtra* of the *Bṛihatphalāyanas*.

No. 32.—TWO CAVE INSCRIPTIONS AT SIYAMANGALAM.

By E. HULTZSCH, PH.D.

The village of *Siyamangalam* near Dēśūr in the Wandiwash (Vandavāśi) tāluka of the North Arcot district contains a Siva temple named Stambhēśvara or (in Tamil) Tūṇ-Āṇḍār,⁹ which consists of a rock-cut shrine, two *maṇḍapas* in front of it, and a stone enclosure.¹⁰ The two rock-cut pillars of the gate by which the shrine is entered bear the two subjoined inscriptions. Besides, there are several *Chōla* inscriptions on the walls of the enclosure and on the rock in the

¹ The second singular imperative is addressed to the official at Kūdūra. The verb *oyapāpeti* is probably derived from *avayava*, the *v* having been hardened into *p* as in *apāpesa* (l. 31). In the Kārlē inscription No. 19 read also *oyapāpehi* instead of *deya papahi* (*A. S. W. I.* Vol. IV. p. 112, text line 3).

² See note 1 above. I believe that the second singular imperative is also intended in *A. S. W. I.* Vol. IV. p. 112, text line 4 (*parihariha*), p. 104, text line 4, and p. 111, text line 14 (*pariharhi*); and the second plural imperative *ibid.* p. 106, text line 11 (*parihereṭha*).

³ The second singular imperative *nibamdhāpehi*, which is quite clear on the copper plate, has been misread in various ways in *A. S. W. I.* Vol. IV. p. 105, text line 5, p. 111, text line 14, and p. 112, text line 5. The second plural imperative (*nibamdhāpeti*) is meant *ibid.* p. 106, text line 11.

⁴ On *aviyena* see *A. S. W. I.* Vol. IV. p. 105, note 2.

⁵ In his valuable paper on the Kārlē inscriptions, which will appear in Vol. VII. of this journal, Dr. Senart derives *chhata* from *kshan*, 'to hurt' and hence 'to write.' The king cannot have written the order himself, because the inscription expressly states that he issued it by word of mouth. Hence I propose to translate *chhata* by 'signed.' The king's signature may have been affixed to the original document, which was deposited in the royal secretariat, and from which the copper-plates were copied. In the latter the royal signature is represented by the seal on which they are strung.

⁶ On *sattā* see *Ind. Ant.* Vol. XIV. p. 332.

⁷ Compare the Kārlē inscription No. 19, where Dr. Senart (see note 5 above) reads *vijayathasattā* or *satākhē*. If the second alternative is accepted, the compound would mean "victory, wealth, power and fame."

⁸ This passage is a kind of docket, stating the contents of the whole document.

⁹ *I.e.*, 'the lord of pillars.' This name seems to refer to the two pillars in front of the cave.

¹⁰ Compare Mr. Sewell's *Lists*, Vol. I. p. 170, and the *Manual of the North Arcot District*, new edition, Vol. II. p. 445.

north-east corner of the temple, from which we learn that Śīyamaṅgalam belonged to **Tennārrūr-nāḍu**,¹ a subdivision of **Palagunra-kōṭṭam**,² a district of **Jayaṅḡḡa-Chōḷa-maṇḍalam**. The temple itself was then called **Tirukkaraḷi**, *i.e.* 'the sacred stone temple' (Nos. 60 and 69 of 1900), and **Tūṇ-Āṇḍār** (Nos. 61, 62, 63 and 65 of 1900).

A.—Inscription of Lalitāṅkura.

This inscription (No. 67 of 1900) is engraved on the right pillar of the gate. It consists of a single **Sanskṛit** verse in the **Āryā** metre and is written in the same archaic **alphabet** as the cave inscriptions at Trichinopoly³ and Mahēndravāḍi.⁴ It records that "this (temple) named **Avanibhājana-Pallavēśvara**" was caused to be made by king **Lalitāṅkura**. From the cave inscription at Vallam⁵ we know that **Lalitāṅkura** was a surname of **Mahēndrapōtarāja**, who, according to Mr. Venkayya's researches,⁶ is probably identical with the **Pallava** king **Mahēndravarman I**. Two other surnames of the same king were **Śatrumalla** and **Guṇabhara**, of which the first occurs at Trichinopoly and Vallam, and the second at Trichinopoly, Vallam and Mahēndravāḍi. Thus the **Pallava** king **Mahēndravarman I**, who reigned about the beginning of the seventh century of the Christian era, is now known to have excavated four rock-cut shrines, of which that at Mahēndravāḍi was dedicated to **Vishṇu**, and the three others to **Śiva**. The name of the Śīyamaṅgalam cave, **Avanibhājana-Pallavēśvara**, means 'the **Īśvara** (*i.e.* **Śiva** temple) of the **Pallava** (king) **Avanibhājana**.' Hence **Avanibhājana**,⁷ *i.e.* 'the possessor of the earth,' must have been another surname of **Mahēndravarman I**.

TEXT.⁸

- 1 Lalitā[m]kurēṇa rājñ=Āva-
- 2 nibhāja[na]-Pallavēśvaran-nāma [I*]
- 3 kâritam=état=svê[dh]â(chchhâ)-karaṇḍa-
- 4 m=iva puṇya-ratnânām [II*]

TRANSLATION.

By king **Lalitāṅkura** was caused to be made this (temple) named **Avanibhājana-Pallavēśvara**—a casket, as it were, (worked at) his will (and enclosing) jewels, (*viz.*) good deeds.⁹

B.—Inscription of Vijaya-Nandivikramavarman.

This inscription (No. 68 of 1900) is engraved on the left pillar of the gate. Its **alphabet** is **Tamiḷ**, with the exception of the **Grantha** words *svasti śrī* at the beginning and *śrī* in line 10, and resembles that of the Tiruvallam rock inscription of **Vijaya-Nandivikramavarman**; but the letter *ṇ* has throughout its archaic form, while in the Tiruvallam inscription the modern form with fully developed central loop occurs twice.¹⁰—The language is **Tamiḷ**. As in the **Madras Museum** plates of **Jatīlavarman**,¹¹ the rules of *saṁdhi* are not observed in *Perumbālaiūr* (l. 7 f.)

¹ This subdivision was named after **Tennāttūr**, No. 127 on the *Madras Survey Map* of the Wandiwash tāluka.

² The same district is mentioned in two inscriptions at Tirumalai near Pōḷūr (*South-Ind. Inscr.* Vol. I. Nos. 72 and 74), in a Tiruvallam inscription (*ibid.* Vol. III. No. 58), and in the Ālampūḡḡi plate (above, Vol. III. p. 226).

³ *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

⁴ Above, Vol. IV. No. 19.

⁵ *South-Ind. Inscr.* Vol. II. No. 72.

⁶ *Madras Christian College Magazine* of November 1893, and above, Vol. III. p. 278.

⁷ The synonymous *biruda* **Bhuvanabhājana** occurs in the inscriptions of the **Pallava** kings **Narasimha** and **Rājasimha** at Māmallapuram and Kāñchī; *South-Ind. Inscr.* Vol. I. Nos. 3, 7, and 25, 23rd niche.

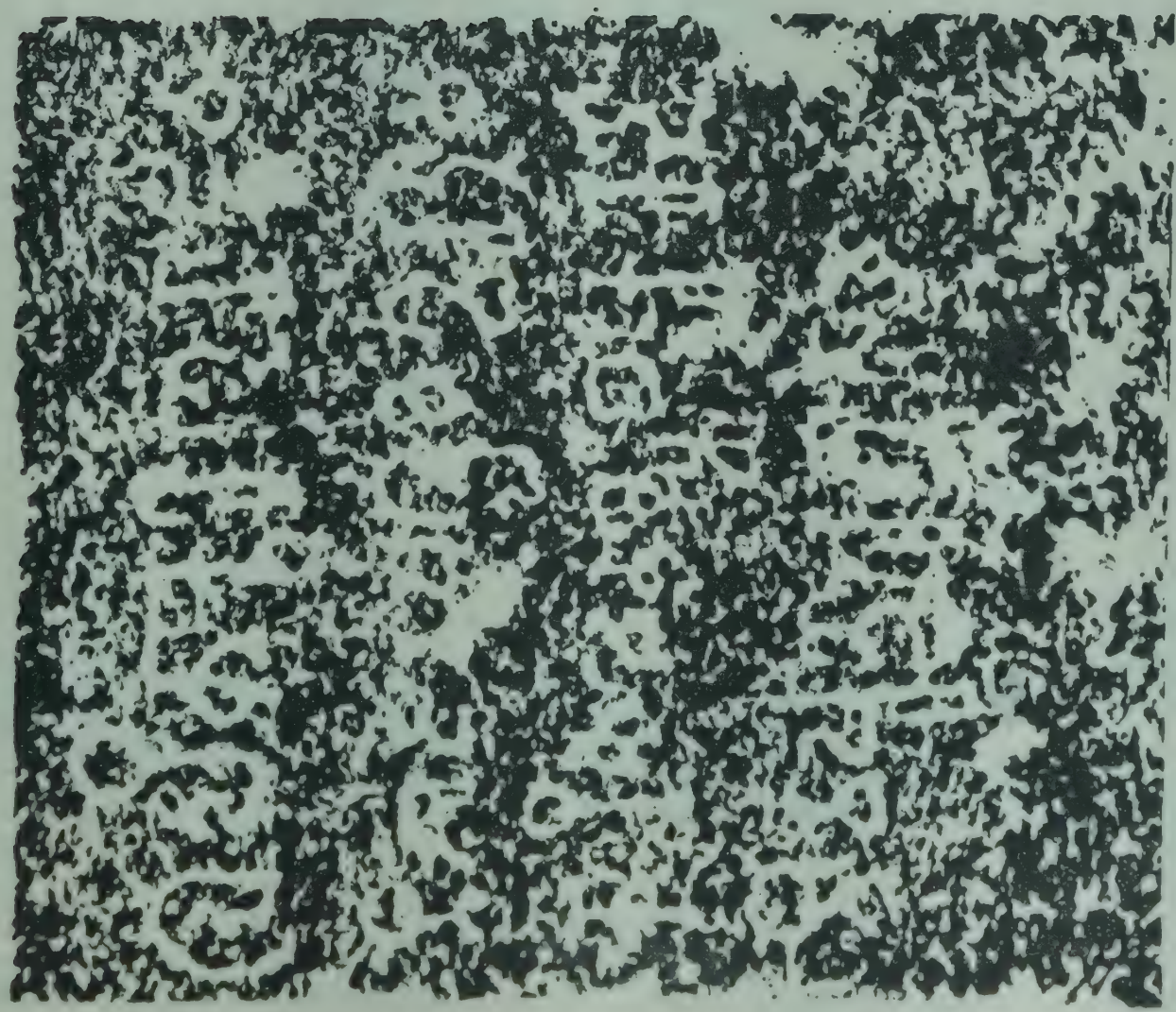
⁸ From inked estampages prepared by Mr. G. Venkoba Rao in 1900 and 1901.

⁹ By this *simile* the king suggests that he built the temple in order to obtain merit in the future life.

¹⁰ *South-Ind. Inscr.* Vol. III. p. 90 and note 6.

¹¹ See Mr. Venkayya's remarks in *Ind. Ant.* Vol. XXII. p. 68 f.

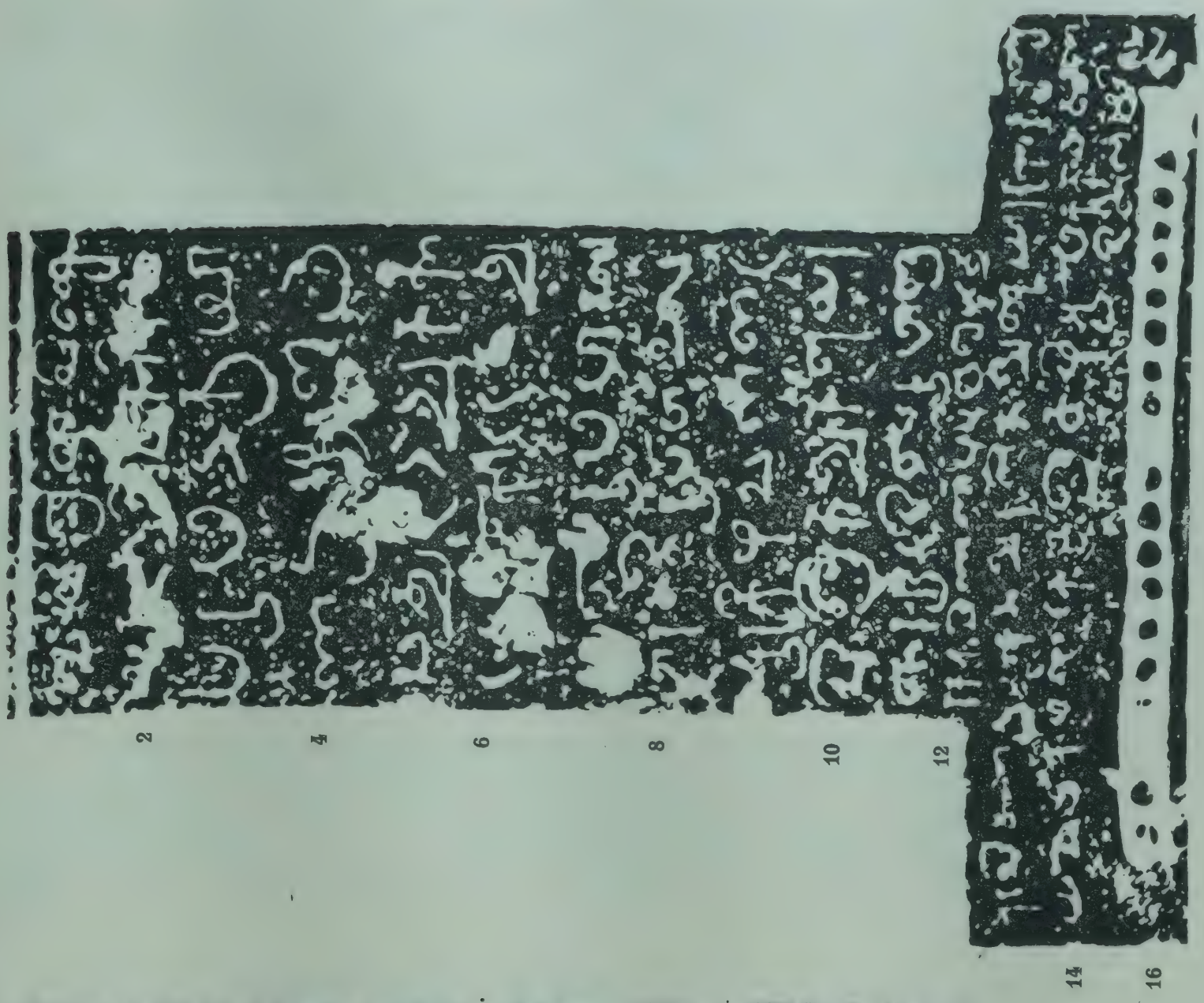
A.



SCALE ONE-THIRD.

E. HULTZSCH.

B.



SCALE ONE-FIFTH.

WIELE & KLEIN, PHOTO-ZINCO.

for *Perumbālaiyūr* and in *aliāmai* (l. 14) for *aliyāmai*, which is an archaic form of the negative gerund *aliyāmal*. The final *n* of *kiḷavan* (l. 9) is doubled before the following vowel. The Tamil form *mugamaṇḍagam* (l. 14) instead of the Sanskrit *mukhamaṇḍapa* has been already noticed in the Ukkal inscription of Kṛishṇa III.¹

The inscription is dated in the third year of the reign of **Vijaya-Nandivikramavarman**, whom I have identified with the father of the Gaṅga-Pallava king **Vijaya-Nṛipatuṅgavikramavarman** and placed in the ninth century of the Christian era.² This is the earliest known inscription of Vijaya-Nandivikramavarman. Five other records of his at Śaduppēri, Viriñchipuram and Tiruvallam are dated between his 9th and 62nd years.³ Since the publication of the two Āmbūr inscriptions of Vijaya-Nṛipatuṅgavikramavarman,⁴ two inscriptions of his grandfather **Vijaya-Dantivikramavarman**⁵ and four inscriptions of his own reign⁶ were copied at Uttaramallūr in the Chingleput district. The Śadaiyar temple at Tiruchchennambūdi near Kōvilādi (between Tanjore and Trichinopoly) contains three inscriptions of the same king.⁷ Two of these mention **Mārambāvai**, "who was the great queen of **Nandippōttaraiyar** of the **Pallavatila[ka ?]** family."⁸ The same queen is referred to in an inscription at Niyamam in the Tanjore tāluka (No. 16 of 1899), which is unfortunately mutilated, but seems to belong to the reign of the early Chōla king **Rājakēsarivarman**. One feels tempted to conclude from this that Rājakēsarivarman put an end to the rule of the Gaṅga-Pallavas, and that certain chiefs who claimed connection with the Pallava dynasty were first subordinate to Vijaya-Nṛipatuṅgavikramavarman and afterwards to his conqueror, the Chōla king.

The inscription records that the *maṇḍapa* in front of the cave temple was built by a certain Aḍavi with the permission of a Gaṅga chief named **Nērguṭṭi**, who must have been subordinate to Vijaya-Nandivikramavarman. Aḍavi was the headman of a village near **Perumbālaiyūr** in **Ūṛrukkāṭṭu-kōṭṭam**. This district owes its name to **Ūṛrukkāḍu**, a village in the Conjeeveram tāluka, and **Perumbālaiyūr** is perhaps the same as **Pālaiyūr** which is mentioned in the **Kaśākūdi** plates.⁹

TEXT.¹⁰

- 1 Svasti śrī [||*] Kō Viśai-
- 2 [ya-Na]n[d]i[vi]kki[rama]-
- 3 parumaṛku yā-
- 4 ṇḍu m[ū]ṇṛā-
- 5 vadu [Ū]ṛrukkā-
- 6 t[ṭu-k]kōṭṭa[t]tu=
- 7 [Pp]erumbālai-
- 8 ūr=¹¹Ttiruppālai-
- 9 yūr kiḷavanṇ=Ada-
- 10 vi śrī-Gaṅgaraiyar
- 11 Nērguṭṭi Perumāṇā-
- 12 rkku vinṇappañ=jeydu

¹ *South-Ind. Inscr.* Vol. III. p. 12, note 15; *maṇḍagam* occurs twice in the Kūram plates, *ibid.* Vol. I. No. 151, text lines 61 and 74.

² Above, Vol. IV. p. 181 f.

³ *South-Ind. Inscr.* Vol. I. Nos. 108, 124 and 125, and Vol. III. Nos. 42 and 43.

⁴ Above, Vol. IV. No. 23.

⁵ No. 51 of 1898: 10th year; and No. 61: [2]1st year. An inscription at Kūram (No. 35 of 1900) is dated in the 12th year.

⁶ No. 63 of 1898: 16th year; No. 81: 25th year; No. 83: 26th year; and No. 82: date lost. Two inscriptions at Kūram (Nos. 33 and 37 of 1900) are dated in the 17th and [21]st years.

⁷ No. 303 of 1901: 18th year; and Nos. 300 and 301: 22nd year.

⁸ *Pallaravila-kulattu Nandippōttaraiyar mahādēviyār=āṇa aḍigaḷ Kaṇḍan Mārambāvaiyār.*

See *South-Ind. Inscr.* Vol. II. p. 345.

¹⁰ From two inked estampages.

¹¹ Read ⁹*bālaiyār*.

- 13 Aḍavi taṇ=ṛâyâr Naṅga[n]i Naṅgaiyârkk=âga=chche-
 14 yda mugamaṇḍagam [I*] id=aḷiâmai=¹kkâttâṇ=a-
 15 ḍi eṇ muḍi mê-
 16 la [II*]

TRANSLATION.

(Line 1.) Hail! Prosperity! In the **third year** (of the reign) of king **Vijaya-Nandivikramavarman**,—Aḍavi, the headman of **Tiruppâlaiyûr** (near) **Perumbâlaiyûr** in **Ūṛrukkâṭṭu-kôṭṭam**, having made a request to (i.e. having obtained the sanction of) the glorious **Gaṅga king Nêrguṭṭi Perumâṇ**,—(this) Aḍavi made the *maṇḍapa* in front (of the shrine) for (the merit of) his mother Naṅga[n]i Naṅgai.

(L. 14.) The feet of him who protects this (gift) without destroying (it), (shall be) on my head.²

No. 33.—RANGANATHA INSCRIPTION OF GOPPANA;
 SAKA-SAMVAT 1293.

By E. HULTZSCH, PH.D.

In the *Guruparamparâprabhâva*, a modern Tamil work which professes to be based on a Sanskrit poem in 3,000 verses by Tṛitīya-Brahmatantrasvatanttrasvâmin, we are told that, when the Musalmâns³ had captured Tiruchohirâppalli (Trichinopoly), the authorities of the Raṅganâtha temple on the island of Śrîraṅgam near Trichinopoly secretly removed the image of Aḷagiyamaṇavâḷaṇ (Vishṇu) to Tirumalai (Tirupati).⁴ Subsequently a certain Gôṇaṇarâyar is stated to have brought the image from Tirumalai to Śingapuram near Śeñji, and thence back to Śrîraṅgam, where he reconsecrated the god and his two wives (Lakshmî and the Earth).⁵ On this occasion he was praised by the Vaishṇava preceptor Vêdântadêśika in the following verse:⁶—

आनीयानीलशृङ्गद्युतिरचितजगद्रञ्जनादञ्जनादे-
 श्चञ्जामाराध्य कंचित्समयमथ निहत्योडनुष्कान्⁷ तुरुष्कान् ।
 लक्ष्मीक्ष्माभ्यामुभाभ्यां सह निजनिलये स्थापयन्नङ्गनाथं⁸
 सम्यक्कुर्यां सपर्यामकृत भुवि यशःप्रापणी गोपणार्थः ॥

Mr. Venkayya has drawn my attention to another Tamil work, entitled *Kôyilolugu*, i.e. "Benefactions to the Temple," which registers the donations made to the Raṅganâtha temple at Śrîraṅgam from the earliest times. The authorities on which the statements of this book are based are not mentioned by the author. Among other facts it chronicles the same events which have been quoted from the *Guruparamparâ*, with fuller details. It states that in Śaka-Samvat 1149 expired,⁹ the Akshaya-samvatsara, the Muḥammadans (*Tulukkar*) occupied the Tondai-maṇḍalam. When news reached the temple authorities at Śrîraṅgam that the enemies had passed Samayapuram (9 miles north-north-east of Trichinopoly), they removed the image of Aḷagiyamaṇavâḷa-Perumâl to Tirunârâyanapuram (Mêlukôte in the Mysore State)

¹ Read =aḷiyâmai=.

² See *South-Ind. Inscr.* Vol. III. p. 92 and note 1.

³ *Turushka-Yavan-âdigaḷ*.

⁴ Madras edition of *Kaliyuga* 4990, the *Virôdhi-samvatsara*, p. 124 f.

⁵ *Ibid.* p. 127 f.

⁶ *Ibid.* p. 129.

⁷ Read °तुरुष्कर°.

⁸ Read °नार्थ°.

⁹ This must be an error for 1249.

by way of Jôtishkuḍi, Tirumâlirunġolai, Kôlikkûḍu (Calicut) and Puṅgaṇûr (in the North Arcot district). The image was kept for "many days" at Mêlukôte and then removed to Tirumalai (Tirupati in the North Arcot district), where it was worshipped for "a long time." In the meanwhile the Muḥammadans had conquered the Pândya country and, through the influence of Vidyâranya, the kingdom of Âṇaikkondi (Vijayanagara) had been established. Its king, Harihararâyar (II.), reconquered the Toṇḍai-maṇḍalam. One of his officers, Gôpaṇa-Uḍaiyâr, who resided at Śeṇġi, took the above-mentioned image from Tirumalai to Śingapuram (near Śeṇġi),¹ where it was duly worshipped. He advanced with a strong force and defeated the Muḥammadans completely. In Śaka-Saṁvat 1293, the Paridhâvi-saṁvatsara, on the 17th solar day of the month Vaigâśi, he brought back the image of Perumâl to Śrîraṅgam and reconsecrated the god and his two consorts. He engraved on the outer portion of the east side of the temple wall (built by) Dharmavarman² the same verse which has been quoted from the *Guruparamparâ*, and which reads here as follows:—

अनीयानीलशृङ्गदुतिरचितजगद्रञ्जनादञ्जनादे-

श्चेज्जामाराध्य कंचित्समयमथ निहत्योद्धनुष्कांस्तुलुष्कान् ।

लक्ष्मीक्ष्माभ्यामुभाभ्यां सह निजनिलये स्थापयन्नञ्जनाथं

सम्यग्वर्यां सपर्यां³ कुरुत निजयशोदर्पणी गोपणार्यः ॥

The *Kôyilolugu* further states that Gôpaṇa-Uḍaiyâr granted fifty-two villages to the Raṅganâtha temple, and that both his sovereign, Harihararâyar (II.), and Viruppaṇa-Uḍaiyâr, the son of the latter, performed the *tulâpurusha* ceremony at the same temple.⁴

The verse quoted above and another, similar verse make up the subjoined *Grantha* inscription (No. 55 of 1892), which is engraved on the east wall of the second *prâkâra* of the Raṅganâtha temple at Śrîraṅgam. The two verses are preceded by a chronogram representing Śaka-Saṁvat 1293⁵ (= A.D. 1371-72). This date implies that the *Guruparamparâprabhâva* either must be wrong in making Gôpaṇarâyar a contemporary of Vêdântadêśika, or— what is more probable— that the alleged birthday of Vêdântadêśika in Kaliyuga 4370, the Śukla-saṁvatsara⁶ (= A.D. 1269-70), is a pure invention. Gôpaṇarâyar is referred to in the inscription as Goppa-*nârya* (verse 1) and Gôpaṇa (v. 2). His residence (*râjadhânî*, v. 2) was Cheñchi (v. 1), which is the Sanskrit form of the Tamil Śeṇġi, *vulgo* Gingee, in the South Arcot district.⁷ Añjanâdri⁸ (v. 1) and Vṛishabhagiri (v. 2) are two names of Tirumalai, the hill of Tirupati in the North Arcot district.

Goppaṇa or Goppaṇṇa is known as an officer of Kampana-Uḍaiyar or Kampanṇa-Uḍaiyar, the son of Vîra-Bokkana-Uḍaiyar, from an inscription at Achcharapâkkam (No. 250 of 1901)

¹ See above, Vol. III. p. 226.

² This mythical king is reported to have built large portions of the Raṅganâtha temple round the central shrine, which existed from times immemorial.

³ Read 'र्यामङ्गत.

⁴ It is interesting to note that this Tamil work refers to the donations of Sundara-Pândya, which are described in one of the Raṅganâtha inscriptions (above, Vol. III. p. 7 ff.). The king is said to have defeated the Chêra, the Chôla and Vallâ[la]dêva (i.e. the Hoysala king) and to have assumed the title *Emmaṇḍalan-gonḍa-Perumâl*, i.e. "the king who conquered every country." Having covered a large portion of the temple with gold, he assumed the further title *Pon-mêynda-Perumâl*, i.e. "the king who covered (the temple) with gold," and set up an image of Vishṇu called after this surname. His gifts of gold and jewels are also enumerated. He is said to have spent altogether 18 *lakshas* of gold coins (*pon*) in covering the temple with gold, and the same amount in gifts.

⁵ The same year is quoted in the *Kôyilolugu*; see above.

⁶ *Op. cit.* p. 94.

⁷ Above, Vol. III. p. 226.

⁸ Dr. Kittol's *Kannada-English Dictionary*, s. v.

and from three inscriptions at Kâñchî.¹ Aiyanna, the son of Anna Goppanna, is mentioned in another Kâñchî inscription of Vîra-Kampana-Uḍaiyar, the son of Bukkana-Uḍaiyar (No. 33 of 1890). The same inscription shows that Goppanna was a Brâhmaṇa, as it states that he belonged to the *Āpastamba-sûtra* and *Bhâradvāja-gôtra*.

It appears from the last paragraph that Goppanna's sovereign, Kampana-Uḍaiyar, was the son of Bukkana-Uḍaiyar or Vîra-Bokkana-Uḍaiyar. I feel no hesitation in identifying this Bukkana-Uḍaiyar with king Bukka I. of Vijayanagara, whose name appears as 'Vîra-Bukkanna-Oḍeyaru of Vijayânagara' in a Kanarese inscription of Śaka-Saṃvat 1293, the Virôdhikrit year, at Bhatka!² and in identifying Kampana-Uḍaiyar with Chikka-Kampanna-Oḍeyaru, the son of Bukka I.³ The word *Chikka* or *Kumâra*, which is prefixed to the name of Kampana-Uḍaiyar in some of his inscriptions, is evidently employed to distinguish him from his uncle Kampana.⁴ In the pedigree of the first Vijayanagara dynasty Kampana-Uḍaiyar will henceforth appear as **Kampana II.**, and his uncle as Kampana I. Mr. Taylor⁵ calls Kampana-Uḍaiyar the "general or agent" of Bukkarâya of Vijayanagara and states that he repaired the temple at Śrîraṅgam in Śaka-Saṃvat 1293—the date of the subjoined inscription—and that he expelled the Muḥammadan invaders from the Pâṇḍya country. Here we have a grain of truth among heaps of chaff. The existence, in the fourteenth century, of a dynasty of Musalmân chiefs of Madhurâ is testified to by chronicles and coins,⁶ and Kampana-Uḍaiyar's conquest of the Pâṇḍya country is corroborated by an inscription of Śaka-Saṃvat 1287, the Viśvâvasu year, at Tiruppukkuli (No. 18 of 1899), which states that, "having taken possession of the kingdom of Râjagambhîra, he was pleased to conduct the rule of the earth on a permanent throne."⁷ Râjagambhîra is known to have been a surname of the Pâṇḍya king Jaṭavarman *alias* Kulaśêkhara,⁸ whose Tiruppûvaṇam plates are dated, according to Professor Kielhorn, in A.D. 1214.⁹ Hence 'the kingdom of Râjagambhîra' seems to denote the Pâṇḍya kingdom, and it may be accepted as a historical fact that Kampana II., the son of Bukka I. of Vijayanagara, expelled the Muḥammadans from Madhurâ. Two inscriptions at Tiruppullâṇi¹⁰ show him in possession of a portion of the Râmnâd Zamîndârî in Śaka-Saṃvat 1293 and 1296. The fact that he claimed to be 'conducting the rule of the earth' proves that he did not remain a subordinate of his father, but considered himself an independent ruler. His prime-minister (*mahâpradhâni*) Sômappa is mentioned in two of his inscriptions at Mēlpâḍi (No. 89 of 1889) and Achcharapâkkam (No. 250 of 1901). To return to Goppanna, he seems to have taken part

¹ *South-Ind. Inscr.* Vol. I. Nos. 86-88. When publishing these three inscriptions (*op. cit.* p. 117 f.), I represented Kampana-Uḍaiyar as the son of Vîra-Kampana-Uḍaiyar on the strength of a Tirumalai inscription (*ibid.* No. 72). But, in the light of other records, I believe now that, in l. 2 f. of this record, *śrî-Vîra-Kampana-Uḍaiyar Kumâra-śrî-Kampana-Uḍaiyar kumḍrar śrî-Ommaṇa-Uḍaiyar* has to be translated by "Ommaṇa-Uḍaiyar, the son of Vîra-Kampana-Uḍaiyar (*alias*) Kumâra-Kampana-Uḍaiyar."

² Above, Vol. III. p. 36, note 1. An inscription of Vîra-Bokkana-Uḍaiyar at Vēppûr (No. 20 of 1890) is dated in the Râkshasa year (*i.e.* Śaka-Saṃvat 1297); another at Tirukkālukkunṇam (*Madras Christian College Magazine* of March 1892) in the Nala year (*i.e.* Śaka-Saṃvat 1298); and one at Achcharapâkkam (No. 255 of 1901) in Śaka-Saṃvat 1298, the Nala year. See also Mr. Rice's *Ep. Carn.* Vol. III., Md. 90, Ml. 23 and 76; Vol. IV., Ch. 113 and 117.

³ *Ep. Carn.* Vol. III., Nj. 117; Vol. IV., Yl. 64 and Gu. 32.

⁴ Above, Vol. III. p. 36.

⁵ *Catalogue*, Vol. III. p. 438 f.

⁶ See *e.g.* Dr. Caldwell's *History of Tinnevely*, p. 42; Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 222 f.; Captain Tufnell's *Hints to Coin-collectors in Southern India*, p. 32 f. and p. 66 ff.; and the late Mr. Rodgers' valuable paper in *Jour. As. Soc. Bengal*, Vol. LXIV, Part I. p. 49 ff. No complete reading has yet been published of a silver coin which was figured on Tufnell's Plate vi. No. 2, and of which I possess a specimen; the obverse reads *Aḥsan Shâh 738* (of the Hijra, *i.e.* A.D. 1337-38), and the reverse *Al-Husainiyyu*.

⁷ *Irâjagambhîra-irâjyam kai-kkonḍu sti(ethi)ra-simḥâsanattil pr[i](pri)thivi-irâjyam paṇṇi arulâ-n[i]ṇra*. This passage and its bearing were first pointed out by Mr. Venkayya in one of the two *Annual Reports* which he drew up during my absence on furlough.

⁸ *Ind. Ant.* Vol. XX. p. 289.

⁹ See page 301 above.

¹⁰ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 301 f.

in his master's wars against the Musalmân chiefs of Madhurâ, as the Raṅganâtha inscription alludes to his conquest of the Tulushkas.

The subjoined list of inscriptions of **Kampana II.** shows that his influence extended from Mysore in the north to Râmnâd in the south, and that he was in power between **A.D. 1361-62** and **A.D. 1374**. The Tirumalai inscription of his son **Ommana-Uḍaiyar**¹ is dated on the 11th December A.D. 1374.² Of his father **Bukka I.** we have inscriptions of still later date, viz. **A.D. 1375-76** and **1376-77**.³ To Professor Kielhorn my best thanks are due for the calculation of those among the following dates which contain astronomical details.

1.—No. 250 of 1901; at Achcharapâkkam. Kampanna-Uḍaiyar, the son of Vîra-Bokkana-Uḍaiyar. Śaka-Saṁvat 12[83], Plava.

2.—No. 89 of 1889; at Mēlpâḍi. Vîra-Kampana-Uḍaiyar. Plava.

3.—*South-Ind. Inscr.* Vol. I. No. 86; at Kâñchî. Kampana-Uḍaiyar. Śaka-Saṁvat 1286 (for 1287), Viśvâvasu.

4.—*South-Ind. Inscr.* Vol. I. No. 87; at Kâñchî. Vîra-Kumâra-Kampana-Uḍaiyar. Śaka-Saṁvat 1286 (for 1287), Viśvâdi (i.e. Viśvâvasu).

5.—No. 18 of 1899; at Tiruppukkuḷi. Kampana-Uḍaiyar, the son of Vîra-Bukkana-Uḍaiyar. Śaka-Saṁvat 1287, Viśvâvasu. *Śakâbdam âyirattu-irunârru-enbattu-êlin mēl sellâninra varttamâ[na]-Viśvâvasu-saṁvatsarattu Vriśchika-nâ[ya]ru pûrva-pakshattu shashṭi(shṭi)yum Avittamum perra Budan-kilamai-nâl.*

"For Śaka-Saṁvat 1287 expired = Viśvâvasu the date regularly corresponds to **Wednesday, the 19th November A.D. 1365**, when the 6th *tithi* of the bright half ended 13 h. 38 m., and the *nakshatra* was **Dhanishṭhâ**, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhânta for 19 h. 3 m., after mean sunrise."—F. K.

6.—No. 163 of 1892; at Bhussanahalli. Vîra-Kumâra-Kampana-Oḍeyaru, the son of Vîra-Buk[k]aṇṇ-Oḍeyaru. Śaka-Saṁvat 12[8]8, Parâbhava.

7.—No. 21 of 1890; at Vēppûr. Vîra-Kampana-Uḍaiyar. *Parâba[va]-varusham Aśvika-nâyarru pûrva-pakshshattu pañchamiyum Nâ[ya]rru-kkilamaiyum perra Pûsattu nâl.*

"For Śaka-Saṁvat 1288 expired = Parâbhava the date, as recorded above, is quite irregular. All that I can suggest regarding it is, that the [in Tamil] strange word for the solar month, *Aśvika*, may be intended for *Āṇi*, and that *Pûsattu* may be a mistake for *Pûrattu* (*Pûrva-Phalgunî*). If these two alterations were adopted, the date would regularly correspond to **Sunday, the 14th June A.D. 1366**, when the 5th *tithi* of the bright half ended 4 h. 19 m., and the *nakshatra* was **Pûrva-Phalgunî**, by the equal space system for 22 h. 20 m., according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 5 h. 55 m., after mean sunrise."—F. K.

8.—No. 33 of 1890; at Kâñchî. Vî[ra]-Kampana-Uḍaiyar, the son of Bukkana-Uḍaiya[r]. *Śakâbdam 12[8]8 l mēl Parâbha[va]-saṁvatsarattu Kumbha-nâ[ya]rru pûrva-pakshattu êkādaśiyum V[i]yâla-kk[i]lamaiyum perra Pu[na]rpûsattu [nâ]l.*

"For Śaka-Saṁvat 1288 expired = Parâbhava the date regularly corresponds to **Thursday, the 11th February A.D. 1367**, when the 11th *tithi* of the bright half ended 6 h. 44 m., and the *nakshatra* was **Punarvasu**, by the equal space system and according to Garga for 14 h. 27 m., and by the Brahma-siddhânta for 13 h. 47 m., after mean sunrise."—F. K.

¹ See above, p. 324, note 1. In a local chronicle this name has been misspelt or misread 'Embana Udeiyâr'; see Mr. Nelson's *Madura Country*, Part III. p. 82. Another son of Vîra-Kampana-Oḍeyaru, named Nañjanna-Oḍeyaru, is mentioned in an inscription at Dodḍa-Kaulande (Mr. Rice's *Ep. Carn.* Vol. III., Nj. 108), which is dated *Saka-varusha saṁda 1296 neya Ānanda-saṁvatsarada Vaisâka-su 15 Gu[rudra*] sômagrahanadalli*. Professor Kielhorn considers this date worthless, because "in Śaka-Saṁvat 1296 expired = Ānanda the full-moon *tithi* of Vaisâkha ended 23 h. 17 m. after mean sunrise of *Wednesday, the 26th April A. D. 1374*, and there was no lunar eclipse on that day."

² *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

³ See above, p. 324, note 2.

9.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tiruvannāmalai. Kampana-Uḍaiyar, the son of Vīra-Bokkaṇa-Uḍaiyar. Plavaṅga.

10.—*Ep. Carn.* Vol. III., Nj. 117; at Tagaḍūru. Chikka-Kampaṇṇ-Oḍeyaru, the son of Vīra-Bukkaṇṇ-Oḍeyaru. Śaka-Saṁvat 1290, Kīlaka.

11.—*South-Ind. Inscr.* Vol. I. No. 88; at Kāñchī. Vīra-Kampaṇṇa-Uḍaiyar. *Kīlaka-varushattu Makara-nāyaru apara-pashakshattu¹ saptamiyu[m*] Śevvāy-kkīlalaṁaiyum² perra [T]ēr-nāl.³*

“This date is in every respect irregular, and intrinsically wrong, because the moon cannot be in the *nakshatra* Rōhiṇī on a 7th *tithi* of the dark half in the month of Makara.”—F. K.

12.—*Ep. Carn.* Vol. IV., Yl. 64; at Māmbaḷli. Kampaṇṇa-Oḍeyaru, the son of Vīra-Bukkaṇṇa-Oḍeyaru. Kaliyuga-Saṁvat 4470, Saumya.

13.—No. 293 of 1895; from Kāraṇai near Kaḍambattūr, now in the Madras Museum. Vīra-Kampaṇa-[U][ḍaiyar*], the son of Vī Uḍaiyar. Kaliyuga-Saṁvat 447[2*], Śaka-Saṁvat 1293, Virōdhikṛit. [*Kali**]yuga-varusham nālāyirattu-n[ā]nūrru-[e]lu[ba]ttu ṅgiya Śakābdam āyirattu-irunūrru-t[on]nūrr[u]-mūn śellāṇi[n*]ra Virōdhikṛit-varshattu [M]ithuna apara-pakshattu [pañcha]miyum Budan-kīlamai ra Avittattu nāl.

“For Kaliyuga-Saṁvat 4472 expired = Śaka-Saṁvat 1293 expired = Virōdhakṛit the date regularly corresponds to **Wednesday, the 4th June A.D. 1371**, when the 5th *tithi* of the dark half ended 8 h. 13 m., and the *nakshatra* was **Dhanishṭhā**, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 7 h. 53 m., after mean sunrise.”—F. K.

14.—Mr. Sewell's *Lists*, Vol. I. p. 301; at Tiruppullāṇi. Kampaṇa-Uḍaiyar. Śaka-Saṁvat 1293.

15.—*Ep. Carn.* Vol. IV., Gu. 32; at Guṇḍlupēṭe. Chikka-Kampaṇṇa-Oḍeyaru, the son of Vīra-Bukkaṇṇa-Oḍeyaru. Śaka-varusha 1294 saṁda varttamāna-Paridhāvi-saṁvatsarada Chaitra-śu 2 Ā.⁴

“In Śaka-Saṁvat 1294 expired = Paridhāvin the second *tithi* of the bright half of the month Chaitra commenced 2 h. 29 m. after mean sunrise of **Sunday, the 7th March A.D. 1372.**”—F. K.

16.—Mr. Sewell's *Lists*, Vol. I. p. 302; at Tiruppullāṇi. Kampaṇa-Uḍaiyar. Śaka-Saṁvat 1296.

17.—No. 28 of 1890; at Kāñchī. Kampaṇa-Uḍaiyar, the son of Vīra-Bokkaṇa-Uḍaiyar. Ānanda-va[r*]sham Āḍi-māda[m] 10 [tēdi] Āshāḍa-bagula-chatu[r*]ddaśi Śukravāramum perra n[āl].

“In Śaka-Saṁvat 1296 expired = Ānanda the Karkāṭa-saṁkrānti took place 9 h. 9 m. after mean sunrise of Wednesday, the 28th June A.D. 1374, which was the first day of the month of Karkāṭa or Āḍi. The 10th day of the month of Āḍi therefore was **Friday, the 7th July A.D. 1374**; but the *tithi* which ended on this day, 6 h. 23 m. after mean sunrise, was the 12th (not the 14th) *tithi* of the dark half of the month of Āshāḍha. In my opinion, there can be no doubt that the number of the *tithi* has been wrongly quoted in the original date.”—F. K.

18.—No. 185 of 1894; at Tirukkalukkuṇṇam. Vīra-Kumāra-Kampaṇa-Uḍaiyar. Ānanda-[va]rushattu Kaṇ[n]i-nāyarru a[pa]ra-[pa]kshattu [da]śa[miyu]m [V]eḷ[ḷ]i-kkīlāmaiyum perra [Punar]pū[śa]ttu n[āl].

“In Śaka-Saṁvat 1296 expired = Ānanda the 10th *tithi* of the dark half in the month of Kanyā commenced 7 h. 5 m. after mean sunrise of **Friday, the 1st September A.D. 1374**, when

¹ Read *-pakshattu*.

² See *Ind. Ant.* Vol. XXII. p. 138, No. 9.

³ Read *-kkīlāmaiyum*.

⁴ I.e. *Ādityavāradalu*.

the *nakshatra* was **Punarvasu**, by the equal space system from 6 h. 34 m. after mean sunrise, and by the Brahma-siddhanta and according to Garga during the whole day.— Since on Saturday, the 2nd September A.D. 1374, the 10th *tithi* of the dark half ended 7 h. 1 m., and the *nakshatra* was **Punarvasu** for 7 h. 13 m. or 6 h. 34 m., after mean sunrise, I have some doubts whether that day is not really the intended day, and whether therefore Friday has not been wrongly quoted in the original date instead of Saturday. Supposing the weekday to have been given correctly, I should have expected the writer to quote the 9th *tithi*.”— F. K.

From a Kanarese inscription at Penakonḍa (No. 339 of 1901), which was first noticed by Mr. Sewell,¹ we learn that **Vīra-Bukkanna-Oḍeyaru** (i.e. Bukka I.) had another son, named **Vīra-Virupanna-Oḍeyaru (I.)**, by his queen Jommādēvi. While Bukka I. was ruling the territory of the Hoysala kings at Hosapaṭṭana, and while his son Virupanna I. was governing the province (*rājya*) of Penugonḍe, which had been entrusted to him by his father,²— the minister (*mahāpradhāna*) Ananta[ra]sa-Oḍeyaru built the fort of Penugonḍe in Śaka-Saṁvat 1276, the Jaya-saṁvatsara, on Tuesday, the 1st (*tithi*) of the bright (fortnight) of Chaitra,³ i.e. on the 25th March A.D. 1354.

A copper-plate grant at Narasîpura mentions a third son of Bukka I., named **Mallinātha** or **Mallapp-Oḍeyaru**, whose son was **Nārāyaṇadēv-Oḍeyaru**.⁴ It is dated on Sunday, the 29th July A.D. 1397.⁵

The successor of **Bukka I.** on the throne of Vijayanagara was his son by **Gauri**,⁶ **Harihara II.**, whose name is given as **Vīra-Hariyappa-Oḍeyaru** in Kanarese inscriptions (Nos. 3, 4, 6-8 of the following list). As will appear from Nos. 2, 5 and 9 of the same list, the Tamil form of his name was **Hariyana-** or **Ariyanna-Uḍaiyar**.

1.—No. 57 of 1900; at Puttūr near Āraṇi. Harihara-Udaiya[r*]. Śakābdam 1299. *n mēl śellāninra Piṅgala-varusham Āḍi-mādam* [30] *tēdi Tiṅgaḷ-kiḷamai*.

“ In Śaka-Saṁvat 1299 expired = Piṅgala the Karkāṭa-saṁkrānti took place 3 h. 46 m. after mean sunrise of Sunday, the 28th June A.D. 1377, which was the first day of the month of Karkāṭa or Āḍi. The 30th day of the month of Āḍi therefore was **Monday, the 27th July A.D. 1377.**”— F. K.

2.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tiruvannāmalai. Ariyanna-Uḍaiyar. Śaka 1299, Piṅgala.

3.— No. 126 of 1901; at Bārūkūr. Vīra-Hariyappa-Oḍeyaru. *Saṁvaruṣa*⁷ 1301 *nye(ne)ya K[ā*]layukta-saṁvatsarada* [d] *vitāya-Jy[ē*]shṭa-su* 15 *Śukravāradalu* *sômôparāga-puṁṇ[y]akāladalu*.

“ Śaka-Saṁvat 1301 current = Kālayukta : **Friday, the 11th June A.D. 1378** (the full-moon day of the second Jyāishṭha); a total eclipse of the moon from 12 h. 1 m. to 15 h. 41 m. after mean sunrise, and therefore **visible in India.**”— F. K.

4.— No. 155 of 1901; at Bārūkūr. Vīra-Hariyappa-Oḍeyaru, the son of Vīra-Bukkanna-Oḍeyaru. *Śaka-varuṣa* 130[1] *neya ma(va)rttamāna-Kālayuktākshi-saṁvachhsa(tsa)rada Mārggasira-su* 1 *Sômaṁvārad=amdu*.

¹ *Lists of Antiquities*, Vol. I. p. 119.

² *Śrīman-mahāmāṇḍalēśvara ari-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṁḍa Himadurāga-suratrāna pūrva-pāchima-samudr-adhipati śrī-Vīra-Bukkanna-Vōḍeyaru Hoisalaṁvaya-mahipālara mēdint-māṇḍalavanu ni[ja]-bhujā-māṇḍanav-āgi pālisu[ta] Hosapaṭṭanadali sukha-samkathā-vinōdadiṁ rojyam geyyutta tanna paṭṭad-arasi Jomm[ā]dēviyara kumāra śrī-Vīra-Virupanna-Vōḍeyarig[e] Penugom-[dēya] rājyavanu koṭṭu ā paṭṭanadali sukhadiṁ rājyava pālisuṭta.*

³ *Śaka-varuṣa* 1276 *neya Jaya-saṁvachhsa(tsa)rada Chaitra-su* [1] *Mam[galavāradalu*]*. Professor Kielhorn kindly informs me that “ in Śaka-Saṁvat 1276 expired = Jaya the first *tithi* of the bright half of Chaitra commenced 7 h 35 m after mean sunrise of Tuesday, the 25th March A. D. 1354.”

⁴ Mr. Rice's *Ep Carn.* Vol. III., TN. 64.

⁵ *Ind. Ant.* Vol. XXVI, p. 331, No. 10.

⁶ See above, Vol. III. p. 115 and note 12.

⁷ Read *Śaka-varuṣa*.

"Śaka-Saṁvat 1301 *current* = Kālayukta. The date is incorrect; it would correspond to Sunday, the 21st November A.D. 1378, when the first *tithi* of the bright half of Mārgaśīra ended 21 h. 10 m. after mean sunrise. If the figure for the *tithi* were 2, the date would regularly correspond to Monday, the 22nd November A.D. 1378."—F. K.

5.—No. 32 of 1890; at Kāñchī. Vīra-Hariyaṇa-Uḍaiyar. *Śakābdam 1300 ṇ mēl sellāniṇra K[ā]layukta-varshattu Mārga[ī]-mā[sa]m 2 tēdi pūrbva(rva)-pakshattu sapta[mīyu]=Nāyarru-kkilamaiyum perṛa Śadayattu ṇāl.*

"This date is irregular. In Śaka-Saṁvat 1300 expired = Kālayukta the Dhanuḥ-saṁkrānti took place 18 h. 53 m. after mean sunrise of Saturday, the 27th November A.D. 1378. The second day of the month of Dhanuḥ or Mārga[ī] therefore was Monday, the 29th November A.D. 1378, and on this day the 9th *tithi* of the bright half ended 11 h. 33 m. after mean sunrise, and the *nakshatras* were Uttara-Bhādrapadā and Rēvatī. The 7th *tithi* of the bright half ended 16 h. 5 m., and the *nakshatra* was Śatabhishaj, by the equal space system for 9 h. 12 m., and according to Garga for 0 h. 39 m., after mean sunrise of the 27th November A.D. 1378, but that day, as stated already, was a Saturday, and was the last day of the month of Vṛiśchika (Kārttigai)."—F. K.

6.—No. 59 of 1901; at Kāntāvara. Vīra-Hariyappa-O[ḍe]yaru. *Sa(sa)ka-varuśa(sha) 1301 nevi(ya) Siddhā(ddd)rtthi-saṁvatsarada ¹Vaiśākha-su 1 Sôma[ra*]da[lu].*

"Śaka-Saṁvat 1301 expired = Siddhārthin: Monday, the 18th April A.D. 1379; the first *tithi* of the bright half of Vaiśākha ended 6 h. 1 m. after mean sunrise."—F. K.

7.—*Ep. Carn.* Vol. IV., Ch. 64; at Homma. Harihara II. or Vīra-Hariyappa-Oḍeyaru of Vijayānagara. *Śaka-varuśa 1302 neya Raudri-saṁvatsarada Śrāvaṇa-śu 5 Ādivāradalu.*

"The date is irregular. In Śaka-Saṁvat 1302 expired = Raudra the 5th *tithi* of the bright half of Śrāvaṇa ended 14 h. 56 m. after mean sunrise of Saturday, the 7th July A.D. 1380."—F. K.

8.—No. 174 of 1901; at Bārūkūr. Vīra-Hariyappa-Oḍeyaru. *Śaka-varuśa(sha) 1304 Duṁdubhi-saṁ[va]tsarada ¹Vaiśākha-su 15 Sô.²*

"Śaka-Saṁvat 1304 expired = Duṁdubhi: Monday, the 28th April A.D. 1382; the full-moon *tithi* of Vaiśākha ended 9 h. after mean sunrise."—F. K.

9.—No. 31 of 1890; at Kāñchī. Hariyaṇa-Uḍaiyar. *Śakābdam 1307 mēl sé[l*]lān[i]ṇra Krôdhana-varsham Āni-mādam [12 tēdi] amāvāsaiyum Guru[v]āram Mṛigaśīrshattu³ nāl.*

"In Śaka-Saṁvat 1307 expired = Krôdhana the Mithuna-saṁkrānti took place 14 h. 51 m. after mean sunrise of Saturday, the 27th May A.D. 1385. The 12th day of the month of Mithuna or Āni therefore was Thursday, the 8th June A.D. 1385; and on this day the new-moon *tithi* (of the month Jyāishṭha) ended 9 h. 55 m., and the *nakshatra* was Mṛigaśīrsha, by the equal space system and according to Garga for 1 h. 19 m., after mean sunrise."—F. K.

Harihara II. had three sons: Virūpāksha I., Bukka II. and Dēvarāya I. The first of them is known from the Ālampūṇḍi plate (No. 2 below) and from the *Nārāyaṇīvilāsa*⁴ and has to be identified with Viruppaṇṇa-Uḍaiyar (II.), the son of Hariyappa- or Hariyaṇa-Uḍaiyar (Nos. 1 and 3-5 below).⁵

1.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tiruvannāmalai. Vīra-Viruppaṇṇa-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaka-Saṁvat 1301.

2.—*Ep. Ind.* Vol. III. p. 225; Ālampūṇḍi plate. Virūpāksha, the son of Harihara II. Śaka-Saṁvat 1305, Raktākshin.

¹ Read *Vaiśākha*.

² I. e. *Sôma[ra]radalu*.

³ Read *śīrshattu*.

⁴ Above, Vol. V. Add. and Corr. p. v.

⁵ The *Kōyilolūgu* also mentions "Viruppaṇṇa-Uḍaiyār, the son of Harihararāyār;" see page 323 above.

3.—Mr. Venkayya in *Madras Christian College Magazine* of March 1892; at Tiruvannāmalai. Vīra-Viruppaṇṇa-Uḍaiyar, the son of Hariyappa-Uḍaiyar. Śaka-Saṁvat 1310, Vibhava.

4.—No. 114 of 1897; at Kōliyaṇūr. Vi[ru]ppaṇṇa-Uḍaiyar, the son of Hariyaṇṇa-Uḍaiyar. Śaka-Saṁvat 1 . . . , Vi[bha]va.

5.—No. 112 of 1900; at Śēngama. Viruppaṇṇa-Uḍaiyar, the son of Hariyaṇṇa-Uḍaiyar. Śakābdam 131[8] ṇ mēṛ=che[llā*]ninra [Dh]ātu-saṁvatsarattu Mēsha-nāyarru pūruva-pakshattu pañchamiyum Tiruvādiraiyum perṛa Guruvāra-nāl.

“For Śaka-Saṁvat 1318 expired = Dhātu (Dhātṛi) the date regularly corresponds to **Thursday, the 13th April A.D. 1396**, which was the 19th day of the month of Mēsha and when the 5th *tithi* of the bright half ended 7 h. 35 m., and the *nakshatra* was **Ādrā**, by the equal space system for 11 h. 50 m., after mean sunrise.”—F. K.

To the time of **Bukka II.**, the second son of Harihara II., belong the following six inscriptions.

1.—No. 41 of 1890; at Tirupparuttikkunṇu. Bukkarāja, the son of Arihararāja. Dundubhi-varsham Kāt[tig]ai-[m]ādatt[i]l pūruva-pakshattu=Ti[i]ṇgaṭ-kilamaiyum paurṇaiyum perṛa Tā(kā)tt[i]gai-nāl.

“This date is irregular. For Śaka-Saṁvat 1304 expired = Dundubhi it would correspond to Friday, the 21st November A.D. 1382, with the *nakshatra* Rōhiṇi. It would be incorrect also for the lunar month Kārttika of the same year, and for the Śaka years 1303 and 1305 expired.”—F. K.

2.—No. 11 of 1900; at Kambayanallūr. Immaḍi-Bukkarāja (i.e. ‘Bukka the second’), the son of Hararāja (i.e. Harihara II.) and grandson of Bukkaṇṇa-Uḍaiyar (i.e. Bukka I.). Kshaya-varushattu Paṇṇuṇ[i]-mādam mudal t[i]yadi pūruva-pakshattu Uttirattād[i]yum perṛa nāl.

“This date also is irregular. For Śaka-Saṁvat 1308 expired = Kshaya the first day of the month of Paṇṇuṇi (or Mīna) would correspond to either the 24th or the 25th February A.D. 1387, but on the former of these two days (which both fell in the bright half) the *nakshatras* were Kṛittikā and Rōhiṇi (Nos. 3 and 4) and on the latter Rōhiṇi and Mṛigaśīrsha (Nos. 4 and 5), not Uttara-Bhadrpadā (No. 26).”—F. K.

3.—No. 12 of 1893; at Kāñchī. Vīra-Pratāpa-Bukkarāja-mah[ā]rā[ya]. Śakābdam 1328 ṇ mēl sellā[n]inra Veya-saṁvarsarattu Mēsha-nāyarru pūruva-pakshattu śatta[m]iyum Sukkiravāramum perṛa Tiruvādirai-nāl.

“This date for Śaka-Saṁvat 1328 expired = Vyaya clearly corresponds to **Friday, the 26th March A.D. 1406**, which was the day of the **Mēsha-saṁkrānti** (that took place 17 h. 25 m. after mean sunrise¹), and on which the 7th *tithi* of the bright half ended 16 h. 30 m., and the *nakshatra* was **Ādrā**, by the equal space system for 8 h. 32 m., after mean sunrise.”—F. K.

4.—*Ep. Carn.* Vol. III., Md. 28; at Vaidyanāthapura. Bukkarāja, the son of Harihara-mahārāja. Śaka-varusha 132[8] neya Bya(vya)ya-saṁvatsarada Jēshṭha-śu 5 Gu.²

“This date is irregular. For Śaka-Saṁvat 1328 expired = Vyaya it would correspond to Saturday, the 22nd May A.D. 1406, when the 5th *tithi* of the bright half of Jyāishṭha ended 13 h. 53 m. after mean sunrise.”—F. K.

5.—*South-Ind. Inscr.* Vol. I. No. 55; at Vēppambattu. Vīra-Pratāpa-Bukkamahārāja. Śakābdam 132[8] ṇ mēl sellāninra Pārttiva-saṁvatsarattukku=chchellum Viya-saṁvatsaratt Jēshṭha-bahula-amāvāsyaikum Viyāla-kkilamaiyum perṛa nāl.³

¹ Accordingly, the date was the last day of the month of Mīna of the solar Śaka year 1327 expired.

² I.e. *Guruvāradalu*.

³ See *Ind. Ant.* Vol. XXIV. p. 203, note 50.

"This date also is irregular. For Śaka-Saṁvat 1328 expired = Vyaya it would correspond to Wednesday, the 16th June A.D. 1406, when the new-moon *tithi* of Jyaishtṥa ended 6 h. 18 m. after mean sunrise." —F. K.

6.— No. 41 of 1901; at Mûḍabidure. Vîra-Bukkarâya, the son of Harihararâya. *Śaka-varsha 13[2]9 neya Vyaya-saṁvatsarada Bhâdrapada-śudhḍha(ddha) 10 Budhavâradoḷu.*

"This date also is irregular. For Śaka-Saṁvat 1329 *current* = Vyaya it would correspond to Tuesday, the 24th August A.D. 1406, when the 10th *tithi* of the bright half of Bhâdrapada ended 13 h. 1 m. after mean sunrise. If the figure of the *tithi* were 11, the date would regularly correspond to Wednesday, the 25th August A.D. 1406." —F. K.

From manuscripts and coins¹ we know a son of Bukka II. by Tipp[ā]mbā, named Vira-Bhūpati, to whom we have to assign two inscriptions of Vira-Bhūpati-Uḍaiyar, which are noticed by Mr. Venkayya, *viz.* one of Śaka-Saṁvat 1331 at Śrîraṅgam,² and one of Śaka-Saṁvat 1336, the Manmatha year, at Tiruppandurutti.³

TEXT.⁴

- 1 स्वस्ति श्रीः । बन्धुप्रिये शकाब्दे । आनीयानीलशृंगद्युतिरचितजगद्र[ञ्ज]ना-
दक्षनाद्रेष्टे[ञ्ज]माराध्य कञ्चित् समयमथ निहत्योद्धनुष्कांस्तुलुष्कान् [।]
लक्ष्मीक्ष्माभ्यामुभाभ्यां सह निजनगरे स्था[प]यन्
- 2 रंगनाथं सम्यग्व्याप्तं⁵ स[प]र्याम् पुनरकृत [य]शोदर्पणो गोप्यणार्थः ॥ [१*]
विश्वेशं रंगराजं वृषभगिरितटात्⁶ गो[प]णः (।) क्षो[णि]देवो नीत्वा स्वां
राजधानीन्निजबलनिहतोत्सिक्ततौलुष्कसैन्यः [।] कृत्वा
- 3 [श्री]रंग[भू]मिम्⁷ [कृत]युग[सहितान्त]न्तु ल[क्ष्मी]महीभ्यां संस्थाप्यास्यां सरो-
जोत्भव⁸ इव कुरुते साधु च[र्य]ां सपर्याम् ॥ [२*]

TRANSLATION.

Hail! Prosperity! In the Śaka year (*expressed by the chronogram*) bandhupriya (*i.e.* Śaka-Saṁvat 1293).

(Verse 1.) Having brought (*the god*) from the Añjanādri (*mountain*), the splendour of whose darkish peaks gives delight to the world, having worshipped (*him*) at Cheñchi for some time, then having slain the Tulushkas whose bows were raised,—Goppanārya, the mirror of fame, placing Raṅganātha together with both Lakshmî and the Earth in his own town,⁹ again duly performed excellent worship.

(V. 2.) Having carried Raṅgarāja, the lord of the world, from the slope of the Vṛishabhagiri (*mountain*) to his capital,¹⁰ having slain by his army the proud Taulushka soldiers, having made the site of Śrîraṅga united with the golden age (*Kṛitayuga*), and having placed there this (*god*) together with Lakshmî and the Earth,—the Brâhmaṇa¹¹ Gôpana duly performs, like the lotus-born (Brahmâ), the worship which has to be practised.

¹ *Ind. Ant.* Vol. XXV. p. 318, No. 6.

² *The same* of August 1890.

³ Read °रवर्षा.

⁴ Read °जोहव.

⁵ *Kṛitayuga*. Compare p. 324 above.

⁶ *Madras Christian College Magazine* of March 1892.

⁷ From an inked estampage prepared in 1892.

⁸ Read °तटाहो°.

⁹ *I.e.* in Śrîraṅgam.

¹⁰ Read °भूमिं.

¹¹ *I.e.* to Cheñchi; see verse 1.

No. 34.—TWO INSCRIPTIONS OF VIDUGADALAGIYA-PERUMAL.

By E. HULTZSCH, PH.D.

A.—INSCRIPTION AT TIRUMALAI NEAR POLUR.

The first volume of my *South-Indian Inscriptions* contains some records, the full bearing of which could not be made out at the time of their publication through want of experience and in the absence of copies of cognate inscriptions. Several of them have been already republished in this journal.¹ I now re-edit another, which was imperfectly read and rendered before,² from a fresh inked estampage.

The subjoined inscription is engraved on the outer wall of the doorway which leads to the painted cave at Tirumalai near Pôlûr in the North Arcot district. It is somewhat worn and not very easy to read. The alphabet is **Tamiḻ** and **Grantha**. The inscription consists of three portions:—a sentence in Tamiḻ prose, a Sanskrit verse in the Śârdûla metre, and a Tamiḻ verse. Each of these three passages records in different words the same fact, *viz.* the restoration of the images of a Yaksha and a Yakshî, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned:—(1) **Eḷiṇi** (ll. 1 and 7) or **Yavanikâ**³ (l. 4); (2) **Râjarâja** (l. 6) or **Vagaṇ**⁴ (l. 9); and (3) **Viḍugâdalagiya-Perumâl** (l. 10) or **Vyâmukta-śravaṇôjjvala**⁵ (l. 6). **Eḷiṇi** is stated to have belonged to the family of the kings of **Chêra** (l. 1) or **Kêraḷa** (l. 3), *i.e.* Malabar, or of **Vaṇji** (l. 7), the traditional capital of the Chêra kingdom, which is perhaps identical with the modern village of Chêramân-Perumâl-Kôyilûr near Tiruvaṇjikulam in the Cochin State.⁶ Both **Eḷiṇi** and **Râjarâja** receive the title **Adigaimân** (l. 1), **Adhikanṛipa** (l. 5 f.) or **Adigaṇ**⁷ (l. 9), *i.e.* 'the lord of **Adigai**,' the modern Tiruvadi near Cuddalore.⁸ The third king is called the lord of **Takaṭâ** (l. 6) or **Tagaḍai** (l. 10). As noted by Mr. Venkayya, this place is mentioned in the Tamiḻ poem *Puranâṇûru* as **Tagaḍûr**, and Mr. V. Kanakasabhai Pillai has identified it with **Dharmapuri**, the head-quarters of a tâluka in the Salem district.⁹ This statement is corroborated by two Chôḷa inscriptions (Nos. 307 and 308 of 1901) in the Mallikârjuna temple at Dharmapuri, according to which Tagaḍûr, the modern Dharmapuri, was the chief town of Tagaḍûr-nâḍu, a subdivision of the Gaṅga country (*Gaṅga-nâḍu*), a district of Nigarili-Śôḷa-maṇḍalam.¹⁰ **Viḍugâdalagiya-Perumâl** was the son of **Vagaṇ** (l. 9) or **Râjarâja** (l. 6), who seems to have been a remote descendant (ll. 5 and 9) of **Eḷiṇi**. Both he and his ancestor **Eḷiṇi** must have been adherents of the **Jaina** religion, because

¹ Above, Vol. IV. Nos. 9, 22 and 52, and Vol. V. No. 13, A.

² *South-Ind. Inscr.* Vol. I. No. 75.

³ *Yavanikâ* is the Sanskrit equivalent of the Tamiḻ *eḷiṇi*, 'a curtain.'

⁴ According to the dictionaries, the Tamiḻ *Vagaṇ* and the Sanskrit *Baka* are names of Kubêra, who is also called Râjarâja.

⁵ The Tamiḻ words *viḍu*, *kâḍu* and *alagiya* correspond to the Sanskrit *mûḥ*, *śravaṇa* and *ujjvala*. The word looks like a nickname. Perhaps the king had protruding ears.

⁶ See *South-Ind. Inscr.* Vol. III. p. 31, and my *Annual Report* for 1900-01, paragraph 4.

⁷ For references to *Adigaṇ*, *Adigaimân* and *Eḷiṇi* in Tamiḻ literature see *Ind. Ant.* Vol. XXII. pp. 66 and 143. *Adiyama*, who was a feudatory of the Chôḷa king and was defeated by Gaṅgarâja, a general of the Hoysala king Vishṇuvardhana (*Bombay Gazetteer*, Vol. I. Part II. Index), may have been one of the chiefs of *Adigai*.

⁸ The *Kalîṅgattu-Parani* (x. verse 68 f.) mentions 'the great city of *Adigai*,' which Mr. V. Kanakasabhai Pillai has identified with Tiruvadi in the Cuddalore tâluka of the South Arcot district; *Ind. Ant.* Vol. XIX. p. 339 f. In the time of the Vijayanagara kingdom this town was the head-quarters of the province (*râjya*) of Tiruvadi; *ibid.* Vol. XIII. p. 153. This province is distinct from Tiruvadi-râjya (with the lingual *ḍ*), which was situated in the Tinnevely district; above, Vol. III. p. 240, and Mr. Venkayya's *Annual Report* for 1899-1900, p. 28.

⁹ See the two pages of the *Ind. Ant.* quoted in note 7 above.

¹⁰ There is another village named Tagaḍûru in the Naṅjanagûḍu tâluka of the Mysore district, which was included in Hiriya-nâḍu; Mr. Rice's *Ep. Carn.* Vol. III. Nj. 117 and 118.

they made grants at **Tirumalai**, which is referred to in the subjoined inscription as 'the holy mountain of Enguṇaviṇai' (l. 8) and 'the holy mountain of the Arhat in the **Tuṇḍira-maṇḍala**'¹ (l. 4 f.).

TEXT.²

- 1 Svasti śrī [||*] Śēra-vaṇṣattu³ Adigaimā[n] Eḷiṇi seyda dha[r]mma-
- 2 Yaksha[r]aiyum Yakshiyāriyum eḷund-a[ru*]lūvittu eṇimaṇiyum i-
- 3 tṭu=Kkaḍappēri-kkā[lu]ṇ-gaṇḍu kuḍutt[ā]ṇ || ⁴Śrīmat-Kēraḷa-bhūbhṛi-
- 4 tā Yavanikā-nāmnā su-dha[r]mm-ātmanā Tuṇḍir-āhvaya-maṇḍal-Ā[r]ha-su-⁵
- 5 girau Yakshēśvarau kalpita [||*] paśchāt-tat-kula-bhūshaṇ-Ādhika-
- 6 nṛipa-śrī-Rājarāj-ātmaja-Vyāmuktaśravaṇō[j*]jvalē[na Takatā-nā]thēna jīṇ-ō-
- 7 [d]dhṛitau || Vañj[i]yar⁶ kula-pa[ti]y=[E]ḷiṇ[i] vaguttav=Iyakkar=Iyakk[i]yarō-
- 8 ḍ=e[ñ]jiyav=aḷivu ⁷tiruttiy=av-Enguṇaviṇai-tiru-malai vai[t]ṭṭāṇ-ru-
- 9 ṇji taṇ [va]ḷi [va]rumavaṇ vaḷi-mudali kali Adigaṇ Vagaṇ nūl v[i]ṇjaiyar
- 10 [ta]lai puṇai Tagaḍaiyar kāvalaṇ Viḍugāḍaḷagiya-[P]erumālēy [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! He⁸ set up (*again*) (*the images of*) a Yaksha and a Yakshî,—meritorious gifts (*formerly*) made by Eḷiṇi, an Adigaimāṇ of the Chēra family,—presented a gong, and granted a channel (*which he*) had constructed to (*or from ?*) the Kkaḍappēri (*tank*).⁹

(L. 3.) (*The images of*) two lords of the Yakshas, which had been set up by the glorious (*and*) very pious-minded Kēraḷa king named Yavanikā on the holy mountain of the Arhat in the province (*maṇḍala*) called Tuṇḍira, were later on saved from ruin by Vyāmuktaśravaṇōjjvala, the lord of Takatā (*and*) the son of the glorious Rājarāja—an Adhika prince (*who was*) the ornament of his (Yavanikā's) race.

(L. 7.) The ruins which remained (*of the images*) of a Yaksha together with a Yakshî, that had been set up by Eḷiṇi, the chief of the family (*ruling over*) the Vañjiyar,¹⁰ were repaired and placed (*on*) this holy mountain of the god who possesses the eight qualities¹¹ by Viḍugāḍaḷagiya-Perumāl, the protector of the Tagaḍaiyar,¹² the ornament of the heads of those learned in the sciences, (*and the son of*)¹³ the brave Adigaṇ Vagaṇ — the foremost on the (*right*) path, who came from his (Eḷiṇi's) family after (*the latter*) had died.

B.—INSCRIPTION AT KAMBAYANALLUR.

This inscription (No. 8 of 1900) is engraved on the south wall of the central shrine in the Dēsināthēśvara temple at Kambayanallūr in the Ūttaṅgarai tāluka of the Salem district. The alphabet and language are Tamil.

The inscription consists of a Tamil verse, which opens with the date—the 22nd year (in words) of the reign of Kulōttuṅga-Chōḷadēva. A short prose passage which is prefixed to the verse gives the same date in figures. This is another record of Viḍugāḍaḷagiya-Perumāl, the

¹ This is a Sanskritised form of Tuṇḍai-maṇḍalam.

² From an inked estampage.

³ Read -vaṇṣattu.

⁴ *South-Ind. Inscr.* Vol. I. No. 76 contains another copy of the same verse.

⁵ For the sake of the metre *Arha* is used instead of *Arhat*.

⁶ In this verse *Vañjiyar* rhymes with ḍ=eñjiya, =ruñji and viñjaiyar.

⁷ Read *tiruttiy=ivv*.

⁸ The subject is Viḍugāḍaḷagiya-Perumāl (l. 10).

⁹ The same tank is mentioned in another Tirumalai inscription; *South-Ind. Inscr.* Vol. I. No. 77.

¹⁰ *I. e.* 'the citizens of Vañji.'

¹¹ See *South-Ind. Inscr.* Vol. I. p. 107, note 1.

¹² *I. e.* 'the citizens of Tagaḍai.'

¹³ The words in brackets can be supplied with certainty on the strength of the Sanskrit portion (l. 6) and in accordance with the Tamil habit of omitting the word 'son' between the names of the father and the son.

king of Tagadai and (son of) Râjarâja-Adigaṇ. He is said to have ruled over the three rivers Pâli, Pennai and Ponni. The inscription records that he granted a place named Śiruk-kôṭṭai on the bank of the Pennai river to Nâgai-Nâyaka of Kuḷaṇ, and that he built a temple.

The Pâli must be identical with the Pâlâru river; the Pennai is the Southern Pennâru; and the Ponni is the Kâvêrî. It may be assumed that the Pâlâru formed the northern boundary of the king's territories and the Kâvêrî the western one, while the Southern Pennâru passes not far north-east from his capital Tagadûr, the modern Dharmapuri.¹ Kuḷaṇ, where the donee came from, is another form of Kuḷam or Kuḷaṇûr, the modern Ellore.² He may have been related to the Nâyakas of Ellore, who are mentioned in inscriptions of the Telugu country.³ His name, Nâgai-Nâyaka, is perhaps connected with Nâgaiyaṇpalli, an ancient name of Kambayanallûr, which occurs in two inscriptions of the Hoysala king Vîra-Viśvanâthadêva (Nos. 9 and 10 of 1900).

The donor is mentioned in two inscriptions at Śēngama in the Tiruvannâmalai tâluka of the South Arcot district,— in the first of them (No. 115 of 1900), which is dated in the 20th year of Tribhuvanachakravartin śrî-Kulôttuṅga-Chôladêva, as “the born Perumâl, alias the son of Râjarâja-Adigaṇ,”⁴ and in the second (No. 107 of 1900), the beginning of which is lost, but which quotes the twenty-first (year of Kulôttuṅga-Chôladêva?), as “Râjarâjadêva⁵ Vidugâdalagiya-Perumâl, alias the son of Râjarâja-Adigaṇ.”⁶ In both inscriptions he is stated to have been a contemporary of Śēngēni Ammaiappaṇ Attimallaṇ,⁷ alias Vikrama-Chôla-Śambuvarâyaṇ, a chief who seems to have been a subordinate of Kulôttuṅga-Chôla III.⁸ Besides, No. 107 of 1900 mentions as his contemporary a certain Śeyyagaṅgar, who is probably identical with Śiyagaṅgaṇ, a subordinate of Kulôttuṅga-Chôla III.⁹ Consequently, the king during whose reign the subjoined inscription of Vidugâdalagiya-Perumâl is dated must be Kulôttuṅga-Chôla III., who ascended the throne in A.D. 1178,¹⁰ and the date of the inscription, the 22nd year, corresponds to A.D. 1199-1200.

TEXT.¹¹

- 1 Svasti śrî [||*] T[i]ribuva[na]chchakkaravattiga[ḷ] śrî-Kulôttuṅga-Śôladêvarku yāṇḍu 22 âvadu ௨ Urai¹² maru[vu]ṇ=Gulôttuṅga-Śôladêvark=uraitta yāṇḍ=irubadiṇ mēl=iraṇḍir=Pennai=kkarai maruvu[ṇ]=Jirukkôṭṭai Ku[ḷa]ṇ Nâ[gai]-Nâyagark=aḷittu=kkar-ḷaḷi taṇ pēr=i-
- 2 tṭa kâr-aṇaiya-kaiyâ[ṇ] tirai-maruvun-dadaṇ-gamala-Ttagadai manṇaṇ sēḷum Pâli [P]ennai Ponni-ttiru-nadi mûṇṇ=udaiya virai-maruvun-dâr-mârvaṇ Râja-r[â]ja[v-A]digaṇ vilāṅgâ-moḷi Vidugâdalagiya-Perumâlêy ||¹³ ௨

TRANSLATION.

Hail ! Prosperity ! In the 22nd year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Śôladêva.

¹ See page 331 above.

² *Ibid.* Vol. II. p. 308.

³ This portion of the title has to be taken as the name of a Chôla king to whom Vidugâdalagiya-Perumâl or his ancestors had been tributary. Compare the similar name “Kulôttuṅga-Chôla-Takatâdhirâja, alias Mâra-simhadêva,” in an inscription at Râyakôṭa in the Krishnagiri tâluka of the Salem district (No. 3 of 1900).

⁴ The original reads *Irdja[r]âja-A[d]igaimân*, which I correct to *Irdjarâja-Adiga-magaṇ* in accordance with No. 115 of 1900; see note 4 above.

⁵ Instead of *Attimallaṇ* (i.e. Hastimalla) two other inscriptions (*South-Ind. Inscr.* Vol. I. No. 132, and Vol. III. No. 61) have the title *Kaṇṇudaipperumāṇ*.

⁶ *South-Ind. Inscr.* Vol. III. p. 121.

⁷ *Ibid.* page 122.

⁸ See Professor Kielhorn's Table on p. 24 above.

⁹ From an inked estampage.

¹⁰ In this Tamil verse *urai maruvu* rhymes with *karai maruvu*, *tirai-maruvu* and *virai-maruvu*.

¹¹ In the original this sign of punctuation is represented by a *visarga*.

In the year called two after twenty of the eminent **Kulôttunga-Śôladêva**,—**Viḍugâḍaḷagiya-Perumâl**, who never breaks his word, (*who is the son of*)¹ **Râjarâja-Adigaṇ**, whose chest wears a fragrant garland, the lord of three sacred rivers, (*viz.*) the **Pâli** (*whose banks are*) fertile, the **Peṇṇai** (*and*) the **Ponṇi**, the king of **Tagaḍai** where large lotus-flowers are surrounded by the ripples (*of tanks*), he whose hand resembles a cloud (*in showering gifts*), granted (*the village of*) **Śirukkôṭṭai** on the bank of the **Peṇṇai** (*river*) to **Nâ[gai]-Nâyaka** of **Ku[la]ṇ** and gave his own name (*to*) a stone temple.

No. 35.—TEKI PLATES OF RAJARAJA-CHODAGANGA;

DATED IN THE SEVENTEENTH YEAR (OF KULOTTUNGA I.).

By E. HULTZSCH, PH.D.

These copper plates were sent to me through the Government of Madras by the Collector of Gôḍâvarî, who in his letter of 30th April 1901 states that they were “found about two months ago by one Kodi Dosigadu of **Têki**² in the Râmachandrapuram tâluka, while working in his field.”

The plates are five in number and measure about 11½” in breadth and about 6” in height. The first and last plates bear writing only on the inner side, and the three middle ones on both sides. The edges of the inscribed sides are raised into rims for the protection of the writing, which is in a state of very good preservation. On the left of each inscribed side is bored a circular hole, through which passes a copper ring measuring about 6” in diameter and about ⅝” in thickness. The ring had not yet been cut when I received the plates. Its ends are secured in the base of a four-petalled flower, which is surmounted by a circular seal measuring 4” in diameter. This seal bears the following emblems in high relief on a countersunk surface:—across the centre the legend *śrî-Tribhuvanâṅkuṣa*; at the top a boar, standing, facing the proper left, flanked by two *chauris*, and surmounted by a crescent, an elephant-goad and the sun; and at the bottom a conch, a drum, a four-petalled flower, a flower-bud and a throne.

The alphabet is Telugu and the language Sanskrit verse and prose. The Telugu letters *r* and *l* occur in a number of Telugu names which are quoted in l. 90 f. Of graphical peculiarities I would note that in *yû* (ll. 54 and 90) and *mû* (l. 95) the vowel *û* is represented by the marks for *u* and *â*.

The inscription opens with the same genealogical account of the **Eastern Châlukya** family as the Chellûr and Piṭhâpuram plates of **Vîra-Chôḍa**,³ but begins to differ in the description of the reign of **Kulôttunga I.** It does not mention his queen **Madhurântakî**, but states that he had several queens (v. 11), who bore him several sons⁴ (v. 12). On one of these, **Mummaḍi-Chôḍa**,—whose name is given as **Râjarâja** in the Chellûr and Piṭhâpuram plates,—he conferred the governorship of **Vêṅgî** after the death of his own paternal uncle **Vijayâditya (VII.)** (vv. 13-16). One year later (v. 17) he bestowed the same appointment on Mummaḍi-Chôḍa’s younger brother, **Vîra-Chôḍa** (v. 18), who held it for six years (v. 19), when he was recalled (v. 20). Then the eldest son, **Chôḍagaṅga**, surnamed **Râjarâja** (vv. 21-26), ascended the throne of **Vêṅgî** (v. 33) in **Śaka-Saṁvat 1006** (in numerical words), on Thursday, the full-moon *tithi* of **Jyâishṭha**, in the *nakshatra* **Jyêshṭhâ** and in the *lagna* **Simha** (v. 34). This date

¹ The words in brackets are supplied on the strength of the Sanskrit portion of the Tirumalai inscription (A. above).

² No. 122 on the *Madras Survey Map* of the Râmachandrapuram tâluka of the Gôḍâvarî district.

³ *South-Ind. Inscr.* Vol. I. No. 39, and above, Vol. V. No. 10, respectively.

⁴ According to v. 13 of the Chellûr plates and v. 12 of the Piṭhâpuram plates **Kulôttunga I.** had seven sons by **Madhurântakî**.

probably corresponds to the 22nd May A.D. 1084. At the end of the inscription (l. 108) another date is given, *viz.* the seventeenth year of the reign.

The above statements involve a few important changes in the pedigree and the chronology of the Eastern Châlukyas. As regards the former, the order of the sons of Kulôttuṅga I. in my Table of this dynasty¹ has to be altered; for the Têki plates inform us that the eldest son was not, as I thought, Vikrama-Chôḍa, Kulôttuṅga's successor on the Chôḷa throne, but Chôḍagaṅga. As the Chellûr and Piṭhâpuram plates (v. 19) state that Vîra-Chôḍa had only two elder brothers, it is now clear that these were Chôḍagaṅga and Mummaḍi-Chôḍa, and that Vikrama-Chôḍa was a younger brother of Vîra-Chôḍa. Secondly, the dates at the end of the Chellûr and Piṭhâpuram plates, *viz.* the twenty-first and twenty-third years of the reign, respectively, cannot be referred, as was done hitherto, to the reign of Vîra-Chôḍa. For, taking the date at the end of the Têki plates in the same manner as the seventeenth year of Chôḍagaṅga, it would correspond to A.D. 1084 + 16-17 = 1100-01, while the Chellûr plates would fall in A.D. 1078 + 20-21 = 1098-99, and Vîra-Chôḍa would thus have issued an edict during the governorship of his brother Chôḍagaṅga. The only way in which the dates of the three inscriptions can be reconciled is to refer them to the accession of Kulôttuṅga I. in A.D. 1070. They would then fall in A.D. 1086-87, 1090-91 and 1092-93. The two last dates would imply that Vîra-Chôḍa administrated the Vêṅgî province a second time in succession of Chôḍagaṅga. That this was actually the case is explicitly stated in his Piṭhâpuram plates. We are there told that Vîra-Chôḍa was recalled by Kulôttuṅga I. (v. 25), but sent to Vêṅgî again in the fifth year (v. 26). The occasion when he was recalled was evidently the appointment of Chôḍagaṅga in A.D. 1084, and "the fifth year" must mean the fifth year after Vîra-Chôḍa's recall, *i.e.* A.D. 1088-89. This explanation is in perfect accordance with the fact that the Têki plates are dated two years earlier, *viz.* in the seventeenth year of Kulôttuṅga I. = A.D. 1086-87. The fact that the Chellûr plates are silent regarding the intervening governorship of Chôḍagaṅga, and that the Piṭhâpuram plates allude to it without mentioning his name, suggests that he had discredited himself with his father and had been on bad terms with his brother Vîra-Chôḍa. The subjoined Table shows the relationship and the dates of the three successive governors of Vêṅgî.

Kulôttuṅga-Chôḍa I. ; married Madhurântakî.			
Râjarâja <i>alias</i> Chôḍagaṅga ; A.D. 1084 to 1088-89.	Râjarâja <i>alias</i> Mummaḍi-Chôḍa ; A.D. 1077 to 1078.	Vîra-Chôḍa ; A.D. 1078 to 1084 and 1088-89 to at least 1092-93.	Vikrama-Chôḍa. <i>Three other sons.</i>

Chôḍagaṅgadêva (l. 80), surnamed Râjarâja (l. 78), bore the traditional titles Sarvalôkâśraya, Vishṇuvardhana, *etc.* (ll. 76-78), and (like his younger brother Vîra-Chôḍa) resided at Jananâthanagarî (l. 81), which Mr. Krishna Sastri proposes to identify with the modern Râjamahêndri.² He addresses the edict contained in this inscription to the inhabitants of the country between the Mannêru (river) and the Mahêndra (mountain) (l. 83). These must have been the northern and southern boundaries of the Vêṅgî province. The Mahêndra mountain is in the Gañjâm district near the Mandasa Railway Station, and the Mannêru river passes Siṅgarâyakoṇḍa, now a Railway Station in the Kandukûr tâluka of the Nellore district. The king's edict does not, as usual, refer to a grant of land; it confers certain honorary privileges on the

descendants of the **Teliki** family (l. 92). These were subdivided into a thousand families, ten of which are mentioned by name (l. 90 f.), and were hereditary servants of the **Eastern Châlukya** family (v. 38 f.). They were believed to have immigrated with the mythical king **Vijayâditya** of **Ayôdhyâ**¹ (v. 40) and to have settled at **Vijayavâṭa**² (the modern **Bezvâḍa**), which seems to have been the former capital of the Eastern Châlukyas (v. 41).

The **Bhâvanârâyaṇa** temple at **Bâpaṭla** bears two inscriptions (Nos. 189 and 192 of 1897), dated in **Śaka-Saṃvat 1076** and recording gifts by two merchants who were members of the **Teliki thousand** (*Teliki-vêvuru*). The first of these merchants belonged to the subdivision (*gôtra*) of the **Musunûllu**, and the second to that of the **Velandunûllu**, who are perhaps identical with the **Velumanûllu** of the **Têki** plates (l. 90). I subjoin the beginning of the second inscription; that of the first is identical with it. It will be seen from the following transcript that this caste claims to have ruled over the towns of **Ayôdhyâ** and **Bejavâḷa**, with both of which it is associated also in the **Têki** plates (v. 40 f.).

Svasti [||*] Y[a]ma-niyama-[dharmma]-pâ(pa)râ[ya*]ṇa-[B]rahma-sambhba(bha)va-Manu-vanîś-[â]di-śa(sa)kala-[śâstra]-viśârādulum Ganakâpuray-Ayôdhyâpura-Ga[ja]pur-âdhi-nâyakulu[m] satya-śauch-âbhimânulu [g]uru-dêva-pâd-ârâdhakulu Paulasti-bhagavatî-sthâna-pra[t]iṣṭi(shṭhi)tulu si(sa)hasra-śâkh-ânvaya-gôtrul=aina śrîma[d*]-Bejavâḷa-sâ(śâ)sanul=aina **Teliki-vêvurayamdu Velamundunûlla** gôtrumḍ=aina Sûri[se]ṭṭi, etc.

The composer and the writer of the **Têki** plates (l. 108 f.) were the same persons as in the case of the **Chellûr** plates (l. 114) and the **Piṭhâpuram** plates (l. 280) of **Vîra-Chôḍa**.

TEXT.³

First Plate.

- 1 श्रीमा[न्]⁴ जगत्रयमिदं हरिरादिदेव[:*] सष्टु⁵ विरिचिमसृजन्निजनाभि-
पद्मात् [।*] तस्मादभूत् किल महामुनिरत्रिरस्मा-
- 2 चूडामणिः पुररिपोरुदितसुधांशुः⁶ [॥ १*] तस्माद्बुधः⁷ ततश्चक्रवर्त्ती
पुरुषवा(:)स्तस्मादायुस्ततो नहु[ष]: ततो ययातिः त-
- 3 [त]: पूरुः ततो जनमेजयः ततः प्राचीशः ततस्मैन्ययातिः ततो ह्य-
पतिः ततस्मार्त्त्वभौमः ततो जयसेन[स्ततो] महाभौ-
- 4 मः तस्मादैशानकः ततः क्रीधाननः ततो देवकिः तस्माद्भुक् तस्माद्भृ-
क्षकः ततो मतिवरः ततः कात्यायनः ततो नीलः [त]तो
- 5 दुष्यंतः ततो भरतस्ततो भूमन्युस्ततो हस्ती ततो विरोचनः तस्मादज-
मीलस्तत(त)स्मंवरणस्ततसुधन्वा ततः परिक्षित् ततो
- 6 भीमसेनः ततः प्रदीपनः ततश्शंतनुः ततो विचित्रवीर्यः ततः⁸ पाण्डुराजः
ततः पाण्डवाः तेषु वंशकरादर्जुनादभिमन्युः⁹

¹ Compare l. 8 of this inscription, and the translation in *South-Ind. Inscr.* Vol. I. p. 58.

² In l. 93 the same town is mentioned as **Vijayavâṭa**.

³ From the original copper plates.

⁴ This word is preceded by a symbol, for which see the accompanying Plate; read श्रीमाज्ञगच्छ^o.

⁵ Read सष्टुं विरिचि^o.

⁶ In the letter स्तु the vowel-sign u is attached to either s.

⁷ The rules of *samdhhi* are not always observed in the following prose passage up to तस्माद्बुधः (l. 7).

⁸ The two *visargas* before पाण्डुराजः and पाण्डवाः have been entered subsequently.

⁹ Read °दर्जुना^o.

- 7 ततः परिचित् ततो जनमेजयः ततः क्षेमकः ततो नरवाहनस्ततश्श-
तानीकः तस्मादुदयनः [१*] ततः प्रभृत्यविच्छिन्न[सं]ता[ने]-
8 ष्वयोध्यासिंहास[न]ासी[ने]ष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तदंश्यो विजयादित्यो
नाम राजा विजिगीषया दक्षिणापथं गत्वा
9 त्रिलोचनपल्लवमधिक्षिप्य दैवदुरीहया लोकांतरमगमत् [१*] तस्मिन्
संकुले पुरोहितेन वृद्धामात्यैश्च
10 सार्द्धमंतर्व्वत्नी तस्य महादेवी ¹मुडिवेम[न]ामाग्रहारमुपगम्य तद्व[१]स्तव्येन
विष्णुभट्टसोमयाजिना दुहि-
11 तुनिर्व्विशेषमभिरक्षिता ²विष्णुवर्द्धनं नंदनमसूत [१*] सा च तस्य
कुमारकस्य कुलक्रमोचितानि कर्म[१]णि कारयित्वा
12 तमवर्द्धयस[त्]³ च मात्रा विदितवृत्तांतो निर्गत्य चलुक्यगिरौ नंदाभगवतीं
गौरीमाराध्य कुमारनारायणमातृगण[१]सं-
13 तप्यं श्वेतातपत्रैकशंखपंचमहाशब्दादीनि कु[ल]क्रमागतानि निक्षिप्तानीव
साम्राज्यचिह्नानि समादाय कडंबगंगादिभूमि-
14 पान्निर्जित्य ⁴[से]तुनर्मदामध्यं दक्षिणा[प]थं पालयामास [॥*] तस्यासी-
द्विजयादित्यो विष्णुवर्द्धनचूपतेः ⁵[१*] पल्लवान्वयज[१]ताया
15 म[ह]ादेव्याश्च नंदनं ⁶[॥ २*] तत्सुतः पुलकेशिवल्लभः [१*] तत्पुत्रः
कीर्त्तिवर्मा ⁷[१*] [त]स्य तनयः श्रीमतां सकलभुवनसंस्तूयमानमानव्य-
16 सगोत्रोणां ⁸हारीतिपुत्रोणां ⁹कौशिकीवरप्रसादलब्धराज्यानामश्वमेधाव[भु]-
थ[स्त]ानपवित्रीकृतवपुषां चालुक्यानां ¹⁰कुलम-
17 (लम)लंकरिणींस्तत्याश्रयवल्लभेन्द्रस्य ¹¹भ्राता कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि
वेंगीदेशमपालयत् [१*] तत्सुतो जयसिंह[व]- ¹²
18 ल[भ*]स्त्रयस्त्रिंशतम् [१*] [त]दनुज इन्द्रभट्टारकस्तप्त दिनानि [१*] तत्सुतो
वि[ष्णु]वर्द्धनो नव वर्षाणि [१*] तत्सूनुर्मगियुवराजः पंचविंशतिं ¹³[१*]

Second Plate; First Side.

- 19 तत्पुत्रो जयसिंहस्त्रयोदश [१*] तदवरजः कोक्किलिष्यमासान् [१*]
तस्य भ्राता विष्णुवर्द्धनस्तमुच्च[१]त्य सप्तत्रिंशतं [१*] तत्पुत्रो

¹ The four other published inscriptions which contain this passage read मुडिवेमु°.

² Read विष्णु°.

³ Read °यत् । स च.

⁴ Read °पान्निर्जित्य.

⁵ Read °भूपतेः.

⁶ Read नंदनः.

⁷ Read °वर्मा.

⁸ Read °सगोत्राणां.

⁹ Read °पुत्राणां.

¹⁰ Read °नां.

¹¹ Cancel the *anusvāra* after णी.

¹² The व at the end of this line and the ल at the beginning of the next were added subsequently.

¹³ The *anusvāra* of त्ति is repeated at the beginning of the next plate.

- 20 विजयादित्योष्टादश [1*] तत्तनयो ¹विष्णु[व]र्द्धन[ष्य]ट्त्रिंशतम् [1*]
तत्सुतो नरेन्द्रमृगराजोष्टाचत्वारिंशतं² [1*] तत्सुतः कलिविष्णुवर्द्धनो-
21 ध्यर्द्धवर्ष [1*] तत्सुतो गुणगविजयादित्यश्चतुश्चत्वारिंश[श*]तम्³ [1*] तद्भ्रा-
तुर्विक्रमादित्यस्य तनयश्चालुक्थभीमस्त्रिंशतं [1*] तत्सुतः को-
22 ह्ल[वि]गण्डविजयादित्यष्यण्मासान् [1*] तत्सुतोम्मराजस्सप्त [1*] तत्तनय
बालमुच्चाय्य ताडपो मासमेकं [1*] तं जित्वा विक्रमादित्य [ए]कादश
23 मासान् [1*] ततस्ताडपराजसुतो युद्धमल्लस्सप्त [1*] तमु[च्च]ाय्य देशादम्भ-
राजानुजो राजभीमो [द्व]ादश [1*] तत्सूनुरम्मराजः पंचविंशतिं [1*]
तस्य
24 द्वैमातुरो दाननृपस्त्रीणि [1*] ततस्सप्तविंशतिवर्षाणि दैवदुरीहया
वेंगीमहिरनायिका[भू]त् [1*] ततो ⁴दानार्द्धवसुतश्शक्ति-
25 वर्मनृपो द्वादश ॥ ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः [1*] विमला-
दित्यभूपालः पालयामास मेदि[नी] । [३*] तत्तनयो न-
26 यशालो जयलक्ष्मीधाम ⁵राजराजनरेन्द्रश्चत्वारिंशतमब्दा(न्)नेकं च पुनर्मही-
मपालयदखिलां । [४*] यो रूपेण म[नोभ]-
27 वं विशदया कात्य[ा]⁶ कलाना[न्निधिं] भोगेनापि पुरंदरं विपुलया
लक्ष्म्या च लक्ष्मीधरं [1*] भीमं भीमपराक्रमेण विहसन्
28 भाति स्म भास्वद्यश[*] श्रीमत्सोमकुलैकभूषणम[णि]र्द्दीनैकचिंतामणिः ।
[५*] राजासावनुरूपरूपविभवाममंगना-
29 म्ना भुवि प्रख्यातामुपयच्छति स्म विधिवद्देवीं जगत्पावनीं [1*] या
जङ्गोरिव ज[ा]ङ्गवी हिमवतो गौरीव लक्ष्मीरिव क्षी-
30 रीदाद्विवसेशवंशतिलकाद्राजेंद्रचोडादभूत् । [६*] पुत्रस्तयोरभवदप्रति[घा]त-
शक्तिं⁸ निश्शेषितारिनिवहो महनीयकीर्तिः [1*]
31 गंगाधराद्रिसुतयोरिव कार्त्तिकेयो राजेंद्र[चो]ड इति राजकुलप्रदीपः ।
[७*] भासामुन्नतिहेतुं प्रथमं⁹ वेंगीश्वरत्वम-
32 ध्यास्य [1*] यस्तेजसा दिगंतानाक्रमत सहस्रभानुरुदयमिव । [८*]
उद्यच्चण्डतरप्रतापदहनप्लुष्टाखिलदेषिणा सर्वान् के-
33 रलपा[ण्ड्य]कुंतलमुखान्निर्जित्य देशान् बलादाह्न[ा]¹⁰ मौलिषु भूभृतां
भयरुजा चित्तेषु दुर्मे[ध]सां प्रीतिस्सत्सु [दि]शा[सु]

¹ The *u* of णु is expressed twice.

² The *त्वा* is entered below the line.

³ Read °नरेन्द्रः । चत्वा°.

⁷ The syllables पु and या are written on erasures.

⁹ Read प्रथमं.

² The *t* of °शतं is entered below the line.

⁴ Read दानार्णव°.

⁶ Read कात्या.

⁸ Read °शक्तिनि°.

¹⁰ Read बलात् । आह्ना.

38
39
40
41
42
43
44
45
46
47
48
49
50
51
52

54
56
58
60
62
64
66

- 34 की[र्त्ति]रतुला येनार्पितोज्जृम्भते । [६*] भोगीशाभीलभोगप्रतिमनिजभुज[र्त्ति]-
भर्त्सितात्यंत[वि]भ्यन्नानाभूपाललो-
35 कप्रहितबहुविधा[न]र्घरत्नाभिरामं [१*] धत्ते मौलिं पराङ्मूर्तिं [म]-
हति नृप[कु]ले यः कुलोत्तुंगदेवो^१ देवेन्द्रत्वाद-
36 नूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*] प्र[ख्य]ातभूभृत्कुल-
जन्मभाजस्मदाभिमुख्यस्सरसाः प्र[स]न्नाः [१*] त-

Second Plate; Second Side.

- 37 स्याभवन्^२ पात्यिवपुंगवस्य देव्यशुभा नद्य इवांबुराशेः । [११*]
आत्मानुरूपैर[य] त[र्त्ति]सु लब्धैर्देवीषु^३ देवप्रति[म]:
38 कुमारैस्स^४ नन्दमानो नरदेववन्द्यैर्नूनं^५ हसत्योककुमारमीशं । [१२*]
आत्मेवैन्द्रियवर्गै^६ सुतवर्गै तेषु
39 तेषु वि[प्र]येषु [१*] क्रमशस्स नियुञ्जानो मुष्मडिचोडं कुमारमित्यवदत्
[॥ १३*] वत्स वेंगीमहीराज्यम्पया [दि]-
40 ग्विजयैषिणा [१*] मत्पितृव्ये पुरा न्यस्तं विजयादित्यभूभुजि [॥ १४*]
स च^७ पंचदशैवाब्द[र्त्ति]न् पंचाननपराक्रमः [१*] महीं रत्नं म-
41 हीनाथो दिवं देवोपमो गतं^८ [॥ १५*] इत्युक्त्वा तां धुरं दत्तां
गुरुणा चक्रवर्त्तिना [१*] असह्यतद्वियोगोपि विनयाद्वहति [स्म]
42 सः । [१६*] श्रीपादसेवासुखतो गुरुणान्न^९ जातु राज्यं सुखमित्यवेक्ष्य
[१*] संरक्ष्य वेंगीभुवमेकमब्दं भूयस्स पित्रोरग-
43 मत्समीपं । [१७*] ततस्तदनुजो धीरो वीरचोडकुमारकः [१*] आदिष्टो
गुरुणा चातुं वेंगीभुवमुपागमत् । [१८*] तेन भ्रातृषु पू-
44 र्वजस्य चरणांभोज[प्र]णामार्थिना भक्त्यानम्रनिजोत्तमांगमनुजं तृणाव
तालिंगितुं [१*] शुश्रूषाविधिलंपटेन च गुरोः
45 पादांबुजध्यायिना नीतास्तातनियोगलंघनभिया वत्सेन^{१०} षड्वत्सराः । [१९*]
इत्थं गुरुभ्रातृसमाणमैकमनोरथं तं^{११} तनय-
46 नयन्नः [१*] निजांतिकं निर्जितभूमिपालस्समानयन्मानवदेवदेवः ॥ [२०*]
^{१२}अधाग्रजं गु[णी]दग्रं शास्त्रज्ञं शस्त्रकोविदं^{१३} [१*] नयन्नं^{१४}

^१ The word देवी is entered below the line.

^२ Read पात्यिव°.

^३ Read लब्धैर्देवीषु.

^४ Read कुमारैः । स.

^५ Read हसत्येक°.

^६ Read °वैन्द्रिय°.

^७ Read स च; the च of पंच is entered below the line.

^८ Read गतः.

^९ Read गुरुणां न.

^{१०} The न is entered below the line.

^{११} तं is entered below the line. ^{१२} Read अथा°.

^{१३} Read °कोविदं.

^{१४} The anusvāra stands at the beginning of the next line.

- 47 विनयाधारमुदारमुदितोदितं¹ । [२१*] ^२शंभोऽशुचत्पदांभोजभ्रमरीभूतचेतसं
[1*] धार्मिकनिर्मलाचारं^३ चालुक्यकुलभूष[णं] [॥ २२*]
- 48 वाचां वाचस्पतिं ^४लक्ष्या विक्रमेण त्रिविक्रमं [1*] प्रज्ञातृतीयनेत्रेण
निर्मलेन त्रिलोचनं । [२३*] गाभीर्येण^५ महाभोधिं ^६महोन्नत्य[1]
49 महीधरं [1*] लोकानन्दितया ^७चंद्रं तेजसा ^८तिग्मतेजसं [॥ २४*]
भूभारभरणक्ष्मांश्या भुजगानामधीश्वरं [1*] तुलयतं कल[1]-
- 50 भिन्नं चोडगंगं प्रियात्मजं [॥ २५*] राजीवलोचनो राज्ञामयं रा[जा]
भवेदिति [1*] राजराज[1]भिधानेन सार्थेनाह्वय सादरं^९ [॥ २६*]
क-
- 51 तप्रणाममा[स्त्रि]थ कृत्यवेदी कृतांजलिं [1*] विक्रमाक्रांतभूचक्रश्चक्रवर्त्तीदम-
ब्रवीत् । [२७*] अस्ति प्रशस्तज[1]तीनां रत्नानामिव
- 52 वारिधिः [1*] जन्मभूमिश्चलुक्यानां देशो वेंगीति वि[श्रु]तः [॥ २८*]
तत्रोदय इवासाद्य ग्र[हा] इव महोन्नतिं [1*] अधःकुर्वति^{१०} म-
- 53 [द्वं]श्चास्तुंगानपि महीचृतः^{११} । [२९*] सर्व्वामुर्व्वीमक्षतं^{१२} रक्षितुं ते वेंगी-
देशे सिंहपी[ठ]ासनस्य [1*] नानाभूभृन्मौलिरत्नालि-^{१३}

Third Plate; First Side.

- 54 चक्रेः पादाब्जश्रीभ्राजतां राजराज । [३०*] पातालं पाति यावत्त्वमिव^{१४}
पणिपतिर्नागयूथै-
- 55 कनाधो^{१५} यावत्सःसेव्यमानो विबुधगणशतैर्नाकनाधोपि^{१६} नाकं [1*] तावत्सः^{१७}
रक्ष धात्रीं निशि-
- 56 ^{१८}तनिजभूजस्फारकौक्षेयधारावारिप्रक्षालितारिच्छलमलविमलीभूतदिकचक्रवा-^{१९}
57 लः [॥ ३१*] इत्याशिषं नृपसुतस्य नृपादवाप्य सत्याशिषस्तदनु^{२०}
मातुरुभौ प्रणम्य [1*] देशत्रिजं जिग-
- 58 मिषोरगमद्दिगंतान् प्रस्थानशंखपटुमंगलतूर्य्यघोषः ॥ [३२*] ध्वस्ता वैरि-
दशानिशा प्र-

^१ The *anuvāra* is expressed twice.

^३ Read °कत्रि°.

^६ Read मही°.

^९ Read तिग्म°.

^{१०} Read °कुर्वति.

^{१३} Read °भृन्मौलि°.

^{१६} Read °नाथोपि.

^{१९} Read °दिकचक्र°.

^४ The ल is entered below the line.

^७ The *anuvāra* of चं is expressed twice.

^९ The *anuvāra* is corrected from a *visarga*.

^{११} Read °भृत्°.

^{१४} Read यावत्त्वमिव फणि°.

^{१७} Read तावत्त्वं.

^{२०} The *aksharas* सदन are entered below the line.

^२ Read °शुभ°.

^५ Read गाभीर्येण.

^{१२} Read °मक्षतं.

^{१५} Read °नाथो यावत्संसे°.

^{१८} Read °भुज°.

- 59 तिहतं ध्वातं द्विच्छद्रकं¹ वैरिस्त्रीककुभांगणादपगता हारच्छलास्तारकाः
[1*] ताप-
- 60 व्याजहुताशनो रिपुवधूहत्सूर्यकांतेष्वभूद्वेगीदेशमहोदयोन्न-
- 61 तिमति श्रीराजराजे रवौ । [३३*] शाकाब्दे रसखांबरेंदुगणिते ज्येष्ठेध
मासे सिते पक्षे पूर्णतिथौ³
- 62 दिने सुरगुरोर्ज्येष्ठां शशांके गते [1*] सिंह⁴ लग्नवरे समस्तजगतीराज्या-
भिषिक्तो मुदे लोक-
- 63 स्योद्वहति स्म पट्टमनघ[1*] श्रीराजराजो विभुः । [३४*] भूलोकादुदिता
महोन्नतिमती दिङ्मण्ड-
- 64 लव्यापिनी संक्रांताखिलसत्पधा⁵ परिगता लोकानधोर्ध्वानपि⁶ [1*] सन्मार्गा-
च्चलितां भुवीह पतितां⁷
- 65 पञ्चादधोगामिनीं गंगां कीर्त्तिरमंगलप्रमधनी⁸ यस्यातिशेतेतरां [॥ ३५*]
कोदण्डे रामभद्राद्रिपुकुलद-
- 66 लने भार्गवान्मंदराद्रेस्सारे शास्त्रांबुराशौ कलशभवमुनेर्विक्रमे वायुसूनीः
[1*] यस्माद्वन्धा-

Third Plate; Second Side.

- 67 पसर्पप्रमथनगिलनोत्तंघ[घ]नावृत्तिशंकी नूनं रत्नाकरोय⁹ प्रदिशति बहुशो
रत्नराशीन् विचित्रान् [॥ ३६*] यः पुन-
- 68 रिद्धतेजोधिकतया मध्यमलोकपालोयमिति¹⁰ लोकेन लोकपालैस्सह बहुमतोपि
गोत्रवर्द्ध-
- 69 ¹¹नतया वर्द्धितविशाल[की]र्त्तिर्गोत्रभेदनप्रवादिनी वृत्रशत्रोस्समस्तभुवनाश्रय[1*]
स्वाश्रयप्रदा-
- 70 हिनी दहनात् [1*] वदान्यकुलमान्यपुण्यचरितो दक्षिणाशावलंबनशीलपरि-
पालिनः कालात् । सकलविबुधसम[1]ज-
- 71 ¹²[सं]सेव्यमानो विबुधविपक्षतो राक्ष[सा]धी[श्व]रात् । विक्रमाक्रांत-
निखिलभूभवनो लुब्धकादिव वन[मात्र]गोच-
- 72 रा[ह]रुणात् [1*] ¹³भुवनभवरक्षणा[स्थित]स्थैर्य्यकोटिस्संततचपलस्वभावात्
प्रभंजनात् [1*] सकललोकोपभोगसपलीकृतध-¹⁴

¹ Read °च्छद्रकं.

² Read ज्येष्ठेय.

³ Read पूर्णतिथौ.

⁴ Read सिंहे.

⁵ Read °सत्पधा.

⁶ Read °नधोर्ध्वा°.

⁷ The *anusvāra* stands at the beginning of the next line.

⁸ Read °प्रमथनी.

⁹ Read रोयं.

¹⁰ The *aksharas* लोके are written on an erasure.

¹¹ A second न is written above the न at the beginning of the line.

¹² The स of से is corrected from ज.

¹³ The upper stroke of the ai of स्थैर्य्य is missing.

¹⁴ Read °सफलौ°.

- 73 नसंचयो निष्फल(ल)धनसंग्रहादनेश्वरात्¹ [i*] निखिललोकनिर्व्याजबान्धवो
²दनदैकमित्राहिरिधन्व-
- 74 नः [i*] यश्च बहु(अ)श्रुतिरखिलभूभुवनभारभरणलीलातुलितादपि श्रुतिविही-
नाच्चक्षु[!]*-
- 75 अवसामधीश्वरात्³ [i*] अ[ख*]ण्डितसदृत्तम[ण्ड]लो जगदाह्लादनवि[धि]स-
धर्माणोपि खण्डितसदृत्ताच्च ⁴शंशलक्ष्म-
- 76 णो गुणविशेषाभिज्ञ[र]नमहनीयमतिमहिम्ना महाजनेन नूनं बहुमन्यते ।
स सर्वलोकाश्च-
- 77 यश्रीविष्णुवर्द्धनमहाराज[र]धिराजो राजपरमेश्वरः परममाहेश्वरः परमभट्टा-
रकः परमव्र-
- 78 ह्यण्यो राजराज इत्यन्वितापरनामधेयानंदितसकलदिग्गण्डलो मंडलेश्वर-
मौलिविलसितचरणा-
- 79 रविंदरेणुसकलभुवनसंस्तूयमानविशदविशालयशोराशि विशदीकृताशेषदिक्चक्रवा-
लक्ष्मकव-
- 80 त्तिलक्षणाभिराम[!]*⁵ श्रीचोडगंगदेवः सकलधरातलसाम्राज्यलीलासुखमनुभवन्
कदाचित् कुलराज-

Fourth Plate; First Side.

- 81 धान्या⁶ जननाधनामनगर्यामशेषभुवनाभ्यंतरापूर्णातिरिक्तनिजयशोराशिशंकां
जनय-
- 82 तः कैलासशैलविलासिनस्समुत्तुंग[शि]खरस्य⁷ सौधस्यास्थानभूमौ सकलसामंत-
चक्रप्रमुखे-
- 83 न⁸ परिवारेण परितस्सेव्यमानः म[न्त्रे]टिमहेंद्रमध्यवर्त्तिनो राष्ट्रकूटप्रमुखान्
⁹कुटिंबिनस्स-
- 84 र्वान् समाह्वय मंत्रिपुरोहितसेनापतियुवराजदौवारिकप्रधानसमन्त्रमित्यमात्र[र]-
पय-
- 85 ति । यथा [i*] संति मङ्गशभूपालपादपद्मोपजीविनः [i*] भृत्याः
कृत्यविधौ दक्षाः ¹⁰शौर्यादिगुणशालिनः । [३७*] तन्मध्ये
- 86 परया भक्त्या शक्त्या च प्रज्ञया सदा [i*] मदीयान्वयभूपालचित्तारा-
धनतत्पराः [॥ ३८*] निजैरत्यैर्विजैः¹¹ प्राणै-

¹ Read °श्वरात्.

² Read धन°.

³ Read °श्वरात्.

⁴ Read शश°.

⁵ The *aksharas* भिरा are entered below the line.

⁶ Read °धान्यां जननाथ°.

⁷ The *aksharas* शिखर are written on an erasure.

⁸ Read °य.

⁹ Read कुटुम्बि°.

¹⁰ The शौ is entered below the line.

¹¹ Read °रत्यै°.

iv a.

82
 84
 86
 88
 90
 92

94 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
96 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
98 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
100 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
102 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು

104 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
106 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು
108 ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು ತಿಳಿಸುವುದು ಸತ್ಯವೆಂಬುದು

- 87 विक्क्रमाद्यैर्गुणैर्निजै¹ [१*] ये चालुक्यक्षितीशानां प्रस्तावप्रतिपालिनः
[॥ ३८*] अयो[ध्य]ाधीश्वरेणा-
88 दौ दक्षिणाशाजयैषिणा [१*] ये सहैव समायाता(ः) विजयादित्यभू-
89 भुज[१] [॥ ४०*] रा[ज]वंशावतंसाना² राजधान्या महीभुजं[१] [१*]
पुरो विजयवाटेया³
90 ये वास्तव्यकुटुंबिनः । [४१*] ये च वेलुमनू७९लु पत्तिपालु नरियू-
७९लु⁴ कुमुडा७९लु म-
91 ७९७९७९लु पोवण्डलु स्रावकुलु उण्डरू७९लु अनुमगोण्डलु अड्डनू७९लु
इत्यादि[कु]-
92 [ल]सहस्रमेदप्रसिद्धाः तेलि[कि]कुललब्धजन्मा[नः*]⁵ स्वधर्मकर्मनिष्ठितमनस-
[स्ते]षाम-
93 मीषां विजयवाटप्रमुखनिखिलपुरनगरग्रामपट्टनप्रभृ-

Fourth Plate; Second Side.

- 94 तिषु स्थानेषु सर्वेषु विवाहोत्सवेषु प्रवर्त्तमानेषु मिधुनस्य⁶ वी[थी]षु
तुरगा-
95 रोहणेन पर्यटनमध⁷ विवाहोत्सवावसाने राजश्रीपादमूले महागर्ध-
96 वासीयुगलु⁸ निधाय प्रणतानामेषां कनकपात्रेण तांबूलप्रदानं च पू-
97 र्वमर्यादा[स]मागतमधुना⁹ परमभक्तिपरितोषितैरस्म[१*]भिराचंद्रार्कै¹⁰
98 शासनोक्त्य दत्तमिति विदितमस्तु वः [१*] धर्म्मोयमस्मदंशजैः पा-
99 र्थिवैः प्रयत्नेन पालनीयं¹¹ [१*] शत्रुणापि कृतो धर्म्मः पालनीयो
100 मनीषिणां [१*] शत्रुरेव हि शत्रुः[१*]¹² स्याद्वर्म्मशत्रुर्न कस्यचित्
[॥ ४२*] धर्म्मात् पैज-
101 वनो राज[१] चिराय बुभुजे भुवं¹³ [१*]¹⁴ अधम्माच्चैव नहुषः प्रतिपेदे
रसातल¹⁵ [॥] [४३*]
102 य[१*] स्वयं कुरु[ते] धर्म्मं यश्च पाति कृतं [प]रैः [१*] तयाः¹⁶
पालयिता श्रेष्ठ इति

¹ Read °द्यैर्गुणैर्निजैः.

² Read °सानां.

³ Read °वाटया.

⁴ The रि is entered below the line.

⁵ The कु of कुल is entered below the line.

⁶ Read मिधुनस्य.

⁷ Read °मध.

⁸ Read °युगलं निधाय.

⁹ Read °भक्ति°.

¹⁰ The anusvāra stands at the beginning of the next line.

¹¹ Read °नीयः.

¹² Read स्याद्व°.

¹³ The anusvāra is corrected from a visarga.

¹⁴ Read अधर्म्मा°.

¹⁵ Read °तलं.

¹⁶ Read तयोः.

- 103 प्राहुर्मनीषिणः [॥ ४४*] [ध]र्मादिवर्द्धते राज्य¹ धर्मात् कीर्त्तिश्च
शाश्वती । धर्मा[त्*] तृ-

Fifth Plate.

- 104 ष्यंति [पित]रो धर्मात्तुष्यंति देवता[:]. [४५*] तस्माधर्मा² प्रयत्नेन
रक्षणीयो म[ही]-
105 क्षितो³ [१*] स्वकृतोन्यकृतो वापि लोकद्वयहितैषिणा ॥ [४६*] स्वदत्तां
परदत्तां वा यो
106 हरेत वसुन्धरां [१*] षष्टिं वर्षसहस्राणि विष्टायां जायते कृमिः
[॥ ४७*] बहुभिर्व्व-
107 सु[ध]ा दत्ता बहुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य
तदा फ-
108 लं ॥ [४८*] श्रीविजयराज्य[सं]वत्सर⁴ सप्तदशे दत्तस्यास्य शासन[स्य][१*]-
क्षितिः कटकाधिपः कर्त्ता
109 विद्वय(भं)भट्टः लेखक[:*] पेन्नाचार्यः ॥⁵

TRANSLATION.

[As far as line 36 the text is identical with that of the Piṭhāpuram plates of Vīra-Chōḍa, ll. 1-43 ; above, Vol. V. pp. 74-77.]

(Verse 11.) There were to this chief of kings (*viz.* Kulōttuṅga I.) (*many*) virtuous queens, born in the families of renowned princes, always devoted to (*him*), full of love, (*and*) gracious,—as to the ocean (*many*) holy rivers, sprung from the ranges of lofty mountains, always running towards (*it*), full of water, (*and*) limpid.

(V. 12.) Rejoicing in the sons (*kumāra*) who were born (*to him*) in due course by these queens, who resembled him, (*and*) who were worthy to be worshipped by princes, this godlike (*king*) surely laughs at Īśa (Śiva) who has (*only*) a single Kumāra (Skanda).

(V. 13.) Appointing (*his*) sons in due order to different districts (*vishaya*), as the soul (*directs*) the senses to different objects (*vishaya*), he spake as follows to prince Mummaḍi-Chōḍa :—

(V. 14.) “Dear child ! Being desirous of conquering the world, I formerly conferred the kingdom of the country of Vēṅgi on my paternal uncle, prince Vijayāditya.⁶

(V. 15.) “And, ruling the earth for only fifteen years, this godlike prince, who resembled the five-faced (Śiva) in power, has (*now*) gone to heaven.”⁷

(V. 16.) Out of obedience he (Mummaḍi-Chōḍa) took up that burden (*viz.* the kingdom of Vēṅgi) which (*his*) father, the emperor, had given him with these words, though he could not bear the separation from him.⁸

¹ Read राज्य.

² Read तस्माद्धर्मः.

³ Read °क्षिता.

⁴ Read °वत्सरे.

⁵ Here follow three symbols, for which see the accompanying Plate.

⁶ This verse is identical with v. 13 of the Piṭhāpuram plates, and nearly identical with v. 14 of the Chellūr plates of Vīra-Chōḍa.

⁷ This verse is nearly the same as v. 14 of the Piṭhāpuram plates and v. 15 of the Chellūr plates. After it v. 15 of the Piṭhāpuram plates is omitted, though required by the context ; see above, Vol. V. p. 95, note 1.

⁸ Verses 16 and 17 bear the same numbers in the Piṭhāpuram and Chellūr plates.

(V. 17.) "The kingdom (*is*) no pleasure at all (*compared*) with the pleasure of worshipping the holy feet of the elders;" having considered thus, he returned to (*his*) parents after having ruled the country of **Vēṅgi** for one year.

(V. 18.) Then his younger brother, the brave prince **Vīra-Chôḍa**, was ordered by (*his*) father to protect the country of **Vēṅgi** (*and*) proceeded (*there*).

(V. 19.) Desirous of prostrating himself at the lotus-feet of the elder one among (*his*) brothers, thirsting to embrace the younger one whose head was bent in devotion (*to him*), longing to do obeisance to (*his*) father and meditating on (*his*) lotus-feet, this poor boy spent **six years** in fear of transgressing the command of (*his*) father.

(V. 20.) The politic king of kings, who had subdued (*all*) rulers of the earth, recalled to himself that son whose only wish was thus to be united with (*his*) father and brothers.

(V. 21-27.) Then the emperor, who knew (*his*) duty (*and*) who had conquered the circle of the earth by valour, spake as follows to (*his*) first-born dear son¹ **Chôḍagāṅga**, having affectionately addressed (*him*) by the name **Râjarâja** (*i.e.* 'king of kings'), which was full of meaning because (*he thought that*) this lotus-eyed one would become a king of kings, (*and*) having embraced (*him*) who had prostrated himself (*and*) had folded his hands:—

(V. 28.) "There is a country famed by the name of **Vēṅgi**, (*which is*) the birth-place of the noble **Chalukyas**, as the ocean (*is*) of precious pearls.

(V. 29.) "Having reached high eminence there, the members of my family overcome even mighty kings,² as the planets, having risen in the east, surmount even lofty mountains.

(V. 30.) "While thou, **Râjarâja**, art seated on the lion-throne in the **Vēṅgi** country in order to protect the whole earth unopposed, may the lustre of (*thy*) feet be enhanced by clusters of gems in the diadems of many kings, as the beauty of the lotus by swarms of bees!

(V. 31.) "As long as the king of serpents (**Śēsha**), (*who is*) the only lord of the snake-tribe, as thou (*art*) the only lord of a troop of elephants, is ruling the lower world, and as long as the lord of heaven (**Indra**), being worshipped by hundreds of gods and demi-gods, (*is ruling*) heaven, so long protect thou the earth, purifying the horizon as the impurity in the shape of enemies is washed away by the water of the edge³ of the sharp, large sword in thy hand!"

(V. 32.) When the prince, having thus obtained the blessing of the king (*and*) afterwards the true blessings of (*his*) mother, (*and*) having bowed to both, was about to start for his country, the sound of the conches (*announcing his*) departure and of shrill auspicious bugles reached the ends of the quarters.

(V. 33.) When the glorious **Râjarâja** had ascended (*the throne of*) the **Vēṅgi** country, (*as*) the sun the eastern mountain, the night of enmity was dispelled; darkness in the disguise of foes was driven away; the stars in the semblance of necklaces disappeared from the firmament—the wives of the enemies; (*and*) fire in the shape of sorrow sprang up in the sun-crystals—the hearts of the wives of foes.

(V. 34.) In the **Śâka** year reckoned by the tastes (6), the sky (0), the atmosphere (0), and the moon (1),— (*i.e.* 1006)— in the month **Jyaishṭha**, in the bright fortnight, on the full-moon *tithi*, on a **Thursday**, when the moon had joined **Jyêshṭhâ**, in the excellent *lagna* **Simha**,— the sinless lord, the glorious **Râjarâja**, having been anointed to the kingdom of the whole earth, put on the tiara to the joy of the world.

¹ The word *agrajam* occurs in l. 46 and *priyâtmajam* in l. 50. I omit the intervening epithets of **Chôḍagāṅga**, from which we learn little more than that he was a worshipper of **Śiva** and "an ornament of the **Châlukya** family" (v. 22).

² The words *tūṅgān=api mahābhṛitah* may also contain an allusion to the **Râshtrakûṭas**, who had the surname **Tūṅga**; see above, Vol. IV. No. 40, verse 6, and Vol. V. No. 20, verse 6.

³ The word *dhârad* has to be taken also in the sense of 'a stream.'

[V. 35 is identical with v. 23 of the Pithâpuram plates.]

(V. 36.) This ocean plentifully supplies heaps of wonderful gems,—surely¹ (*because it*) fears a repetition of (*its*) bridging, retreating, stirring, swallowing and overleaping² from him (*who is*) a Râmbhadra in archery, a Bhârgava in splitting hosts of enemies, a Mandara mountain in firmness, a pitcher-born sage in (*absorbing*) the ocean of sciences, (*and*) a son of the wind in prowess.

[Ll. 67-76 illustrate by a series of *vyatirékâlamkâras* that the king as regent of the middle sphere was superior to the regents of the ten directions. The pun (*ślēsha*) in the word *dakṣhiṇâśû* (l. 70) is particularly amusing.]

(L. 76.) While this asylum of the whole world (*Sarvalôkâśraya*), the glorious Vishṇu-vardhana-Mahârâjâdhirâja, the *Râjaparamêśvara*, the devout worshipper of Mahêśvara, the *Paramabhattachâraka*, the very pious one, who delights all regions of the world by (*his*) second name Râjarâja, the dust of whose lotus-feet adorns the diadems of lords of provinces (*maṇḍalêśvara*), who purifies the whole horizon by the great mass of (*his*) pure fame that is being praised by the whole world, who is distinguished by the marks of an emperor, the glorious Chôḍagaṅgadêva, was enjoying the pleasure of the sport of ruling the whole earth,—once, being attended on all sides by the retinue consisting of the troop of all vassals, *etc.*, in the *darbâr* hall of the palace, which had very lofty pinnacles, which possessed the splendour of the Kailâsa mountain, (*and*) which produced the impression of a lump of his fame that remained after the interior of the whole world had been filled (*with it*), at the capital of (*his*) family, the city (*nagarî*) named (*after*) Jananâtha,—called together all the *Râshṭrakûṭas* and other ryots living between the Mannêru³ (*river*) and the Mahêndra (*mountain*) and ordered as follows in the presence of the councillors, the family priest, the commander of the army, the heir-apparent, the door-keepers and the ministers :—

(V. 37.) “There are (*many*) servants, dependent on the lotus-feet of the kings of my family, clever in service, (*and*) possessing courage and other virtues.

(V. 38-41.) “Among them (*are those who have been*) always intent on pleasing the minds of the kings of my family by great devotion, strength and intelligence; who have protected the Châlukya kings at the beginning with their riches, with their lives, (*and*) with their courage and other virtues; who have come already at the beginning with king Vijayâditya, the lord of Ayôdhyâ, who was desirous of conquering the southern region; the ryots dwelling in the town Vijayavâṭa, the capital of the kings (*who were*) ornaments of the race of the Moon (*Râja-vamśa*);⁴

(L. 90.) “And who are born in the Teliki family, whose minds are intent on the performance of their duties, (*and*) who are known to be divided into a thousand families such as Velumanûllu, Pattipâlu, Nariyûllu, Kumudâllu, Marrûllu, Povandlu, Srâvakulu, Uṇḍrûllu, Anumagoṇḍalu and Addanûllu.

(L. 92.) “Be it known to you that, being pleased by (*their*) great devotion, we have now granted to these people by an edict (*śâsana*), as long as the moon and the sun shall last, that when marriage festivals are celebrated at all places such as Vijayavâṭa and all other towns, cities,

¹ The particle *nūnam*, ‘surely,’ introduces the figure (*alamkāra*) of ‘poetical fancy’ (*utprêkshâ*), which in the present case pertains to a cause (*hêtugâ*), viz. the fear felt by the ocean, and is founded on a series of metaphors (*rûpaka*), viz. the identity of the king with Râma, *etc.*

² These humiliating experiences the ocean had undergone successively at the hands of Râma, Paraśurâma, the Mandara, Agastya and Hanumat.

³ *Mannêti* is the Telugu genitive of *Mannêru*.

⁴ Compare *Râja-kula-pradîpa* in verse 7 of this inscription, which seems to mean ‘the light of the race of the Moon,’ rather than ‘the light of the warrior-caste,’ as I had translated it in *South-Ind. Inscr.* Vol. I. p. 59, verse 8.

villages and hamlets (?), the married couple may proceed on the roads on horse-back, and that afterwards when, at the end of the marriage festival, they place a pair of valuable cloths at the feet of the king and prostrate themselves, betel will be given (*to them*) in a golden vessel, (*as*) handed down by old custom.

(L. 98.) "This gift must be assiduously protected by the kings descended from our family."

[Vv. 42-48 contain the usual admonitions to future rulers.]

(L. 108.) The *ājñapti* of this edict, which was given in the seventeenth year of the prosperous and victorious reign, (*was*) the commander of the camp;¹ the composer Viddayabhaṭṭa; (*and*) the writer Pennāchārya.

POSTSCRIPT.

Professor Kielhorn kindly contributes the following remarks on the date of the accession of Rājārāja-Chôḍagaṅga (above, p. 345, verse 34).

"The date is irregular for Śaka-Saṃvat 1006, both expired and current. In Śaka-Saṃvat 1006 expired the full-moon *tithi* of Jyāishṭha ended 15 h. 27 m. after mean sunrise of Wednesday, the 22nd May A.D. 1084, when the *nakshatra* was Jyēshṭhā, by the equal space system for 19 h. 3 m., by the Brahma-Siddhānta for 1 h. 58 m., and according to Garga for 6 h. 34 m., after mean sunrise. Simha was *lagna* from 4 h. 32 m. to 6 h. 41 m. after true sunrise.

"In Śaka-Saṃvat 1006 current the same *tithi* ended 20 h. 36 m. after mean sunrise of Friday, the 2nd June A.D. 1083, when the *nakshatra* by the equal space system only was Jyēshṭhā, for 8 h. 32 m. after mean sunrise (while it was Mūla by the Brahma-Siddhānta and according to Garga). Simha was *lagna* from 3 h. 51 m. to 6 h. 0 m. after true sunrise.

"The date would be irregular also for Śaka-Saṃvat 1005 current and 1007 expired."

No. 36.—RANASTIPUNDI GRANT OF VIMALADITYA; DATED IN THE EIGHTH YEAR.

BY V. VENKAYYA, M.A.

The copper-plates on which the subjoined inscription is engraved were discovered about 70 years ago while quarrying earth for bricks in the fields of the ancestors of a ryot in the Amalāpuram tāluka of the Gôdāvarī district, and are now in the possession of Valavala Jagganna who lives at Amalāpuram. They were received from the Collector of Gôdāvarī through the Government of Madras in 1899 and will have to be returned to the owner. Dr. Hultzsch has kindly permitted me to publish them.

The plates are five in number and were strung on a ring, which had not yet been cut when they were received. The ring measures about $6\frac{1}{2}$ " in diameter and about $\frac{5}{8}$ " in thickness. Its ends are secured in a four-petalled flower, which forms the base of a circular seal of about $3\frac{1}{4}$ " diameter. The seal bears, in relief on a countersunk surface, the legend *Śrī-Tribhuvanāṃkuśa*. Below the legend is an eight-petalled flower, and above it a running boar facing the proper left. In front of the boar is an elephant-goat; behind it the crescent of the moon; and above it the sun flanked by two *chauris*. The breadth of the plates is $10\frac{1}{2}$ ", and their height $5\frac{1}{4}$ ". Their edges are raised into rims for protecting the writing, with the exception of the first side of the first plate, which is blank, and of the second side of the fifth plate, which bears only two lines of writing. The writing is on the whole in a state of good preservation, but a number of places are damaged by verdigris.

¹ With *koṭakādhīpa* compare *koṭakādhirdja*, etc.; above, Vol. IV. p. 309, note 1, and Vol. V. p. 181, last line.

The **alphabet** is ancient Telugu, while the **language** is mostly Sanskrit verse and prose. The description of the boundaries of the village granted (ll. 87-94) is in a mixture of Sanskrit and Telugu prose. I would draw attention to the following points in the alphabet of the inscription. The long *ā* after consonants is marked in different ways; compare *dhā*, *nā*, *rā* and *hā* in line 1 with the *smā* of the first *tasmād*= in line 3, and with the *smā* of the second *tasmād*= in the same line. The long *ā* added to conjunct consonants of which the *rēpha* is a member is generally omitted, except in *rttā* of *vaṁśa-karttā* (l. 4) and *rshā* of *varshāṇi* (l. 29). The syllable *jā* occurs eight times in the inscription; but it is written correctly only once (in *mahārājādhirāja*, l. 61), while in the remaining seven cases the long *ā* is not marked at all. Initial *i* occurs in ll. 55, 66 (twice), 70, 85, 87 and 97. In a large number of cases the *rēpha* is added to the *i*-symbol above consonants, the addition being denoted by a slight indenture at the base of the latter, e.g. in *rtti* (ll. 4, 16, 60) and *rvvi* (ll. 19, 33, 34, 41). Initial *ī* occurs in l. 91. The secondary form of the long *ī* is rarely distinguished from that of the short *i*; but in *śrī* (ll. 1, 2), *sī* (l. 3) and *chī* (l. 5) an attempt is made to mark the length. Initial *u* occurs in l. 94. In combination with consonants this vowel is denoted in three different ways; compare *ru* (ll. 1, 2, 3, 4), *śu* (l. 2) and *pu* (l. 3) with *nmu* (l. 2) and *tsu* (l. 3), and with *yu* (ll. 3, 4, 8). The secondary form of the long *ū* is also denoted in three different ways; compare *bhū* (l. 1) with *sū* (ll. 2, 3) and *chū* (l. 2), and with *tsū* (ll. 8, 30, 33), *trū* (l. 41) and *ssū* (l. 70). Initial *ē* occurs in ll. 36, 75, 91. Combined with consonants, this vowel is denoted in two ways; compare *tē* (l. 3), *mē* (l. 4) and *kē* (l. 7) with *jñē* and *nē* (l. 2). Initial *ai* is found in l. 6, and initial *ri* in l. 7. Final *k* occurs in l. 68; final *m* in ll. 3, 37, 41, 46; final *n* in ll. 31, 35, 36, 41 (twice), 53, 62; and final *t* in ll. 17, 20, 29, 38, 52, 64, 67. In the majority of cases no distinction is made between the dental *ḍ* and the lingual *ḍ*; compare *chūḍāmaṇi* (l. 81) with *°vāraṇ-āḍis*= (l. 83) and *mad=alābhi* (l. 84); but in *pratiḍakkā* (l. 22), *Kaḍamba* (l. 23), *Kāramachēḍu* (l. 84) and *Peggaḍa* (l. 85) the loop of the *ḍ* is quite distinct. The aspirate *chha* occurs twice in the inscription (ll. 14, 59), and in both cases in conjunction with *cha*. In all other cases its place is taken by the unaspirated *cha*. Double *shsha* is written as if it consisted of *sha* and *va*; see ll. 32, 35 and 43. The *upadhmanīya* occurs in ll. 1, 4, 5 (twice), 11 (twice), 14, 15, 38, 46, 70, 73.

Of orthographical peculiarities the following deserve to be noted:— The syllable *ri* is used for the vowel *ri* in *Richuka* for *Ṛibhuka* (twice in l. 7), *kritvā* for *ṛitvā* (l. 9), *°vritāmtas*= for *°vritāmtas*= (l. 21) and *°kritya* for *°kritya* (l. 86). The syllable *yi* is used for initial *i* in *yiti* (l. 9) and *yiva* (ll. 45, 47, 55, 56 (twice), 57, 68). *G* is doubled after an *anusvāra* in *Gaṁgg-āḍi* (l. 23) and *°saṁggatir*= (l. 81) and before *r* in *°ggrāhiṇas*= (l. 12), and *t* before *r* in *Ttrilōchana* (l. 17). After *r* consonants are generally doubled, except in *-Bhīm-Ārjuna-* (l. 12) and *nirjitya* (l. 23). *Sāmbrājya* occurs for *sāmrajya* in l. 23.

The inscription opens with the Paurāṇik genealogy of the **Eastern Chālukya** kings (ll. 1-15) and with a legendary account of their ancestors (ll. 15-25). Ll. 25-42 furnish the historical genealogy of the donor **Vimalāditya**. The date of his coronation is given in verse 13. He is praised in general terms in vv. 14-20 and in the subsequent prose passage (ll. 54-61). L. 61 f. contains the king's titles **Sarvalōkāśraya**, **Vishṇuvardhana**, etc. Vv. 21-34 describe the donee and his ancestors. Then follows the grant itself, the description of the boundaries of the village granted, and of a field which belonged to it. The inscription closes with the date of the grant, and the names of the executor, the composer and the writer.

The Paurāṇik, legendary and historical portion of the genealogy agree almost literally with the corresponding passage of the **Nandamapūṇḍi grant of Rājarāja I.**¹ as far as the description of the reign of Vimalāditya's predecessor Śaktivarman (v. 11). The Korumelli plates of Rājarāja I.,² the Tēki plates of Chōḍagaṅga,³ the Chellūr plates of Vīra-Chōḍa,⁴ and the Piṭhāpuram plates

¹ Above, Vol. IV. No. 43.

² No. 35 above.

³ *Ind. Ant.* Vol. XIV. p. 48 ff.

⁴ *South-Ind. Inscr.* Vol. I. No. 39.

of the same king¹ also agree with the Ranastipûṇḍi grant to a great extent, while the Piṭhâpuram pillar inscription of Mallapadêva² furnishes substantially the same facts regarding the early Eastern Châlukyas and their ancestors. The historical portion commencing with the reign of Kubja-Vishṇuvardhana is known from grants earlier than the time of Vimalâditya. But the Ranastipûṇḍi grant is the earliest inscription hitherto discovered, which contains the Paurâṇik and legendary portions (ll. 1-25).

This is the first inscription which has been found of king **Vimalâditya**, the son of **Dâna** or **Dânârṇava** by his wife **Âryâmahâdêvi**³ (v. 12) and younger brother of that king **Śaktivarman** who ruled immediately after the interregnum in the Vêṅgî country. An important item of information furnished by our grant is the date of Vimalâditya's accession, which until now had to be obtained by deducting the duration of his reign as given in the copper-plate grants from the date of the accession of his son and successor Râjarâja I. as found in the Korumelli plates⁴ and in the Nandamapûṇḍi grant.⁵ According to verse 13 of the subjoined inscription, **Vimalâditya's coronation** took place in the *Simha lagna* and the *Pushya nakshatra*, on Thursday, the sixth *tithi* of the bright fortnight of the month *Vṛishabha* in **Śaka-Saṃvat 933**. Professor Kielhorn kindly contributes the following remarks on this date :— "In line 43 read *pañchamyâm*, 'on the fifth *tithi*,' instead of *yash=shashṭhyâm*. With this alteration the date corresponds, for Śaka-Saṃvat 933 expired, to **Thursday, the 10th May A.D. 1011**. The fifth *tithi* of the bright half (of the lunar month *Jyaishṭha*) in the solar month *Vṛishabha* ended at 20 h. 44 m. after mean sunrise, and the *nakshatra* was *Pushya*, by the equal space system and according to Garga, for 21 h. 40 m. after mean sunrise. For a place situated at 16° Northern Latitude, the *Simha lagna* on that day lasted from 5 h. 14 m. to 7 h. 24 m. after true sunrise."

The above date removes a discrepancy in the duration of the interregnum between **Dânârṇava** and **Śaktivarman**. All the grants assign 27 years to this interregnum. The interval between the accession of Amma II. (Śaka-Saṃvat 867) and that of Râjarâja I. (Śaka-Saṃvat 944) is 77 years, while the total duration of the intervening reigns is only $25 + 3 + 12 + 7 = 47$ years. It had therefore to be inferred that the interregnum lasted $77 - 47 = 30$ years. This discrepancy has already been pointed out by Dr. Hultsch.⁶ As we know now that Vimalâditya's reign commenced in Śaka-Saṃvat 933, the interregnum is reduced to roughly **27 years**, the period actually mentioned in the copper-plate inscriptions.

If we subtract from A.D. 1011 the period of the reign of Vimalâditya's predecessor **Śaktivarman** (12 years), we get the approximate date of the accession of **Śaktivarman** himself, *viz.* **A.D. 999**. The interregnum which preceded Śaktivarman's reign and which lasted 27 years has thus to be placed roughly between **A.D. 972 and 999**. Hitherto it has been supposed that the interregnum in the Vêṅgî country was caused by a **Chôla** invasion.⁷ The earliest Chôla king who claims to have conquered Vêṅgî is **Râjarâja I.**, who ascended the throne in A.D. 985. The conquest of Vêṅgî is first mentioned in inscriptions dated in the 14th year of his reign = **A.D. 998-99**.⁸ Consequently, the interregnum could not have been caused by the invasion of the Chôlas, but was probably put an end to by that event. If this conclusion is correct, the Chôla king **Râjarâja I.** must have restored order in Vêṅgî by placing Śaktivarman on the throne, and the interregnum must have been due to causes other than the Chôla invasion during the time of Râjarâja I. There is also reason to believe that no Chôla invasion could have taken place before the time of Râjarâja I.

¹ Above, Vol. V. No. 10.

² Above, Vol. IV. No. 33.

³ This queen is mentioned as Â[r]yadêvi in the Piṭhâpuram inscription of Mallapadêva; above, Vol. IV. No. 33, verse 19.

⁴ *Ind. Ant.* Vol. XIV. p. 50 and p. 53, text lines 65-67.

⁵ Above, Vol. IV. p. 302.

⁶ *South-Ind. Inscr.* Vol. I. p. 32, note 1.

⁷ See *Ind. Ant.* Vol. XX. p. 272.

⁸ *South-Ind. Inscr.* Vol. III. p. 5.

The later Eastern Châlukya inscriptions, beginning with the Nandamapûṇḍi grant, report that Vimalâditya reigned **7 years**, while the subjoined inscription is dated in his **8th year** (l. 97). His accession took place in A.D. 1011, and that of his successor Râjarâja I. in A.D. 1022. Thus the duration of Vimalâditya's reign was **11 years**, i.e. 4 years in excess of the period assigned to him. The explanation of this difference has perhaps to be sought for in the following facts. Two inscriptions on the Mahêndragiri hill in the Gaṇjâm district (Nos. 396 and 397 of 1896) record that (the Chôla king) Râjêndra-Chôla defeated Vimalâditya and set up a pillar of victory on the hill. The date when this event took place is not known. But as this fact is not recorded in the usual historical introduction of Râjêndra-Chôla's Tamil inscriptions, it may be presumed that it happened during the early part of his military career, when his father Râjarâja I. was still living. Again, there is an inscription in the Pañchanadêśvara temple at Tiruvaiyâru near Tanjore (No. 215 of 1894), dated in the **29th year** of the reign of the Chôla king Râjarâja I., which records certain gifts to the temple by Vishṇuvardhana-Vimalâditya, who is no doubt identical with the Eastern Châlukya king of the same name. There is thus reason to believe that Vimalâditya was at or near Tanjore in A.D. 1013-14. This fact, coupled with the defeat recorded in the Mahêndragiri inscriptions, appears to show that Vimalâditya was taken prisoner to Tanjore by Râjêndra-Chôla. While in the Chôla country, he must have married Kundavâ, the daughter of the Chôla king Râjarâja I. and younger sister of Râjêndra-Chôla I.¹ After this marriage Vimalâditya may have been sent back to his dominions about A.D. 1015. Taking these inferences for granted, it may be assumed that, though the period counting from his accession in A.D. 1011 to the date of his death in A.D. 1022 is 11 years, the later Eastern Châlukya records recognise neither his original accession in A.D. 1011 nor the period of his stay in the Chôla country, but reckon his reign from the time when he began to rule after his return from the Chôla country, and thus give only 7 years as the duration of his reign.

The inscription attributes several surnames to Vimalâditya, viz. **Birudaṅka-Bhîma** (ll. 44 and 73 f.), **Tribhuvanâṅkuśa** (l. 47), **Mummaḍi-Bhîma** (l. 51) and **Bhûpa-Mahêndra** (l. 74). **Birudaṅka-Bhîma** occurs also in the Nandamapûṇḍi grant (l. 52). The surname **Mummaḍi-Bhîma** means 'the third Bhîma' and is appropriate for Vimalâditya, as there were only two among his ancestors who bore the name Bhîma. Before introducing the surname **Mummaḍi-Bhîma** (v. 19), the composer of the subjoined inscription refers to certain predecessors of the king who were looked upon as founders of the family, and states that **Mummaḍi-Bhîma** was also one of those founders. Again, in two different places the king is spoken of as 'the rescuer of (his) family' (l. 57 f.) and as 'the only rescuer of (his) family' (l. 75). If any significance is to be attached to these statements, they must imply that Vimalâditya took proper care to ensure the succession in his family and to strengthen its position. It is not impossible that there is a remote reference in these passages to Vimalâditya's alliance with the powerful Chôlas by his marriage with the Chôla princess Kundavâ, and perhaps also to the actual birth of an heir to the throne, viz. Râjarâja I. The disastrous effects of the anarchy which prevailed in Vêṅgi immediately before the accession of Vimalâditya's predecessor could not have been altogether forgotten at the time when the subjoined grant was issued, and the king's attempts to render the position of his family firm and stable were apparently appreciated by the composer, if not by all the people in Vêṅgi.

The donee was a minister of the king, called **Vajra** (vv. 24, 26, 28, 30) or, in Telugu, **Vajjiya-Peggaḍa** (l. 85). He belonged to the Kaundinya gôtra (v. 22), was a resident of the village of **Kâramachêḍu** (l. 84), and bore the surnames **Budhavajraprâkâra** (v. 31 and l. 85), **Amâtyaśikhâmaṇi** and **Saujanyaṛatnâkara** (v. 33 and l. 85). The composer was **Bhîmana-bhaṭṭa**, son of **Râchiya-Peddêri**. This person must have been the father of the composer of

¹ *South-Ind. Inscr.* Vol. III. p. 126.

the Korumelli plates, Chêtanabhatta, who calls himself the son of Râchiya-Peddêri-Bhîma. The writer of the subjoined grant was Jontâchârya, who may have belonged to the same family as his namesake, the writer of a grant of Amma II.¹

Ranastipûndi, the village granted, belonged to the Guddavâdi-vishaya² (I. 62). I am unable to identify either Ranastipûndi or the other villages which are mentioned in the description of its boundaries. As regards Kâramachêdu, where the donee is stated to have come from, it may be mentioned that there is a village named Kârimchêdu, 9 miles west of Bâpatla in the Kistna district.³

TEXT.⁴

First. Plate.

- 1 * श्रीधाम्नपुरुषोत्तमस्य महती नारायणस्य प्रभोर्नाभीपङ्कजहाडभूव
जगतस्सृष्टा स्वयंभूस्त-
- 2 तः [१*] जज्ञे मानससूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्सीमो वंश[क]रस्सुधांशु-
रुदित[:*] श्रीकण्ठचूडामणिः । [१*]
- 3 तस्मादासीत्सु[धा*]सूतेर्बुधो बु[ध]नुतस्ततः [१*] ज[१*]तः पुरुरवा⁵
नाम चक्रवर्त्ती म[३]विक्रमः । [२*] गद्यम् । तस्मादायुरा-
- 4 युषो नहुषः नहुषाद्ययातिश्चक्रवर्त्ती वंशकर्त्ता ततपु[रुर]रि[ति] चक्रवर्त्ती
ततो जनमेजयाश्चमेधत्रितय-⁶
- 5 स्य कर्त्त[१*]⁷ । ततप्राचीशप्राचीशाख्यैर्न्यातिस्सैन्ययातेर्हयपतिर्हयपते-
स्सार्वाभौमस्सार्वाभौ-
- 6 माज्जयसेनः जयसेनान्महाभौमः महाभौमादेशानकः ऐशानकात्क्रोधाननः
क्रोधाननादेवकिः
- 7 देवकेरिचुकः⁹ रिचुकादृक्तकः ऋक्त[क्रान्त]तिनरस्सत्रयागयाजी¹⁰ सरस्वतीनदीनाथः
ततः कात्या-
- 8 यनः कात्यायनानीलः नीलाद्युष्यन्त[ः]स्त[स्म]तः¹¹ । आर्य्य[१*] । गंगा-
यमुनातीरे यदविच्छिन्नं निखाय¹² यु-
- 9 प[१*]न्क्रमशः [१*] क्रित्वा¹³ तथाश्चमेधानाम महाकर्मभरत यिति¹⁴
योलभत[ः] । [२*] ततो भरताङ्गमन्युर्भूमन्योस्सुहोत्रस्सुहोत्रा-
- 10 इस्ती हस्ति[नो विरोच*]नः विरोचनादजमीलः अजमीलास्संवरणः संवर-
णस्य तपनसुतायास्तपत्याश्च सुधन्वा सुधन्व-

¹ Ind. Ant. Vol. VII. p. 17.

² On Guddavâdi see above, Vol. V. p. 123 and note 2.

³ Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 83.

⁴ From the original copper-plates.

⁵ Read पुरुरवा.

⁶ Read °जयीश्चमेध°.

⁷ See above, Vol. IV. p. 304, note 3.

⁸ Read °शारसैन्य°.

⁹ Read °केरुमुकः ऋमुका°.

¹⁰ Read °न्यतिवरस्सत्र°.

¹¹ Read नीलाद्युष्यन्तस्सुतः.

¹² Read °विच्छिन्नं निखाय यू°.

¹³ Read कृत्वा.

¹⁴ Read इति.

11. नपरिचित्वरिचितो भीमसेनः भीमसेनाद्यदीपनप्रदीपनाच्चन्त[नुश]-¹
 न्तनोर्विचित्रवीर्यः विचित्रवीर्य[1*]त्याण्डुराजः । आ-
 12 र्य[1*] । पुत्रास्तस्य च धर्मजभीमार्जुननकुलसहदेवाः [1*] पंचेन्द्रियवत्पंच
 स्युर्विषयग्राहिणस्तत्र(ः) । [8*] वृत्तं । येना-

Second Plate; First Side.

- 13 दाहि विजित्य ²काण्डवमथो [ग]ा[ण्डो]विना वज्रिणं युद्धे ³पाशुपतास्त्रव-
 [न्धक]रिषोश्चालाभि दैत्यान्बह्निन्द्रार्ड[1*]सनमध्यरोहि⁴ ज-
 14 यिना यत्कालिकेयादिकान्हत्वा स्वैरमकारि [व]शविपिनच्छेदः [कुरुणां वि]-
 भोः । [5*] ⁵ततोऽनुनादभिमन्युरभिमन्योपरिचित् परिचि*]तो जन-
 15 मेजयः जनमेजयात्केमुकः⁶ केमुकान्नरवाहनः नरवा[हन]ा[च्च]तानीकः⁷ शता-
 नीकादुदयनः ततपरं तद्वभ-
 16 ⁸तिस्त्रविचित्रसन्तानेष्वयोध्यासिंहासनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तद्वश्यो⁹
 विजयादित्यो नाम राज[1*] विजिगीष-
 17 या दक्षिणापथं गत्वा त्रिलोचनपञ्चवमधिद्विष्य दैवदुरीहया लोकान्तरमग-
 मत् । तस्मिन्संकुले
 18 पुरोहितेन सार्द्धमन्तर्व्वत्नी तस्य महादेवी मुडिवे[सु]नामाग्रहारमुपगम्य
 तद्वास्तव्येन विष्णुभट्ट-
 19 सोमयाजिना दुहितुनिर्व्विशेषमभिरक्षिता स[ती]¹⁰ विष्णुवर्द्धनमसूत [1*]
 सा तस्य च कुमारकस्य मा-
 20 ¹¹नव्यसगोत्रहारितपुत्रादिस्वच्छत्रगोत्रक्रमो[चि]तानि कर्म[1*]णि कारयित्वा
 तमवर्द्धयत् । स च मा-
 21 त्रा ¹²विदितव्रितांतस्सन्निर्गत्य [च]लुक्यगिरौ न[न्द]ां भगवतीं गौ[री]मारा-
 ध्य कुमार[न]ारायणमातृगणांश्च संतर्प्य श्वेता-¹³
 22 ¹⁴तपत्रैकगंखपंचमहाशब्दपालिकेतनप्रतिडक्कावराह[लांच्छन]पिञ्च[कंतसि]ंहासन-
 मकरतोरणकन[क*]दण्डगंगा-

¹ Read °नाच्छन्तु°.

² Read खाण्डव°.

³ Read °समन्धकरिपो°.

⁴ Read °बहन् । इन्द्रा°.

⁵ Read ततोर्जुना°.

⁶ The कः of °यात्केमुकः is corrected from का ; read °यात्केमुकः.

⁷ Read °नाच्छतानीकः.

⁸ Read °तिस्त्रविचित्र°.

⁹ Read तद्वश्यो.

¹⁰ After सती the original has some letter which seems to have been erased by the engraver.

¹¹ Read °हारितपुत्रा°. The other published versions of this passage (with the exception of the Têki and Pithâpuram plates) read °पुत्रदिपञ्चगोत्र°.

¹² Read °वृत्तांत°.

¹³ The श्वे of श्वेता° looks like श्वे.

¹⁴ Read °गंख°, °प्रतिडक्का° and °पिञ्च°.

- 23 यमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव ¹सांब्राज्यचि[ह्नानि] समादाय
[क]डंबगंगादिभूमिपान्निर्जित्य सेतुन-
24 र्मदामध्यं सार्द्धसप्तलक्षं [द]क्षिणापधं² पालयामास । [स्त्रे]क³ । तस्यासीद्वि-
ज[या]दित्यो विष्णुवर्द्धनभूपतेः [।*] पञ्चवान्वयज[।*]-

Second Plate; Second Side.

- 25 त[।*]या महादेव्याश्च नन्दनः [॥ ६*] [तत्सुत]: ⁴बोलकेशिवल्लभः तत्पुत्रः
कीर्त्तिवर्म्मा[।*] तस्य तनयः । स्वस्ति श्रीमतां सकलभु-
26 ⁵वनसंस्तुयमानमानव्यसगीत्राणां हारितीपुत्राणां कौशि[कीवर]प्रसादलब्धरा-
ज्यानां मातृगणपरिपालितानां
27 स्वामिमहासेनपादानुध्यातान[।] भगवन्न[।]रायणप्रसादस[म]।सादितवरवराह-
लाञ्छनेक्षणक्षणवशीकृतारा-⁶
28 तिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंकरि-
ष्णीस्तथाश्रयवल्लभेन्द्रस्य
29 भ्राता कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वेङ्गीदेशमपालयत् । तदात्मजो जय-
सिंहवल्लभस्त्रयस्त्रिं-
30 शतं । तदनुजेन्द्रराजस्सप्त दिनानि [।*] तत्सुतो विष्णुवर्द्धनो नव ।
तत्सूनुर्मागियुवराजः पञ्चविंश-
31 तिं । तत्पुत्रो ⁷जयसिंहस्त्रयोदश । तदवरजः कोक्किलिष्यमासान् ।
तस्य ज्येष्ठो भ्राता विष्णुवर्द्धन-
32 स्तमुच्चाद्य सप्तत्रिंशतं । तत्पु[त्री] विजयादित्यभट्टारकोष्टादश । तत्तनुजो
विष्णुवर्द्धनषष्टिंश-
33 तं । तत्सूनुर्विजयादित्यनरेन्द्रमृगराजश्चाष्टचत्वारिंशतं [।रिं]शतं । तत्सूतः⁸ कलि-
विष्णुवर्द्धनोध्यर्द्धवर्षं । तत्सुतो गुणगविज-
34 यादित्यश्चतुश्चत्वारिंश⁹ । तद्भातुर्विक्रमादित्यभूपतेस्तनयश्चालुक्यभीमस्त्रिंशतं ।
तत्सुतः कोक्किलिष्यमासान् विजयादि-
35 त्यष्यमासान् । तत्सूनुरम्भराजस्सप्त वर्षाणि । [तत्सुतं वि]जयादित्य
बालमुच्चाद्य ताडपो म[।*]समेकं । तं जित्वा चालु-
36 क्यभीमतनयो विक्रम[।*]दित्य एकादश मासान् । तत्ताडपराजसुतो
युद्धमल्लस्सप्त वर्षाणि । तं युद्धमल्लं परिह-

¹ Read साम्राज्य°.

² Read °पधं.

³ Read श्रीक.

⁴ Read पील°.

⁵ Read °संस्तुय°.

⁶ Read °लाञ्छने.

⁷ Read जयसिंह°.

⁸ Read तत्सुत°.

⁹ Read °रिंशतं.

Third Plate; First Side.

- 37 त्य देशत्पिद्वेतरेषामपि शात्रवानाम्¹ [1*] क्षामम्मराज[1*]नुजराजभीमो
भीमस्समा द्वादश रक्षति स्म । [७*] ²तत्सुनुरानतारा-
- 38 तिरम्मराजो ³नृपाग्रणीपञ्चविंशतिवर्षाणि (1) वेंगीभुवमपालयत् । [८*]
हैम[1*]तुरोम्मनृपतेर्ह[1]न्नृपो⁴ राजभीमनृ-
- 39 पतनयः [1*] विद्याकलापचतुरश्चतुरंतधरामपात्समा[स्य]स्रः⁵ । [९*] अनु
⁶दा[ना*]र्णवादासीहैवदु[श्चे]ष्टया ततस्सप्त-⁷
- 40 ⁸विंशतिवर्षाणि वेंगीमहिरणायिका⁹ । [१०*] अत्रान्त(1)रे दाननरेन्द्र-
सूनुः[1*] श्रीशक्तिवर्मा[1*] सुरराट्सधर्मा[1*] यशशौर्यशक्त्या वि-
- 41 निहत्य शत्रू(न्)न्म द्वादशाब्दा(न्)न्ममरक्षदुर्वीम् । [११*] तस्यैव दाननृ-
पतेस्साध्याश्चार्य[1*]महादेव्याः [1*] सू-
- 42 ¹⁰नुव्विमलादित्यस्सत्याश्चयवंशवर्द्धनो देवः । [१२*] अनलानलरन्ध्रगते शक-
वर्षे वृषभमासि
- 43 सितपत्ने [1*] यष्पष्ट्यां गुरुमुख्ये सिंहे लग्ने प्रसिद्धमभिषिक्तः । [१३*]
शशिविशदयशोव्याख्या स्व-
- 44 शरीरविबोधनार्थमवहत्कण्ठे [1*] शशलक्ष्मलक्ष्मलक्ष्मीं शंभुर्विरुदंकभीमनृ-
पतेर्यस्य । [१४*]
- 45 अरिकरटिकुंभविदलनमुक्तसमामुक्तरुचिरमुक्तानिकरः [1*] हार यिव¹¹ यस्य
दोरसिर(1)ध्यासितजयश्रियो
- 46 भाति चिरम् । [१५*] यत्तेजपप्रलायितरिपुपुरगृहशालभंजिकामुख-
रोधो [1*] लूतापटस्तु परजनविलोकना-
- 47 सहनवडपट यि[व]¹² भाति । [१६*] दुस्साधनाधिकविरोधिगजे[न्द्र]संघ-
निर्भेदतस्त्रिभुवनांकुशनाम युद्धे [1*] अन्वत्य-
- 48 त[1*]न्निजमजीगमदुद्धतं यो बं[हि]ष्ठसिंहपरिहासिपराक्रमश्रीः । [१७*]
यस्माव्वभीमधरणीश्वरनीतकल्प-

Third Plate; Second Side.

- 49 ¹³प्राघूर्णकेभमदसिक्तमहीविभागः [1*] यस्तर्जितानिलजवाश्वसहस्रसंघधाद्या-
[ह]ताहितशिरोकिंत-

¹ Read °वाणाम्.⁴ Read °हान्नृपो.⁷ Read ततः । सप्त°.¹⁰ Read °नुर्वि°.¹³ Read °प्राघूर्ण°.² Read तत्सूनु°.⁵ Read °मास्तिस्.⁶ Read °विंशति°.¹¹ Read इव.³ Read °ग्रणीः । पंच°.⁶ Read दानाग्रणवा°.⁹ Read °रनायका.¹² Read इव.

2.

2
4
6
8
10
12

ॐ नमो भगवते वासुदेवाय ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥

2
4
6
8
10
12

ii a.

14
16
18
20
22
24

राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥

14
16
18
20
22
24

ii b.

26
28
30
32
34
36

राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥
 राजा विमलदिपतिः ॥

26
28
30
32
34
36

38
40
42
44
46
48

38
40
42
44
46
48

50
52
54
56
58
60

50
52
54
56
58
60

62
64
66
68
70
72

62
64
66
68
70
72

- 50 शूलकोटिः । [१८*] आदौ शंभुशिरोमणिस्त च सुधासूतिस्सुधांशुस्ततस्तद्व-
[श्यो] भरत[स्त*]तश्च विजयादित्य-
- 51 श्वलुक्पांकितः [१*] श्रीसत्याश्रयवत्सभस्तदपि च श्रीसर्वलोकाश्रयो [देवो]
मुम्भडि[भी]मनामनृपतिर्यो व-¹
- 52 शक्त[र्त]भवत् । [१९*] सौराष्ट्रान्दारयन्ती निशितपरशुधारायमाना
शकानां ला[टा]नां गु[र्ज]राणामथ भवति मनो-
- 53 हारिणी वल्लभा वा । शूरान्स्व[*]स्थान्विधत्ते सुकृतिवदखिला[न्स्वै]र-
[मन्यान्वि]भीतान् काष्ठान्तन्त-
- 54 प[*]श्रीरिषा² नयति रणे शौर्यसम्पद्यदीया । [२०*] स वीरमकर-
ध्वजः मकरध्वज यिव³ ध्वस्तविग्र-
- 55 हः ग्रहपतिरिवाहिताम्बतमसापहरः हर इव राजकलाधरः धरणीधर यिव³
- 56 रमारामाभिरामः राम यिव³ परशुक्रियासहः [सह]देव यिव³ देव[१*]-
ध्वर्युनन्दनः
- 57 नन्दनविशेष ⁴यिवाभिलषितफलसमुत्कविसहस्रः सहस्राक्षोपमानः मानव्यस-
गोत्रः गोत्रनि-
- 58 स्तारकः तारकाधिपान्वयवर्द्धी वृद्धिनिशाकरः करदीकृतारातिपर[म्प]रः
परनरपतिनिकरमुकुट-
- 59 तटघटितमणिगणकिरणपरिकरितसमरुणितचर[णे]न्दो[व]र[ः] वरवराहलांच्छ-
नालोकनम[१*]-
- 60 त्र(१)वित्रासिताखिलधराधीशचक्रः चक्रवर्त्तिपदवीसमुचितानेकधवलच्चत्राया-
च्चादितसर्व⁵

Fourth Plate; First Side.

- 61 लोक(ः)सर्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराजाधिराजपरमेश्वरपरमभट्ट[१]रकपरम-
ब्रह्मण्यपरम-
- 62 माहेश्वरः । ⁶गुह्वादिवि[ष*]यनिवासिनो ⁷राष्ट्रकुटप्रमुखान् कुटुंबि[न]-
स्सर्व[१]न्समाह्वय मन्त्रिपुरोहि-
- 63 तसेनापतियुवराजदौवारिकाध्यक्षमित्यमाज्ञापयति यथा । आदौ य[*]
स्वयमुद्धभूव परमब्र-
- 64 द्वा निरुज्यान्वपो वीर्यन्तास्ववसृष्टमण्डमभवद्वैमन्नहत्तेन⁸ यत् । तस्मात्तो-
कपितामहो विधिरभूत-

¹ Read वंश°.

⁴ Read इवा°.

⁷ Read राष्ट्रकुट°.

² Read °श्रीरिव.

⁵ Read °च्छत्रायाच्चादित°.

⁸ Read °ममह°.

³ Read इव.

⁶ Read गुह्वादि°.

- 65 स्मान्मरोष्यादयः¹ पुत्रा ये दश जज्ञिरे श्रुतिमय[१*] वर्चस्विनो म[१*]-
नसाः । [२१*] तेषां श्रेष्ठत[१]-
66 मो वसिष्ठ इति यस्मात्स्वतीकी मुनिस्तस्मात्कण्डिन² इत्यभूद्ध³ च तत्कौ-
ण्डिन्यगोत्रे क्र-
67 म[१*]त् [१*] यो विद्वानुदितोदितद्विजवरो द्रोणः ⁴प्रमाणीभर[द्वृ]त्त[ः*]
स्तुत्ययमतिर्नित्योदय-⁵
68 स्मत्यवाक् । [२२*] दत्ताभिधानसचिवो हरदत्तवरप्रसाद यिव⁶ तस्य
सुतः [१*] शुभकृत्प्रभा-
69 वमहितः प्रभुमन्त्रोत्साहशक्ति(य)संयुक्तः । [२३*] तस्य च सद्गुणधाम्नः
पतिव्रतायाश्च चीडमं[१*]बाय[१*]: [१*] व-
70 ज्ञाभिधान इति यस्मूनुस्मूनुतवचास्सुमेधास्सुमणः⁷ । [२४*] नित्याकर्णनया⁸
शश्वद्वटुभिपटुभिर्गृहे [१*] वेद-
71 शास्त्राणि यज्ञान्नि पधन्ति⁹ शु[क]शारिकाः । [२५*] भीमेश्वरसमो देवो
वेंगेश्वरस[मो नृ]पः [१*] वज्रामात्यसमोमा-
72 त्यो न भूतो न भविष्यति । [२६*] ¹⁰नागेन्द्रेर्हिगिभैश्च षोडशनृपैराद्ये-
र्द्वितां¹¹ क्ष्मा[धु]र[१] वीरैरप्यति[शू]द्रकप्रभृति-

Fourth Plate ; Second Side.

- 73 भिश्वाजेर्द्वरं दुस्सहं [१*] बिभ्रद्यपथि[तं]¹² क्रमान्नयबलाद्वाहाबलात्प्राप्त-
वान्म[१*]हाय्यं विकुदं-¹³
74 भीमनृपतेः कार्येण खड्गेन च । [२७*] ¹⁴गो[त्रं]चेत्तुररिचमाधरकुलीङ्गे-
दान्म[हेन्द्रात्म]ः[१*] [श्री]मान्भूपमहेन्द्र
75 एव नितरां गोत्रैकनिस्तारकः [१*] तद्वज्रादतिरिभ्यते¹⁵ लघुतराद्वज्राभिधीयं
गुरुर्यन्नाथोपि च यज्ञ-
76 टश्च विबुधव्रातैरिति[१*] स्तूयते । [२८*] ¹⁶[य]त्रेधानलधूमधूमघटितैरभै-
र्निजेहाहितचीणीभृत्पुरदाहधूमजनि-
77 तांभीभृत्सहस्रैस्सम¹⁷ । व्याप्तं व्योम तदीयशत्रुललनादृक्पाथसा[मा च]मा
सिक्ता यत्परिपा-

¹ Read °रीच्यादयः.

⁴ Read °भवद्.

⁶ Read इव.

⁹ Read पठन्ति.

¹² Read प्रथितं.

¹⁵ Read °रिष्यते.

² Read °त्कुण्डिन.

⁵ Between य and म the engraver has omitted five *aksharas*.

⁷ Read °स्सुमनाः.

¹⁰ Read नागेन्द्रे°.

¹³ Read विकुदं°.

¹⁶ Read यत्रेधा°.

³ Read °दथ.

⁸ Read °कर्णनया.

¹¹ Read °राद्यैर्द्वितां.

¹⁴ Read गोवर्चस्त्तु°.

¹⁷ Read °स्समं.

- 78 वनातिथिपदप्रक्षा[ल*]नाच्चांभसा¹ । [२६*] य[ः*] श्रीवज्रामात्यो² धन-
सन्तपितजगज्जनस्तुत्यः [।*] भूसुर[वं]गा-³
- 79 दित्यशुचिरतिचतुरो वचोनिरत्ययसत्यः । [३०*] बुधवज्रप्राकारा⁴ गृहनि-
यमितारिसैनिकचक्र[ः*] ।*
- 80 चक्रभट्टद्वित्रीक[ः*] श्रीकण्ठपदारविन्दषट्भरणः⁵ । [३१*] सदा स्ववाचा
मनसा च कर्मणान्वकारि ये-
- 81 नाधिगुणेन कुण्डिनः [।*] प्रवृत्तवैतानिक(व)धर्मसंगतिर्दिज[।*]धिनाधो-
ययदारतानिधिः⁷ । [३२*] चालुक्यचूडामणिपा-
- 82 दभक्तो भक्तैकचूडामणिरीश[मूर्तिः] [।*] कीर्त्यन्वि[तोम]ात्यशिखामणि[ः*]
श्रीसौजन्यरत्नाकरनामधेयः⁸ । [३३*] सप्तांगके नृ-
- 83 पपदे प्रभुता प्रधाना तादृश्यमात्यपदवी खलु तद्वितीय⁹ । ¹⁰श्रीद्वारपिञ्च-
करकातपवारणादिस्तस्यां वि-
- 84 शेषमहिमा मदलाभि येन । [३४*] तस्मै मङ्गलाय कृतकेशाय
कारमचेडुवास्तव्याय कौण्डिन्यगोत्रा-

Fifth Plate ; First Side.

- 85 य[।*]मात्यशिखामणये बुधवज्रप्राकाराय सौजन्यरत्नाकराय वज्रियपेगड
इति प्रसिद्धाभिधा-
- 86 नाय भवद्विषय¹¹ (।) पा७७व७७नामग्रामेणं सार्द्धं रणस्ति[पू]ण्डिनामग्रा-
मोग्रहारीक्रिय¹² मत्संवर्द्धि-
- 87 तत्त्व(।)निमित्ते मय[।*] दत्त इति विदि[त]मस्तु व[ः] । अस्यावधयः
पू[र्व्व]तः कौत नडिपिय [चे]७७वु प७७मटि क-
- 88 दृ । आग्नेयतः स्मोतुक७७तियुं बा[लूरियु] र[ण]स्तिपूण्डियु मुख्यलिकु-
ट्७७न वेलंगगुण्ड¹³ प७७मटि कट्ट । दक्षि-
- 89 णतः पेजे७७वु कट्ट डिगु[ना]लि चोव । नैरित्यतः¹⁴ पालूरियुं गो७७-
केटियु रणस्तिपूण्डियु
- 90 मुख्यलिकुट्७७न चिन्तगुण्ड¹⁵ । पश्चिमतः को७७केटि पोद७७ । व[।*]-
यव्यतः ७७ल्लसीमैव सीमा ।

¹ Read °नाच्चांभसा.

⁴ Read °प्राकारो.

⁶ Read °षट्भरणः.

⁹ Read तद्द्वितीयः.

¹³ Read °रीकृत्य.

¹⁵ Read °गुण्ड.

² Read °सन्तर्पित°.

⁴ Instead of सै the metre (Udgiti) requires a short syllable.

⁷ Read °नाथोयमुदार°.

¹⁰ Read °पिञ्क°.

¹² Read °गुण्ड.

³ Read °वंश°.

⁵ Read °रत्नाकर°.

¹¹ Read °द्विषये.

¹⁴ Read नैरित्यतः.

- 91 उत्तरतः क७७प७७तियुने७७ट्यु सीमैव [सी]मा । ईशानतः¹ ए७७ट्यु
मोन्तुक७७तियु रणस्तिपूण्डि-
- 92 यु मुख्यलकुट७७ । एतद्रण(र)स्तिपूण्डिनाम[१*]ग्रहारसंबन्धिनः तांक७७-
पोलमुनामल्लघनक्षे-
- 93 त्रस्यावधयः पूर्वतो दक्षि[णत]श्च [ग]ंगले७७ । पश्चिमतः सिरि[पोदि]-
पूण्डियु गोंगनब्रोलियु ७७ल्लयुं बोत्तुन कोल्लिकु७७ ।
- 94 उत्तरतः सिरिपोदिपूण्डि[सीमैव] सीमा । अस्योपरि न केनचिद्वाधा
कर्त्तव्या [१*] यः करोति स पञ्च[मह]पात(१)को भव-
- 95 ति । तथा चोक्तं भगव[ता] व्यासभट्ट[१]रकेनापि² । बहुभिर्वसुधा
दत्ता बहुभिश्चानुपा[लिता] [१*] [यस्य यस्य] [य*]दा
- 96 भूमिस्तस्य तस्य तद[१ फ]लं । [३५*] [स्व]दत्तां प[रदत्तां] व[१*]
यो हरेतु³ वसुधरां [१*] षष्टिं वर्ष(१)सह[स्र][१*][णि विष्टायां
ज][१*]यते क्रि-

Fifth Plate ; Second Side.

- 97 मिः । [३६*] अष्टमवर्षवर्द्धने सिंहम[१*]से दत्तस्यास्य शासनस्य श्री-
दण्डनायक इति द्विज[१*]धिनायकः । आज्ञप्तिर्नृ[प*]का-
- 98 मो राचियपेहेरितनयभीमनभट्टः [१*] कर्त्तॄणां काव्यानामध⁴ शासनले-
खकश्च जीन्ताचार्यः [॥ ३७*] ❀

TRANSLATION.⁵

[Up to line 36 the text is nearly identical with that of the Chellûr plates (ll. 1-42)].⁶
(Verse 7.) Having expelled this Yuddhamalla from the country and having crushed the other enemies, the terrible Râjabhîma, the younger brother of Ammarâja (I.), protected the earth for twelve years.

(V. 8.) His son Ammarâja (II.), the foremost of princes, before whom enemies prostrated themselves, ruled the country of Vêngi for twenty-five years.

(V. 9.) The son of king Râjabhîma (and) brother of king Amma (II.) by a second mother, king Dâna, (who was) skilled in all sciences, ruled for three years the earth to (its) four ends.

(V. 10.) Then after (the reign of) Dânarûava, through the evil action of fate, the country of Vêngi was without a ruler for twenty-seven years.

¹ Read ऐशानतः.

² Read °केणापि.

³ Read हरेत.

⁴ Read °मय.

⁵ It is my duty to acknowledge my indebtedness to Dr. Hultzsch for the translation of a number of verses, the meaning of which I could not make out.

⁶ See the translation in *South-Ind. Inscr.* Vol. I. p. 57 f.

(V. 31.) (*This*) **Budhavajraprākāra**¹ keeps the troop of the soldiers of the enemy at home,² possesses the happiness and prosperity of the discus-bearer (Vishṇu), (*and is*) a bee at the lotus-feet of Śrīkaṇṭha (Śiva).

(V. 32.) This very virtuous lord of the twice-born, who always equalled Kuṇḍina³ in his speech, thoughts and actions, has performed a mass of sacrificial rites (*and is*) a treasury of liberality.

(V. 33.) (*This*) **Amātyaśikhāmaṇi**⁴ is devoted to the feet of the crest-jewel of the Chālukyas (*viz.* Vimalāditya), (*is*) the only crest-jewel among devotees, resembles Īśa (Śiva), has acquired fame, (*and*) bears the glorious name **Saujanyaṛatnākara**.⁵

(V. 34.) Among the seven constituent parts of a kingdom the foremost is sovereignty, (*and*) second to it (*is*) a suitable ministry. Special distinctions, such as *śrīdvāra*,⁶ a peacock's tail, a water-pot and a parasol, he (*viz.* Vajra) received from me in that (*office*).

(L. 84.) "Be it known to you that, for the sake of my prosperity, I have granted the village named **Raṇastipūṇḍi** in your district, having made (*it*) an *agrahāra*, together with the village named **Pāruvaḷa**, to this **Amātyaśikhāmaṇi Budhavajraprākāra Saujanyaṛatnākara**, who is known by the name **Vajjiya-Peggada**, is devoted to me, has taken pains (*in my service*) resides at **Kāramachēḍu**, (*and*) belongs to the *Kaṇḍinya gōtra*."

(L. 87.) The boundaries of this (*village are*) :— In the east, the western bank of the tank in the middle of **Kauta**; in the south-east, the western bank of the Wood-apple pond (*Velaṅga-guṇṭa*) at the spot where the three boundaries of **Mrontukarṛu**, **Pālūru** and **Raṇastipūṇḍi** meet;⁷ in the south, the road on the ridge (*āli*) sloping to the bank of the Big tank (*Peñjeruvu*); in the south-west, the Tamarind pond (*Chinta-guṇṭa*) at the spot where the three boundaries of **Pālūru**, **Korukēru** and **Raṇastipūṇḍi** meet; in the west, a bush in **Korukēru**; in the north-west the boundary (*is*) the boundary of **Lulla**; in the north the boundary (*is*) the boundary of **Kaḷapaṛṛu** and **Elṭa**; in the north-east, the spot where the three boundaries of **Elṭa**, **Mrontukarṛu** and **Raṇastipūṇḍi** meet.

(L. 92.) The boundaries of the *Āmallanḡhana* (?) field in the fields of *Tāṅkaḷa*, which belongs to this *agrahāra* named **Raṇastipūṇḍi**, (*are*) :— In the east and south, the [**G**]āṅgalēru (*river*); in the west, **Kollikurru** near (?) **Siripodipūṇḍi**, **Gōṅganavrōlu** and **Lulla**; in the north the boundary (*is*) the boundary of **Siripodipūṇḍi**.

(L. 94.) Nobody shall cause trouble to this (*grant*); he who does (*it*) becomes possessed of the five great sins.

(L. 95.) And the venerable lord **Vyāsa** has also said :— [Verses 35 and 36 contain admonitions to future rulers.]

(L. 97 and v. 37.) The executor (*ājñapti*) of this grant, which was given in the prosperous eighth year, in the month **Simha**, (*was*) **Nṛi[pa]kāma**, the lord of the twice-born, entitled the glorious *Danḍanāyaka*. The author of these verses (*was*) **Bhīmanabhaṭṭa**, son of **Rāchiya-Peddēri**. And the writer of the edict (*was*) **Jontāchārya**.

¹ *I.e.* 'the wall of adamant (in protecting) wise men.'

² *I.e.* they are afraid to leave their houses.

³ According to verse 22, Vajra belonged to the *gōtra* of Kuṇḍina.

⁴ *I.e.* 'the crest-jewel of ministers.'

⁵ *I.e.* 'the ocean of gentleness.'

⁶ Compare *makarātōraṇa* which, as well as the peacock's tail, was one of the emblems of the Eastern Chālukyas. Compare also above, Vol. III. p. 92, verse 38, and Vol. IV. p. 48, verse 3.

⁷ Regarding *muyyalikuṭṭu* see above, Vol. IV. p. 96, note 4.

INDEX.¹

A		PAGE		PAGE
Abhimanyu, <i>Râshtrakûta ch.</i> ,		188	Ahitamârtanda, <i>sur. of Kakka II.</i> ,	181
Ablûr, <i>vi.</i> ,		258n	Ahitarajava, <i>sur. of Indra IV.</i> ,	182
Achalapuri, <i>s. a. Kondaividu</i> ,		112, 131	Ahsan Shâh, <i>Musalmân ch.</i> ,	324n
Âchârasâra, <i>Jaina work</i> ,		25	Aihole, <i>vi.</i> ,	1, 99n, 100n, 164, 169n, 171, 175, 185, 191, 255n, 295n
âchâri, <i>an artificer</i> ,		219	Aitarêya-Brâhmaṇa, <i>quoted</i> ,	9n
Achcharapâkkam, <i>vi.</i> ,		323, 324, 325	Aiyanna, <i>ch.</i> ,	324
Achyutaprêkshâchârya, <i>teacher</i> ,		261	aja = 9,	114n
Achyutarâya, <i>Vijayanagara k.</i> ,		231n	Ajitatîrthakara-purâṇa,	72
Adaraguñchi, <i>vi.</i> ,		82, 180, 185	âjûapti,	89, 347, 361
Adavi, <i>m.</i> ,		321, 322	Akalaṅka, <i>sur. of Vikrama-Chôla</i> ,	228, 229
Addakatte-hola, <i>field</i> ,		213	Akâlavarsha, <i>sur. of Râshtrakûta kings</i> ,	27, 34, 161, 162, 169, 175, 176, 178, 180, 186, 187, 188, 193, 208, 212, 213
Addanûllu, <i>family</i> ,		346	Akâlavarsha-Krishṇarâja, <i>Gujarât Râshtra-</i> <i>kûta ch.</i> ,	168n, 176n, 184, 287
Adhika, <i>s. a. Adigaimân</i> ,		331, 332	Akâlavarsha-Subhatunga, <i>do.</i> ,	189, 190n, 286
âdhikârîka,		35, 286, 297, 300	Akkama or Akkâmbikâ, <i>queen of Râjendra-</i> <i>Chôla</i> ,	269, 276n
Âdhipuriśvara, <i>te.</i> ,		283, 310	Akkara, <i>metre</i> ,	213, 214
Adhōra, <i>m.</i> ,		27, 35	akshaya-tritîyâ, <i>tîlhi</i> ,	39n
Âdidêva, <i>m.</i> ,		203	Akshôbhyatîrtha, <i>Mâdhva teacher</i> ,	261, 263
Adigai, <i>s. a. Tiruvadi</i> ,		331	Alagiyamaṇavâlaṇ, <i>s. a. Vishṇu</i> ,	322
Adigaimân,		331, 332	Alaktakâ-vishaya, <i>di.</i> ,	209, 213
Adigaṇ, <i>s. a. Adigaimân</i> ,		331, 332, 333, 334	Âlampûṇḍi, <i>vi.</i> ,	320n, 328
Âdityavarman, <i>Kâdamba ch.</i> ,		83	Alâs, <i>vi.</i> ,	208, 209
Âdityavarman, <i>W. Chalukya k.</i> ,		191	Âlatâ, <i>di.</i> ,	209
Âdivarâha, <i>sur. of Bhôjadêva</i> ,		196n	Al-Idrisî, <i>author</i> ,	190n
Adiyama, <i>ch.</i> ,		331n	Alînâ, <i>vi.</i> ,	297
Âdûr, <i>vi.</i> ,		99n	Allâhâbâd, <i>vi.</i> ,	3n
Advaita, <i>doctrine</i> ,		262n, 265n	Allûr, <i>vi.</i> ,	230
Agarayya, <i>ch.</i> ,		41, 43, 44, 45	alphabets :—	
Agastya, <i>author</i> ,		109n	box-headed,	12
Agastya, <i>rishi</i> ,		10n, 204, 346n	Grantha,	79, 83, 228, 315n, 320, 323, 331
Agastya-Mahêśvara, <i>te.</i> ,		114	Kanarese,	25, 41, 43n, 46, 50, 74, 78, 90, 98, 160, 161, 162, 164, 213, 251, 255, 258
Agastyêśa, <i>te.</i> ,		117	Nâgarî,	58, 74, 198
agnihôtra,		300	Telugu,	38, 78, 108, 116, 146, 223, 230, 260, 268, 334, 348
Agnîsarman, <i>m.</i> ,		94, 97	Vaṭṭeluttu,	315n
Agnîśvara, <i>te.</i> ,		304		
agrahâra,		114, 115, 157, 230, 254, 361		
Âhavamalla, <i>Kaḷachurya k.</i> ,		92		
Âhavamalla, <i>sur. of Sômêśvara I.</i> ,		23n, 169n		
Âhavamalla, <i>sur. of Taila II.</i> ,		71, 191n		
Âhavamalla-Bhûteyadêva, <i>ch.</i> ,		83, 191n		
Ahîrama, <i>ch.</i> ,		199		

¹ The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v. to vii. The following other abbreviations are used:— *ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *E.* = Eastern; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *vi.* = village or town; *W.* = Western.

	PAGE
Âlûgu, <i>vi.</i> ,	29, 37
Âlupa, <i>family</i> ,	10
Amalâpuram, <i>vi.</i> ,	347
Âmallan̄ghana, <i>field</i> ,	361
Amarakôṣa,	128n, 203n
Amarâvatî, <i>vi.</i> ,	85, 112, 130n, 146, 147, 148, 157, 224, 233n, 269
Amarêṣvara, <i>te.</i> ,	146, 147, 148, 155
Amâtyaṣikhâmani, <i>sur. of</i> Vajra,	350, 361
Âmbûr, <i>vi.</i> ,	321
Amma I., <i>E. Chalukya k.</i> ,	47, 358
Amma II., <i>do.</i> ,	47, 349, 351, 358
Ammalapûṇḍi, <i>vi.</i> ,	147, 148n, 156
Amôghavarsha I., <i>Râshtrakûṭa k.</i> ,	25, 26, 27, 28, 34n, 35, 59, 64n, 100, 102, 106, 107, 166n, 167, 168n, 173n, 174, 175, 183, 186, 187, 188, 189, 190, 191, 192, 193, 194, 197, 209, 255n
Amôghavarsha II., <i>do.</i> ,	172n, 176, 189
Amôghavarsha, <i>sur. of</i> Kakka II.,	26n, 181, 182
Amôghavarsha, <i>sur. of</i> Vaddiga,	52n, 55, 70, 71, 176n, 178, 186, 187, 188, 189
Amôghavarsha-Vâkpatirâja, <i>Paramâra k.</i> ,	188n
amritapadi,	232n
Âṇaikkondî, <i>vi.</i> ,	323
Anamkoṇḍ, <i>vi.</i> ,	39n, 91, 163n
Ânand, <i>vi.</i> ,	297
Ânandapura, <i>s. a.</i> Ânand,	295, 297, 299
Ânandatîrtha, <i>Mâdhva teacher</i> ,	260, 261, 262, 263, 265, 266
Anaṅgabhîma I., <i>E. Gaṅga k.</i> ,	198, 200
Ananta, <i>serpent</i> ,	34, 204
Ananta-Gôpinâtha, <i>te.</i> ,	113, 116
Anantarasa-Oḍeya, <i>ch.</i> ,	327
Anantavarman, <i>Maukhari k.</i> ,	3
Anantavarman, <i>sur. of</i> Chôḍagaṅga,	273n, 276n
Ananta-Vâsudêva, <i>te.</i> ,	198
Anantavishṇubhaṭṭa, <i>m.</i> ,	241
Andhra, <i>co.</i> ,	85, 203n, 315, 316
Ândhra-maṇḍala, <i>s. a.</i> Ândhrapatha,	85n
Andhrâpatha or Ândhrapatha, <i>the Telugu country</i> ,	85, 88
Ânevedeṅga, <i>sur. of</i> Kṛishṇa III.,	51n, 55n, 178, 179
aṅga=7,	128n
Âṅga, <i>co.</i> ,	92, 106, 203n
Âṅgaḍi, <i>vi.</i> ,	90
Âṅgaḍi-Gôpinâtha-Hari, <i>te.</i> ,	113, 115
aṅgaraṅgabhōga,	39, 93
aṅgaraṅgavaibhava,	232n

	PAGE
Aṇhilwâḍ, <i>vi.</i> ,	190n
Aniyanka-Bhîma, <i>biruda</i> ,	268, 273, 275, 276, 277
Aniyankabhîma, <i>s. a.</i> Anaṅgabhîma I.,	198, 199, 200
Añjanâdri, <i>s. a.</i> Tirumalai,	323, 330
Âñjanêya, <i>s. a.</i> Hanumat,	277
aṅkakâra, <i>a champion</i> ,	56n, 57n, 83, 132n, 179n, 182n
Aṅkama, <i>s. a.</i> Akkama,	269, 273, 274, 276n
Aṅkanâthapura, <i>vi.</i> ,	21
Aṅkatrinêtra, <i>sur. of</i> Kṛishṇa III.,	51n, 53n, 54n, 83, 178, 179n
Anna Goppana, <i>s. a.</i> Goppana,	324
Annavara, <i>vi.</i> ,	116
Anna-Vêma, <i>Redḍi k.</i> ,	108, 129n, 130n
Anṇigere, <i>vi.</i> ,	71, 74n, 100, 101, 107
Anṇitatâka, <i>s. a.</i> Anṇigere,	100n
antaḥkara-vishṭika,	13n, 15n
antaraṅga,	135, 141
Anumagoṇḍalu, <i>family</i> ,	346
Anumakoṇḍa, <i>s. a.</i> Anamkoṇḍ,	91
anupravara :—	
Audala,	136
Aparâjita, <i>sur. of</i> Prithivîpati I.,	59
Aparimitavarsha, <i>sur. of</i> Dantivarman of Guja- rât,	236
Apasundara, <i>s. a.</i> Asundar,	286 and add.
Appa, <i>ch.</i> ,	111, 112, 113, 116, 117, 129, 130, 131, 132, 231
Appa, <i>s. a.</i> Varuṇa,	129
Appâpura, <i>vi.</i> ,	113, 115, 132
Âppâyika, <i>k.</i> ,	2, 9
aprastutaprasamsâ, <i>alamkāra</i> ,	9n
Apratidâghôsha, <i>m.</i> ,	136
Arasiyavâḍa, <i>vi.</i> ,	209, 213
araṭhasamvinâyika,	88, 319
ardhodaya,	267
Argaladêva, <i>author</i> ,	214
Arhat,	332
Arihararâja, <i>s. a.</i> Harihara II.,	329
ari-samâsa or viruddha-samâsa,	106n, 179n
Ariyanna-Uḍaiyar, <i>s. a.</i> Harihara II.,	327
Arkêṣvara, <i>te.</i> ,	21
Arttani-vishaya, <i>di.</i> ,	141
Arulâla, <i>m.</i> ,	230
Âryadêvi or Âryâmahâdêvi, <i>queen of</i> Dânar- nava,	349, 359
Âryasaṅgha, <i>the Buddhist community</i> ,	286
Ârya-siddhânta,	21n, 84, 266, 268, 279, 281

	PAGE
Âryāvarta,	203
asṭabhôga,	93
Aska, vi.,	137
Assam. co.,	134
Asundar, vi.,	286 add.
Asvins, gods,	359
Âtakûr, vi.,	42n, 48, 50, 53, 70, 80, 178, 185, 187, 188
Atharvavêda, quoted,	9n
Atisayadhavala, sur. of Amôghavarsha I.,	100, 106, 107, 175, 186, 188
Atisûdraka, k. (?),	360
Atṭahâsa, m.,	203
Âttan-Kômbura, vi.,	229
Âtuka, m.,	88n
Âtukûr, s. a. Âtakûr,	50, 52, 53, 56
Âtukûr twelve, di.,	50, 52, 57
Âtukûru, vi.,	115, 132
Atyanga, m.,	203
Aubhala-Nârasimha-Hari, te.,	116
Avacha, family,	214, 217, 218
avagraha,	199, 203, 286
Avanibhâjana, sur. of Mahêndravarman I.,	320
Avanibhâjana-Pallavêśvara, te.,	320
Avanijanâśraya-Pulakêśirâja, Gujarât Chalukya ch.,	191, 192
Avanti, s. a. Ujjain,	195
Avaravâdi, vi.,	28, 37
Ayôdhyâ, vi.,	131, 336, 346, 359n
âyuktaka,	35
Ayya, ch.,	39
Ayyapadêva, Nolamba k.,	47, 48, 49, 65, 70

B

Baboolgaon, vi.,	242
bâda, a village,	252
Bâdamadêvi or Bâdâmbikâ, queen of Budda,	274, 276
Bâdâmi, vi.,	64n, 182n, 189, 190, 191, 192, 208, 253, 295
Badaneguppe, vi.,	67n
Baddega, s. a. Vaddiga,	178, 185
Bâdipoddi or Bâlipoddi, f.,	255n
Bâgadage or Bâgadige, s. a. Bâgalkôt,	53, 101n
Bâgalkôt, vi.,	53, 72n, 73n, 101n
Bâgenâd seventy, di.,	52, 53, 57, 70
Bâgni, vi.,	101n
Bagumrâ, vi.,	168n, 169 add., 172n, 175, 176n, 181n, 183, 184, 190, 191, 192, 209, 286, 287, 291n

	PAGE
Bâlabhârata, champû,	109n
Bâlagâmi or Bâlagâmve, vi.,	51n, 53n, 57n, 72, 91, 92, 93, 94, 99n, 100n, 107n, 165n, 252, 254
Bâlavalabbihhujaṅga, sur. of Bhavadêva-Bhaṭṭa,	198, 203, 204, 205
Balavarman, Prâgjyôtiṣha k.,	134
bâlgachchu,	45n, 52, 53n, 57
Balharâ, s. a. Vallabharâja,	169, 190
bali,	300
Bâlivanśa, family,	256n
Ballâla I., Hoysala k.,	90, 91, 95
Ballâla II., do.,	92, 94, 97
Ballâvi, vi.,	17
Balligâve, s. a. Bâlagâmi,	252
Bâmanghâtî, vi.,	134, 135
Bâna, author,	143, 240
Banaiya, vi.,	297
Banavase, s. a. Banavâsi,	53, 57, 252
Banavâsi, vi.,	13
Banavâsi twelve-thousand, di.,	27, 52, 162, 163, 251 and add., 252, 253, 254
Banduladêvi or Bhanduladêvi, te.,	39
Bânêśvara, te.,	20, 21
Bângadikôt, s. a. Bâgalkôt,	101n
Bangalore, vi.,	41, 45, 50, 67n, 73
Bâṅkapura or Bâṅkâpura, vi.,	26n, 28
Bâṅkêśa or Bâṅkêya, ch.,	26, 27, 28, 35, 36, 37
Bannahalli, vi.,	16
Bâpatla, vi.,	269, 336
Bappa, m.,	192
Bappasvâmin, m.,	295, 300
Bappûra or Batpûra, family,	72
Bappuvarasa, ch.,	189 add.
Baragûr, vi.,	47, 66
Bâraṇâsi, s. a. Vâraṇâsi,	167
Barma, ch.,	83
Baroda, vi.,	106n, 168n, 170, 172n, 173, 181n, 183, 186, 187, 190n, 194, 209, 287, 290n
Bârukûr, vi.,	261n, 327, 328
Basavayya, m.,	70n
Batgere, Baṭṭagêri, or Baṭṭakere, vi.,	101n, 162n, 175
Bauddha,	165n, 204
Bayal-nâd, di.,	63, 71
Bayyalamahâdêvi or Bayyamâmbâ, queen of Manma-Gêta,	157, 158, 159
Bêgûr, vi.,	42, 45, 48, 68, 69n, 70, 71n, 82, 103n
Behuru, vi.,	29, 37
Bejavâda or Bejavâla, s. a. Bezvâda,	160, 336
Belatûr, vi.,	52, 53, 56

	PAGE
Belatûru, <i>vi.</i> ,	20, 21, 23, 213, 214, 215, 218
Belgali three-hundred, <i>di.</i> ,	27
Belleru, <i>vi.</i> ,	28, 37
Bêlûr, <i>vi.</i> ,	90n, 91, 99n
Bêlûru, <i>vi.</i> ,	57n
Belvola three-hundred, <i>di.</i> ,	52, 53, 57, 70, 91, 93, 95, 97, 98, 101, 107, 257
Bempûr, <i>s. a.</i> Bêgûr,	45, 48, 50
Bempûr twelve, <i>di.</i> ,	45, 47, 48n, 49
Benḍanûru, <i>vi.</i> ,	28, 36, 37
Benḍigeri, <i>vi.</i> ,	101n
Bêrûnî, <i>author</i> ,	114n
Bêta, <i>Amarâvatî ch.</i> ,	147, 268n
Bezvâḍa, <i>vi.</i> ,	159, 336
Bhâdâna, <i>vi.</i> ,	168, 172n, 175, 176, 178, 181, 192, 193
Bhadrabâhu, <i>Jaina saint</i> ,	68n
Bhagavadgîtâ, <i>quoted</i> ,	265n
bhagavatpâdâchârya,	260, 265
Bhagîratha, <i>mythical k.</i> ,	56
Bhaimarathî, <i>s. a.</i> Bhîmarathî,	2, 9
Bhairanmaṭṭi, <i>vi.</i> ,	161
Bhâka, <i>sur. of</i> Mahêndrapâla,	198
Bhaṇḍâragaviṭṭage, <i>s. a.</i> Bhundarkowteh,	add.
Bhaṇḍârakêri, <i>vi.</i> ,	261n
Bhâpahânavarman, <i>m.</i> ,	319
Bharata, <i>mythical k.</i> ,	359
Bhâratatâtparyanirnaya, <i>quoted</i> ,	262, 263
Bhârata war,	3, 11
Bhâravi, <i>poet</i> ,	3, 7n, 12, 105 add.
Bhârgava, <i>s. a.</i> Paraśurâma,	346
Bhartapûṇḍi, <i>vi.</i> ,	116
Bharukachchha, <i>s. a.</i> Broach,	297
Bharukachchha-vishaya, <i>di.</i> ,	295, 300
bhaṭâra,	162, 194
Bhaṭkal, <i>vi.</i> ,	324
Bhaṭṭa, <i>s. a.</i> Kumârîla,	204
bhaṭṭaputra,	141
bhaṭṭâraka,	106, 213
Bhaṭṭu, <i>m.</i> ,	300
Bhavadêva, <i>m.</i> ,	203
Bhavadêva-Bhaṭṭa, <i>author</i> ,	198, 203, 204, 205
Bhâvanârâyana, <i>te.</i> ,	336
Bhavannaja, <i>m.</i> ,	318
Bhillama, <i>Yâdava k.</i> ,	92, 96
Bhîma I., <i>Amarâvatî ch.</i> ,	147, 155
Bhîma II., <i>do.</i> ,	147, 155, 156
Bhîma II., <i>s. a.</i> Châlukya-Bhîma II.,	70
Bhîmanabhaṭṭa, <i>m.</i> ,	350, 361
Bhîmana-Bôya, <i>m.</i> ,	273

	PAGE
Bhîmarasa, <i>ch.</i> ,	254
Bhîmarathî, <i>ri.</i> ,	2
Bhîmavaram, <i>vi.</i> ,	219, 220
Bhîmâvuram, <i>vi.</i> ,	147, 156
Bhîmêśvara, <i>te.</i> ,	93, 220, 224, 279, 360
Bhôgaḍa, <i>m.</i> ,	141
bhôgapati,	141n, 300
bhôgika,	37, 297, 300
bhôgikapâla,	295
Bhôja, <i>co.</i> ,	218
Bhôja I., <i>Kanauj ch.</i> ,	198
Bhôjadêva, <i>Kanauj k.</i> ,	196n
Bhujabala, <i>sur. of</i> Ballâla II.,	92n
Bhujagêndra, <i>family</i> ,	73n
bhukti,	28, 36, 37
bhûmichechhidra,	136, 141, 300
Bhundarkowteh, <i>vi.</i> ,	add.
Bhûpa-Mahêndra, <i>sur. of</i> Vimalâditya,	350, 360
Bhussanahallî, <i>vi.</i> ,	325
Bhûtârya, <i>s. a.</i> Bûtuga II.,	70
Bhuvanabhâjana, <i>biruda</i> ,	320n
Bhuvanâditya, <i>s. a.</i> Bûtuga II.,	71
Bhuvanêśvar, <i>vi.</i> ,	198
Bijabbe, <i>queen of</i> Maruḷadêva,	59
Biliûr, <i>vi.</i> ,	50n, 61, 65, 68, 73, 82
Binakalamma, <i>te.</i> ,	23
Bîrarabîra, <i>sur. of</i> Indra IV.,	182
Birudaṅka-Bhîma, <i>sur. of</i> Vimalâditya,	350, 359, 360
Birudarâjabhayamkara-valanânḍu, <i>di.</i> ,	223
Bissênhallî, <i>vi.</i> ,	64
Biṭraguṇṭa, <i>vi.</i> ,	108, 130n, 230
boar crest,	251, 252, 334, 347, 360
Bôdh-Gayâ, <i>vi.</i> ,	3, 189
brahmadêya,	88, 318, 319
Brahmagupta, <i>astronomer</i> ,	21n
brahman = 9,	114, 115
Brahman, <i>ch.</i> ,	92, 96
Brahman, <i>god</i> , 105, 128n, 165n, 204, 246, 273, 275, 277, 330, 336, 360	
brahmapura,	199
Brahma-siddhânta, 20, 21, 280, 281, 282, 284, 285, 301, 303, 304, 305, 306, 307, 308, 309, 310, 311, 313, 325, 326, 327, 347	
Brahmasûtra,	265n
brihadbhôgin,	141
Brihadîśvara, <i>te.</i> ,	313
Brihannârikâ, <i>s. a.</i> Banaiya,	295, 297, 300
Brihaspati, <i>Jupiter</i> ,	38, 247n, 248n
Brihatphalâyana, <i>gôtra</i> ,	316, 318, 319
Brihatsamhitâ, <i>quoted</i> ,	9n, 250n

	PAGE
British Museum plates,	231n
Broach, <i>vi.</i> ,	297
Budda, <i>Koṇḍapadmaṭi ch.</i> ,	274, 276
Budda, <i>Nātavāḍi ch.</i> ,	157, 158, 159, 160
Budda I., <i>Koṇḍapadmaṭi ch.</i> ,	274, 275
Budda II. or Buddhavarman, <i>do.</i> ,	274, 275
Buddha, <i>god</i> ,	146, 147, 148, 155, 156, 157, 159
Buddharāja, <i>Kalachuri k.</i> ,	295, 296, 299n, 300
Buddharāja or Buddarāja, <i>Koṇḍapadmaṭi ch.</i> , 268, 269, 273, 274, 277, 278	
Buddhavarman, <i>do.</i> ,	269, 273, 274, 275, 277
Buddhist,	112, 148, 286, 287
Budha, <i>m.</i> ,	203
Budhavajraprākāra, <i>sur. of Vajra</i> ,	350, 361
Buguḍa, <i>vi.</i> ,	134, 144, 146n
Bukka I., <i>Vijayanagara k.</i> ,	129n, 263, 324, 325, 327, 329
Bukka II., <i>do.</i> ,	328, 329, 330
Bukkana or Bukkappa, <i>s. a.</i> Bukka I., 324, 325, 329	
Bulandshahr, <i>vi.</i> ,	196n
bull crest,	84, 133, 140, 143
Būtabbe, <i>f.</i> ,	218
Būtarasa, <i>s. a.</i> Būtuga,	61, 62, 66, 68, 69
Būtuga I., <i>W. Gaṅga k.</i> ,	42, 48, 50n, 57, 59, 61, 62, 69, 70, 71
Būtuga II., <i>do.</i> ,	48, 51, 52, 56, 57, 59, 60, 62, 63, 69n, 70, 71, 83, 180

C

Cambodian inscription,	1n, 4
Catur, <i>vi.</i> ,	110
Ceylon, <i>island</i> ,	214
chaitya, <i>a stūpa</i> ,	146, 147, 155
Chākirāja, <i>ch.</i> ,	61
Chakratīrtha,	262
Chakrāyudha, <i>k.</i> ,	197
Chaladaggali, <i>sur. of Indra IV.</i> ,	182
Chaladaṅkakāra, <i>do.</i> ,	83, 182
Chaladaṅkarāma, <i>sur. of Śāntivarman</i> ,	179n
Chalakenallāta, <i>sur. of Kṛishṇa III.</i> ,	176, 179, 180
Challagarā, <i>s. a.</i> Challagaregi,	147, 148, 156
Challagaregi, <i>vi.</i> ,	148
Challēśvara, <i>te</i> ,	50, 52, 56
Chalukya, <i>family</i> ,	2, 7, 8, 12n, 191, 192, 345, 359
Chālukya, <i>do.</i> ,	34, 155, 160, 220, 223, 224, 225, 247, 259, 260, 345n, 346, 361

	PAGE
Chalukya, Eastern, <i>dy.</i> ,	3, 47, 64n, 70, 76, 77, 82, 141n, 148, 179n, 190n, 191, 196n, 209, 223n, 269, 334, 335, 336, 348, 349, 350, 361n
Chalukya, Western, <i>dy.</i> ,	1, 2, 4, 64n, 71, 72, 74, 81, 91, 92, 169n, 181, 182, 187n, 189, 190, 191, 192, 193, 208, 224, 251 add., 253, 254, 295, 296
Chālukya-Bhīma I., <i>E. Chalukya k.</i> ,	220n
Chālukya-Bhīma II., <i>do.</i> ,	47
Chālukyabhimāpura, <i>s. a.</i> Bhīmavaram,	220, 223
Chālukyachakravartin, <i>sur. of Taila III.</i> ,	91n
Chālukya-Chōla, <i>family</i> ,	220, 269
Chālukyapañchānana, <i>sur. of Pañchaladēva</i> ,	259
Chambā, <i>vi.</i> ,	188n
Chāmena-Bōya, <i>m.</i> ,	273
Champāhiṭṭi, <i>vi.</i> ,	205n
Chāmūṇḍarāja, <i>Chaulukya k.</i> ,	190n
Chānakyachaturmukha, <i>sur. of Gōvinda IV.</i> ,	177
Chandaḍibhaṭṭa, <i>m.</i> ,	241
Chandēlla, <i>family</i> ,	203n
Chandiyamma, <i>m.</i> ,	241
Chandrabhūṣhaṇa, <i>s. a.</i> Siddhāntichandra- bhūṣhaṇa,	94
Chandradhavaḷa, <i>m.</i> ,	199
Chandrāditya, <i>W. Chalukya k.</i> ,	191
Chandragupta, <i>Jaina saint</i> ,	68n
Chandraprabhapurāṇa, <i>quoted</i> ,	214
Channa-Kēśava-Ramānātha, <i>te.</i> ,	114
Chānpaka, <i>s. a.</i> Chambā,	188n
Chāpa, <i>family</i> ,	196n, 197
Chāpa, <i>s. a.</i> Dhanus,	301
Charamāṇḍel (Coromandel),	110
charu,	300
Chaturānana, <i>sur. of Śālva-Timma</i> ,	128
Chaturbhujā, <i>s. a.</i> Viṣṇu,	128n
Chaturthābhijana, <i>s. a.</i> Chaturthakula,	269, 273
Chaturthakula, <i>the Śūdra caste</i> ,	157, 158, 275
Chauhattamalla, <i>sur. of Śālva-Timma</i> ,	128
Chaulukya, <i>family</i> ,	190n
chavela or chavala, <i>coin</i> ,	233
Chēbrōlu, <i>vi.</i> ,	38, 39, 220, 223, 224, 275n, 278, 280
Chelladhvaḷa, <i>ch.</i> ,	28
Chellakētana, <i>sur. of Baṅkēśa</i> ,	28
Chellapatāka, <i>sur. of Lōkāditya</i> ,	28
Chellār, <i>vi.</i> ,	3, 334, 335, 336, 344n, 348, 358
Chembarti, <i>vi.</i> ,	156
Chembrōlu, <i>s. a.</i> Chēbrōlu,	224, 227
Cheñchi, <i>s. a.</i> Śēñji,	323, 330
Chēra, <i>co.</i> ,	51n, 255n, 323n, 331, 332

	PAGE		PAGE
Chêramân-Perumâl-Kôylûr, <i>vi.</i> ,	331	Dakshinâpatha, <i>the Dekkhan</i> ,	173n
Chêtanabhaṭṭa, <i>m.</i> ,	351	Dâmaka-Amare-Bôya, <i>m.</i> ,	156
Chharampasvâmin, <i>m.</i> ,	146	Dambal, <i>vi.</i> ,	98, 101n
Chhavalakkhaya, <i>vi.</i> ,	144, 146	damma or dramma, <i>coin</i> ,	233
Chicacole, <i>vi.</i> ,	42	Dâmôdaradatta, <i>m.</i> ,	13, 16
Chîdamâmbâ, <i>f.</i> ,	360	Dâna or Dânarâva, <i>E. Chalukya k.</i> , 349, 358, 359	
Chikka-Kampanna, <i>s. a.</i> Kampana II.,	324, 326	Dânâlava, <i>m.</i> ,	136
Chik-Kâṭi, <i>vi.</i> ,	61	daṇḍanâtha,	109n
Chikkulla, <i>vi.</i> ,	16, 18n, 84, 135n, 159	daṇḍanâyaka,	54n, 92, 106, 111 add., 361
Chiñchila, <i>s. a.</i> Chiñchli,	255n	daṇḍapâsika,	135, 141
Chiñchli, <i>vi.</i> ,	83, 105n, 106n, 179n, 180, 255n	Dandâpur, <i>vi.</i> ,	177
Chintagunṭa, <i>pond</i> ,	361	Daṇḍimahâdêvi, <i>queen</i> ,	133, 135, 136, 140, 144
Chintapalli, <i>vi.</i> ,	147, 148, 156	Dantidurga, <i>Râshtrakûṭa k.</i> , 26, 27, 34, 161,	
Chitpâvan Brâhman,	241n	167, 168, 169, 170, 172n, 174n, 182,	
Chitrakûṭa, <i>hill-fort</i> ,	106	183, 187n, 188, 190, 191, 192, 193,	
Chitravedēga, <i>sur. of Khotṭiga</i> ,	180	197n, 209	
Chôḍa, <i>s. a.</i> Chôḷa,	155	Dantivarman, <i>ch.</i> ,	208, 213, 287
Chôḍa or Chôḍerâja, <i>Kondapaḍmaṭi ch.</i> ,	274, 276	Dantivarman, <i>Gujarât Râshtrakûṭa ch.</i> ,	
Chôḍagaṅga, <i>E. Chalukya ch.</i> , 334, 335, 345,		168n, 285, 286, 287	
346, 347, 348		Dantivarman I., <i>Râshtrakûṭa k.</i> ,	168, 183
Chôḍagaṅga, <i>E. Gaṅga k.</i> ,	199, 200, 273n, 276n	Dantivarman II., <i>do.</i> ,	168, 192, 209, 212
Chôḍa-Goṅka, <i>s. a.</i> Goṅka III.,	269n	Daquem (Dekkhan),	110
Chôḍakulaśêkhara, <i>sur. of Kulôttunga I.</i> ,	221	Daśakumâracharita, <i>quoted</i> ,	103n, 245n
Chôḍa-maṇḍala, <i>co.</i> ,	223	Dâsamma, <i>m.</i> ,	161, 162
Chôḍâvuram, <i>sur. of Ammalapûṇḍi</i> ,	147, 156	Daśâvatâra, <i>cave te.</i> ,	27n, 168, 174, 181n, 183, 193
Chôḍerâja, <i>Amarâvatî ch.</i> ,	147, 156	dates :—	
Chôḍêśvara, <i>te.</i> ,	39	recorded by a chronogram, 112, 129, 131,	
Chokhad, <i>vi.</i> ,	286 add.	323, 330	
Chokkhakuṭi, <i>s. a.</i> Chokhad,	286 and add.	recorded in numerical symbols, 85, 86, 134, 135,	
Chôḷa, <i>co.</i> , 11, 20, 23, 24, 44n, 51, 52, 53n, 56,		136, 295, 316	
57, 74, 75, 76, 81, 82, 92, 169n, 212,		recorded in numerical words, 39, 112, 113,	
214, 217, 218, 220, 227, 302, 303, 304,		114, 115, 116, 117, 128, 155, 156, 159,	
319, 321, 323n, 331, 333n, 335, 349, 350		221, 231, 266, 267, 268, 273, 275n,	
Chôḷatrinêtra, <i>biruda</i> ,	53n	276n, 277n, 278n, 334, 345, 359	
Chôḷêśvara, <i>te.</i> ,	281	Datta, <i>m.</i> ,	360
		David, <i>m.</i> ,	89
		days, lunar :—	
		bright fortnight :—	
		first,	21, 25n, 283, 303, 327, 328
		second,	180n, 310, 326
		third,	39, 281, 283
		fourth,	311
		fifth, 17, 18, 19, 268, 275, 283, 307, 312,	
		325, 328, 329	
		sixth,	282, 306, 325, 349, 359
		seventh,	208, 213, 263n, 328, 329
		eighth,	260, 266
		ninth,	262, 304
		tenth, 147, 155, 156, 176n, 282, 302, 303,	
		309, 330	

D

Dabbhellaṅka, <i>s. a.</i> Dabhel,	286 and add.
Dabhel, <i>vi.</i> ,	286 add.
Dabka, <i>vi.</i> ,	297
Dadda I., <i>Gurjara k.</i> ,	296n
Dadda II., <i>do.</i> ,	296, 297
Dâderkop, <i>vi.</i> ,	29n
Ḍadhere, <i>vi.</i> ,	29, 37
Daḍiga-maṇḍala, <i>di.</i> ,	256n
Daḍigarasa, <i>ch.</i> ,	256, 257
Dakshina-Kêdârêśvara, <i>te.</i> ,	51n, 94
Dakshina-Kôśalâ, <i>co.</i> ,	136n, 141
Dakshipâmûrti-Bhaṭṭa, <i>m.</i> ,	230

	PAGE
eleventh, 111n, 157, 159n, 221, 267, 279, 325	
twelfth, 111, 129, 255n	
thirteenth, 23, 180n, 310, 311, 313	
fourteenth, 313	
fifteenth, 159, 160, 232, 325n, 327, 328	
full-moon, 13, 15, 20, 24, 25, 26, 36, 93, 97,	
112, 114, 115, 116, 220, 225, 263, 278,	
280, 329, 334, 345, 347	

dark fortnight :—

first, 21n, 307	
second, 259, 260, 282, 309	
third, 303, 310, 311	
fourth, 262, 284, 306	
fifth, 136, 275, 280, 326	
sixth, 308	
seventh, 308, 309, 326	
eighth, 22, 24, 225	
ninth, 263n, 284, 286 and add., 305, 307,	
312, 313	

tenth, . 18n, 284, 285, 302, 304, 305, 326, 327	
eleventh, 111n, 301, 306	
twelfth, 23, 217	
thirteenth, 266, 285, 308	
fourteenth, 326	
fifteenth, 267, 295, 300	
new-moon, . 102, 107, 242, 267, 328, 329, 330	

days, solar :—

first, 305, 329	
second, 328	
fourth, 301, 302	
seventh, 302, 303	
tenth, 326	
eleventh, 281	
twelfth, 328	
fourteenth, 308, 309	
seventeenth, 312, 313, 323	
nineteenth, 305	
twenty-first, 84	
twenty-second, 309	
twenty-fourth, 304, 305	
twenty-seventh, 303	
thirtieth, 327	

days of the week :—

Sunday, 21, 23, 102, 176n, 177n, 180n, 267,	
268, 283, 305, 307, 308, 325, 326, 327, 328	
Monday, 22, 23, 25, 112, 114, 115n, 180n,	
214, 217, 225, 228, 229, 267, 280, 283,	
284, 302, 303, 304, 310, 311, 312, 313,	
327, 328, 329	

	PAGE
Tuesday, 282, 284, 307, 326, 327	
Wednesday, 221, 232, 233, 260, 266, 279,	
283, 284, 285, 304, 305, 306, 307, 309,	
325, 326, 330	
Thursday, 20, 21, 24, 147, 155, 156,	
157, 159, 160, 259, 260, 268, 275, 281,	
302, 306, 308, 325, 328, 329, 334, 345,	
349, 359	
Friday, 220, 266, 275, 278, 285, 303, 308,	
309, 310, 311, 326, 327, 329	
Saturday, 39, 83, 84, 93, 94, 97, 111,	
129, 225, 266, 267, 282, 301, 306, 310,	
312, 313	
Dēbhaka, s. a. Dabka, 295, 297, 300	
Dēbūr, vi., 66	
Dēcha, m., 116	
Dēkabbe or Dēkale, f., 214, 215, 218, 219	
Dendulūru, vi., 159	
Dēōlī, vi., 26n, 64n, 70, 71, 170, 172n, 176,	
178, 179, 183, 184, 186, 187, 189n, 190,	
192, 193	
Dēsināthēśvara, te., 332	
Dēśīya-gaṇa, 26, 36	
Dēvagere, vi., 13, 17, 18n	
Dēvagēri, vi., 101n, 102n	
Dēvagiri, vi., 82, 263	
Dēvaki, f., 203n	
Dēvaṇaiyyabhaṭṭa, m., 241	
Dēvaṇṇayya, ch., 100, 101, 107	
Dēvarāya I., <i>Vijayanagara k.</i> , 18n, 328	
Dēvarhaḷḷi, vi., 60, 77, 79	
Dēvaśarman, m., 13, 15	
Dēvavarman, <i>Kadamba k.</i> , 17	
Dēvēndra, <i>Jaina teacher</i> , 26, 36	
Dēvēndravarmān, <i>E. Gaṅga k.</i> , 42	
Dēvi-Hosūr, vi., 180	
Dhammapada, <i>quoted</i> , 318n	
Dhanadapura, Dhanadaprōlu or Dhanadavrōlu,	
s. a. Tsandavōlu, 268, 273, 274	
Dhaṅgadēva, <i>Chandēlla k.</i> , 203n	
Dhaññakada, s. a. Amarāvati, 85, 88	
Dhānyaghāṭī, do., 157, 159	
Dhānyakāṭaka, do., 146, 147, 155	
Dharaṇikōṭa, vi., 147	
Dharaṇivarāha, <i>biruda</i> , 196n	
Dharaṇivarāha, <i>Chāpa ch.</i> , 196n	
Dhārāvarsha, <i>Paramāra ch.</i> , 188n	
Dhārāvarsha, <i>sur. of Dhruva</i> , 27, 34, 172, 186,	
187, 188, 195, 240	
Dhārāvarsha, <i>sur. of Dhruvarāja I.</i> , 183, 190n	

PAGE	PAGE
Śaka or Śāka, 3, 12, 13n, 18n, 20, 21, 22, 23, 24, 25n, 26, 27n, 36, 39, 51, 55, 57, 58, 60, 61, 62, 63, 65, 66, 67, 68, 69, 73n, 83n, 84, 90, 91n, 92, 93, 97, 102, 106, 107n, 108, 110, 111, 112, 113, 114, 115, 116, 117, 128, 129, 131, 134, 147, 148, 155, 156, 157, 159, 160, 176n, 177n, 178, 180n, 195, 200, 208, 209, 213, 214, 217, 220, 221, 223, 224, 225, 227, 231, 232, 233, 242, 255n, 259, 260, 262, 263, 266, 267, 268, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286 and add., 287, 297, 322, 323, 324, 325, 326, 327, 328, 329, 330, 334, 336, 345, 347, 349, 359	Gaṅga, Western, <i>dy.</i> , 28, 40, 41, 42, 43, 44n, 47, 51, 52n, 57, 58, 59, 60, 61, 63, 65, 66, 70, 71, 72, 73, 74, 75, 76, 78, 80, 81, 82, 83, 176, 178, 179, 180, 182, 185, 214, 215, 254, 256, 259, 260n, 321, 322
Eṛegaṅga, <i>Gaṅga k.</i> , 57n	Gaṅgā, <i>the Ganges</i> , 21, 56, 132n, 146, 203n, 221, 227, 233, 287
Eṛeya, <i>m.</i> , 161, 162	Gaṅga-Bāṇa, <i>family</i> , 65, 75, 82, 191n
Eṛeyaṅga, <i>ch.</i> , 217	Gaṅgagāṅgēya, <i>sur. of Bātuga II.</i> , 51n
Eṛeyaṅga, <i>Hoysala k.</i> , 90, 95	Gaṅgaikondaśōlapuram, <i>vi.</i> , 313
Eṛeyappa, <i>W. Gaṅga k.</i> , 46, 47, 48, 49, 50, 52, 53n, 57, 59, 61, 62, 63, 67, 68, 69, 70, 71, 82	Gaṅgakandarpa, <i>sur. of Mārasimha II.</i> , 81
Erragunṭa, <i>s. a. Yerraguntapadu</i> , 147, 148, 156	Gāṅgalēru, <i>ri.</i> , 361
Erra-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> , 274, 275	Gāṅga-nāḍu, <i>di.</i> , 331
	Gāṅganārāyaṇa, <i>sur. of Bātuga II.</i> , 51n
	Gaṅga-Pallava, <i>family</i> , 321
	Gaṅgapāṭi, <i>s. a. Gaṅgavāḍi</i> , 28n, 70
	Gaṅga-Permanāḍi, <i>W. Gaṅga k.</i> , 57n
	Gaṅgarāja, <i>ch.</i> , 331n
	Gaṅgavāḍi ninety-six-thousand, <i>di.</i> , 28, 35, 47, 48, 49, 52, 57n, 70, 180, 195
	Gaṅgegonḍa, <i>sur. of Rājendra-Chōla I.</i> , 22
	Gāṅgēya, <i>s. a. Bhishma</i> , 56, 273, 275
	Gaṅjām, <i>di.</i> , 133, 134, 137, 140n, 143
	Gaṅjām, <i>vi.</i> , 53n, 61, 73n
	Garasāmbhā, <i>vi.</i> , 141
	Garga, <i>astronomer</i> , 20, 21, 111n, 280, 281, 282, 284, 285, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 325, 326, 327, 328, 347, 349
	Garuḍa crest, 35, 106, 130n, 131 and add., 208, 285
	Gasavi-Sūramadēvi, <i>f.</i> , 147, 156
	Gaṭṭavāḍi, <i>vi.</i> , 62, 70
	Gauḍa, <i>co.</i> , 105, 143, 197, 203, 248
	Gauḍabhaṭṭa, <i>m.</i> , 277n
	gauṇa names, 186
	Gauri, <i>queen of Bukka I.</i> , 327
	Gautama, <i>rishi</i> , 199
	Gautama, <i>Śaiva teacher</i> , 94
	Gautamīputra Sātakarṇi, <i>Andhra k.</i> , 316
	Gavadivāḍa, <i>s. a. Gāwarawāḍ</i> , 107n
	Gāwarawāḍ, <i>vi.</i> , 71, 74, 107n
	Ghaisāsa, 241n
	Gingee, <i>vi.</i> , 323
	Giṅjipāḍu, <i>s. a. Gunjapalli</i> , 147, 148, 156
	Girijā-tithi, 39
	Giripaśchima, <i>s. a. Koṇḍapaḍmaṭi</i> , 275n
	Giripaśchimaśāsana, <i>biruda</i> , 269, 275, 277
	Giripīḍalu, <i>vi.</i> , 29, 37
	3 B 2
Gadag, <i>vi.</i> , 89, 92, 93, 94, 98, 101	
Gaḍiyamadēvi, <i>queen of Buddha II.</i> , 274, 275	
Gahiyasāhasa, <i>s. a. Ghaisāsa</i> , 241	
Gajapati, <i>dy.</i> , 110, 128, 218, 261	
Gajapura, <i>vi.</i> , 336	
Galaṅjavāgilu, <i>vi.</i> , 50	
Galigēkere, <i>vi.</i> , 62, 73n	
gāmunḍa, <i>a village headman</i> , 49n	
Gānadēva Rautarāya, <i>ch.</i> , 110	
Gaṇapāmbā, <i>Kākatīya princess</i> , 147, 268n	
Gaṇapati, <i>god</i> , 90, 169 add.	
Gaṇapati, <i>Kākatīya k.</i> , 39, 129n, 159, 160, 268n	
Gaṇapati, <i>m.</i> , 26, 37	
Gaṇapēśvaram, <i>vi.</i> , 38n, 39, 129n	
Gaṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> , 269, 273, 274, 277	
gaṇḍabhērūṇḍa, <i>a double-headed eagle</i> , 156	
Gaṇḍa Kattāri Sālūva, <i>biruda</i> , 131n	
Gaṇḍamahēndra, <i>sur. of Chālukya-Bhīma II.</i> , 47	
Gaṇḍamārtanḍa, <i>sur. of Gōvinda IV.</i> , 177	
Gaṇḍamārtanḍa, <i>sur. of Kṛishṇa III.</i> , 55n, 179	
Gaṇḍamārtanḍēśvara, <i>te.</i> , 55n, 179	
Gaṇēśa, <i>s. a. Gaṇapati</i> , 78, 179n	
Gaṅga, <i>family</i> , 10, 49, 56, 171, 248, 249	
Gaṅga, Eastern, <i>dy.</i> , 42, 72, 75, 76, 77, 82, 193, 199, 200, 262n, 276	

	PAGE		PAGE
Goa, <i>vi.</i> ,	13n, 16n, 72, 191n	Gôvinda I., <i>Râshtrakûta k.</i> , 27, 34, 167, 168,	
Gôdâvari, <i>ri.</i> ,	3, 132n		171, 212
Goginaja, <i>m.</i> ,	318	Gôvinda II., <i>do.</i> , 27, 170, 171, 172, 189, 190,	
Gôindamma, <i>m.</i> ,	241		192, 196, 197n, 208, 209, 213
Gojjiga, <i>s. a.</i> Gôvinda IV.,	177, 185, 186	Gôvinda III., <i>do.</i> , 26, 27, 41, 64, 65, 72, 105,	
Gôkulasvâmin, <i>m.</i> ,	300		106n, 163, 164, 165, 166, 167, 171, 172,
gôkuṭa,	136, 141		173, 174, 175, 183, 184, 185, 186, 187,
Golla, <i>m.</i> ,	286		188, 189, 191, 192, 193, 194, 195, 196,
Gonandija (Gônandyârya), <i>m.</i> ,	88		197, 208, 209, 240, 241, 249, 252, 256, 257
Gonḍanâtavâdi, <i>s. a.</i> Konnâtavâdi-vishaya, 147,		Gôvinda IV., <i>do.</i> , 26n, 53n, 71, 170n, 173n,	
	148, 156		174n, 176, 177, 178, 184, 185, 190, 191, 209
Gonganavrôlu, <i>vi.</i> ,	361	Gôvindarâja, <i>Gujarât Râshtrakûta ch.</i> ,	188
Gonka II., <i>Velanânḍu ch.</i> ,	269, 273	Gôyinda, <i>s. a.</i> Gôvinda III.,	173, 185
Gonka III., <i>do.</i> ,	148, 269	grâmagrâsa,	213n
Gôpa, <i>ch.</i> , . . 111 and add., 112, 113, 129, 130,		grâmakûṭa,	35, 286
	131, 231, 232, 233	Guddavâdi-vishaya, <i>di.</i> ,	351, 360
Gôpâla, <i>Pâla k.</i> ,	169n	Gudigere, <i>vi.</i> ,	189n, 253, 254, 257
Gôpâlasvâmin, <i>te.</i> ,	113n	Gudrahâra, Gudravâra, Gudrâvâra or Gudrâra,	
Gôpana, <i>s. a.</i> Goppana,	322, 323, 330		<i>s. a.</i> Kûdûrahâra, 316
Gôpapuram, <i>vi.</i> ,	116	Guhêśvarapâṭaka, <i>vi.</i> ,	135, 136, 140
Gôpavara, <i>vi.</i> ,	113, 116	Gujarât, <i>co.</i> , 167, 170, 173n, 174, 181n, 182,	
Gôpinâthasvâmin, <i>te.</i> ,	111		183, 187, 188, 189, 190n, 191, 192, 208,
Goppana, <i>ch.</i> ,	323, 324, 330		257, 278n, 285, 286, 287, 295, 296
Goraj, <i>vi.</i> ,	297	Gujjappanahunḍi, <i>vi.</i> ,	23
Gôrajjâ, <i>s. a.</i> Goraj,	297	Gulḍapâḍi, <i>vi.</i> ,	41, 43, 45
Gôrajjâ-bhôga, <i>di.</i> ,	295, 300	Gûlgânḡode, <i>vi.</i> ,	100n
gorava,	56	Guṇabhara, <i>sur. of</i> Mahêndravarma I.,	320
Gôsana-Bôya, <i>m.</i> ,	223	Guṇaga or Guṇaka, <i>sur. of</i> Vijayâditya III.,	179n
gôsâsa,	255, 257	Guṇakenalla, <i>biruda</i> ,	179n
Gôsâsi, <i>vi.</i> ,	255n	Guṇâvalôka-Nanna, <i>Râshtrakûta ch.</i> ,	189
gôtras :—		Guṇḍamadêvi or Guṇḍâmbikâ, <i>queen of</i> Bud-	
Âgnivêśya,	88		dbarâja, 274, 277, 278
Aupamanyava,	318	Guṇḍasamudra, <i>tank</i> ,	277
Bhâradvâja, 76, 85, 88, 146, 208, 213, 241,		Guṇḍiya-Bôya, <i>m.</i> ,	223
	318, 324	Guṇḍlakamma, <i>ri.</i> ,	113, 114
Gautama,	318	Guṇḍlupêṭe, <i>vi.</i> ,	326
Kârshṇâyana,	318	Guṇḍûr, <i>vi.</i> ,	27n, 82, 181, 182, 185
Kâśyapa,	141	Gunjapalli, <i>vi.</i> ,	148
Kaundinya, 15, 109, 116, 128, 318, 350, 360, 361		Guṇṭi-Ane-Bôya, <i>m.</i> ,	159
Kausika,	17, 19, 111, 129, 141, 232, 318	Gupta, <i>dy.</i> ,	296, 299n
Mânavya,	15, 19, 360	Gurjara, <i>family</i> , 173n, 190n, 295n, 296, 297, 300n, 359	
Pârâśara,	300	Gûrjara, <i>co.</i> ,	2, 10, 92, 106, 250
Tânavya,	318	Guruparamparâprabhâva, <i>quoted</i> ,	263, 322, 323
Tuṭhiyalla,	17, 19	Gutti (Gooty), <i>vi.</i> ,	112, 130
Vasishṭha,	116	Guttiyaganga, <i>sur. of</i> Mârasimha II.,	62
Viśvâmitra,	136	Gwalior, <i>vi.</i> ,	196n
Gôva, <i>co.</i> ,	218		
Gôvardhana, <i>m.</i> ,	203		
Gôvardhanasvâmin, <i>te.</i> ,	277		
Gôvinda, <i>k.</i> ,	2, 9		

H

Haddâlâ, <i>vi.</i> ,	196n
Haganûru, <i>vi.</i> ,	29, 37

	PAGE
Halêbîd, vi.,	16, 90n
Hallegere, vi.,	60, 73n
Halsî, vi.,	13, 15n, 16, 17, 19n
Hampe, vi.,	231n, 262n
Hângal, vi.,	16n, 82
Happikeri, vi.,	100n, 101n
Hanumat, god,	127, 131, 346n
Hara, s. a. Śiva,	105, 165n, 246, 359, 360
Haradatta, author,	15n
Hararâya, s. a. Harihara II.,	329
Hari, s. a. Vishnu, 17, 19, 56, 108, 115, 127, 165n, 203, 212, 265	
Haridatta, m.,	17, 19
Hari-dina, the 11th tithi,	111n
Harihar, vi.,	74, 92
Harihara II., Vijayanagara k.,	323, 327, 328, 329, 330
Hariśchandra, mythical k., 225, 227, 273, 276, 277	
Hâritî,	15, 19
Harivamśa, Jaina work,	195
Harivarmadêva, k.,	203, 205
Harivarman, Kadamba k., . 13n, 15n, 16, 17n, 19n	
Harivarman, W. Gaṅga k.,	81
Hari-vāsara,	111, 129
Hariyagiri, mo.,	213
Hariyana-, Hariyanna- or Hariyappa-Udaiyar, s. a. Harihara II.,	327, 328, 329
Harsha, Kanauj k.,	10, 143, 144, 248n
Harsha, sur. of Vinâyakapâla,	198
Harshacharita, quoted, 143, 240, 245n, 247n, 248n, 249n	
Hâsan, vi.,	18n
Hastimalla, sur. of Prithivîpati II., 59, 60, 65, 75, 82, 191n	
Hastinîbhittâ, vi.,	203, 205
Hatôṇḍî, vi.,	196n
Hatti-Mattûr, vi.,	161, 162, 176, 187
Hayapati, k.,	218
Hebbâl, vi.,	52n, 71n, 82, 176, 178, 185
Hebbalu, vi.,	52n
Heggaḍadêvankôte, vi.,	20
Hêmachandra, author,	3n
Hêmâvati, vi.,	47, 66
Hindurâya-suratrâpa, biruda,	327n
Hirabadagalli, vi.,	17n, 85, 86, 88n
Hiranandi, vi.,	62, 63, 71
Hirê-Handigôl, vi.,	180, 185
Hiri-Bidanûr, vi.,	45n, 47, 65
Hirya-nâdu, di.,	331n
Hiṭṭahebbâgilu, vi.,	13n, 15n, 16n

	PAGE
Hiuen Tsiang,	136, 137, 143, 144
holegêri,	165n
Hombal, vi.,	94
Hombâlalu, s. a. Hombal,	93, 94, 97
Homma, vi.,	328
Hôṇḍala, vi.,	136
Honnâli, vi.,	64n
Honnâyakanhalli, vi.,	62, 67
hôrâ-sâstra,	204
Hosakôte, vi.,	91
Hosañjâlalu, vi.,	29, 37
Hosapattana, vi.,	327
Hosûr, vi.,	15n, 73
Hoysala, dy., add., 63, 90, 91, 94, 307n, 323n, 327, 331n, 333	
Hûglî, ri.,	203n
Hûli, vi.,	71
Hulimaṅgala, vi.,	48
Huliyamarasa, ch.,	25, 38
Hulla or Hullapa, ch.,	add.
Humcha, vi.,	76, 83
Husukûru, vi.,	61, 65, 66, 68, 100n
Iddhatêjas, sur. of Dhruva,	173, 192
Iggali, vi.,	62, 67, 68, 69, 70
Iggâlûr, vi.,	48, 50
Ilamîśvara, te.,	310, 311, 312
Immaḍi-Bukkarâya, s. a. Bukka II.,	329
Immaḍi-Nolambâdhirâja, Nolamba k.,	51n
Iṇḍagere, vi.,	29, 37
Indamma, m.,	257
Indra, god, 10, 19, 92, 105 and add., 127, 128n, 130n, 155, 178n, 212, 273, 300, 345, 359, 360	
Indra I., Râshtrakûṭa k.,	27n, 168, 171
Indra II., do.,	27, 34, 212
Indra III., do., 26, 168n, 170, 172n, 176, 177, 178n, 183, 184, 189, 194	
Indra IV., do.,	83, 180, 182, 189
Indrakîla, hill,	159
Indrapâlavarman, Prâgyôtîsha k.,	134
Indrarâja, Gujarât Râshtrakûṭa ch., . 173n, 174n	
Indrarâja, k.,	197
Indravarman I., E. Gaṅga k.,	72
Indrâyudha, k.,	195, 196, 197
Indugalu, vi.,	29, 37
Îrêru, ri.,	89
Iṇivabedânga-Satyâśraya, W. Châlukya k., . 71n	
Irlapâdu, vi.,	274, 276

	PAGE
Irmadi-Vira-Manalera, <i>ch.</i> ,	52n
Iṛṣṭūru, <i>s. a.</i> Iṛlapādu,	276, 277
Iruga, <i>ch.</i> ,	46, 47, 49
Īśa, <i>s. a.</i> Śiva,	37, 344, 361
Īsaradataja (Īśvaradattārya), <i>m.</i> ,	318
Īśvaradēva, <i>s. a.</i> Mahādēva,	263

J

Jagadavādu,	add.
Jagaddēva, <i>ch.</i> ,	91, 95
Jagadēkamalla II., <i>W. Chālukya k.</i> ,	91, 191n
Jagadēkamalla-Permādi I., <i>Sinda ch.</i> ,	191n
Jagamechchuganḍa, <i>sur. of</i> Kēta II.,	156, 157n
Jagamechchuganḍapuram, <i>vi.</i> ,	147, 157
Jagannātha (Puri), <i>vi.</i> ,	144
Jagattuṅga, <i>sur. of</i> Gōvinda III., 26, 27, 34, 35, 105, 174, 175, 186, 187, 188, 189, 193, 194	
Jagattuṅga II., <i>Rāshṭrakūṭa k.</i> , 169, 170, 176, 177n, 178n, 186	
Jaggu, <i>m.</i> ,	208, 213
Jaina, <i>add.</i> , 2, 7n, 25, 26, 28n, 34n, 75, 81, 195, 199, 258, 265n, 287, 315, 331	
Jaitasimha or Jaitrasimha, <i>ch.</i> ,	92, 96
Jaitugi I. or Jaitrapāla, <i>Yādava k.</i> ,	92
Jākabbe, <i>f.</i> ,	217
Jakkivāda, <i>vi.</i> ,	162n
Jambhala, <i>m.</i> ,	136
Jambukēśvara, <i>te.</i> ,	281, 307, 309
Jammaṇa-Uḍaiyar, <i>Vijayanagara ch.</i> , 324n, 325 <i>add.</i>	
Jananāthanagarī, <i>s. a.</i> Rājamahēndri,	335, 346
Janavallabha, <i>sur. of</i> Gōvinda III., 174, 186, 192	
janmāshṭamī, <i>tithi</i> ,	24
Jannaya, <i>m.</i> ,	230
Jātaka, <i>quoted</i> ,	15n
Jaṭavarman Kulaśēkhara, <i>Pāṇḍya k.</i> ,	83n, 301, 302, 314, 324
Jaṭavarman Sundara-Pāṇḍya I., <i>do.</i> ,	306, 307, 308, 314
Jaṭavarman Sundara-Pāṇḍya II., <i>do.</i> ,	310, 311, 312, 314
Jatilavarman, <i>do.</i> ,	320
Javanayya or Javaniyarma, <i>ch.</i> ,	217
Jāya or Jāyana, <i>ch.</i> ,	39
Jāyabbe, <i>queen of</i> Nolambādhirāja,	66
Jayabhata III., <i>Gurjara k.</i> ,	295n
Jayadaṅkakāra, <i>biruda</i> ,	57
Jayaduttaraṅga, <i>sur. of</i> Bātuga II.,	51n, 180
Jāyāmbikā, <i>queen of</i> Goṅka III.,	269

	PAGE
Jayaṅgaṇḍa-Chōla, <i>sur. of</i> Rājādhirāja I., 214, 218n	
Jayaṅgaṇḍa-Chōla-maṇḍalam, <i>co.</i> ,	228, 320
Jayaṅgaṇḍa-Chōla-Permādi-gāvunḍa, <i>sur. of</i> Raviga,	214, 218
Jayaṅgaṇḍanātha, <i>te.</i> ,	311
Jayanta, <i>god</i> ,	105n, 273, 277
Jayanta, <i>Matsya ch.</i> ,	262n
Jayasimha, <i>k.</i> ,	263n
Jayasimha I., <i>W. Chālukya k.</i> , 8, 182n, 189, 190	
Jayasimha II., <i>do.</i> ,	224
Jayasimha I. Vallabha, <i>E. Chālukya k.</i> ,	190n
Jayātman, <i>m.</i> ,	136
Jayatuṅgasimha, <i>ch.</i> ,	189n
Jayavarman, <i>k.</i> ,	316, 318, 319
jihvāmūliya,	1, 2, 17, 25, 286, 295
Jina,	12, 26, 34, 36, 37
Jinasēna, <i>author</i> ,	195
Jinēndra, <i>prophet</i> ,	2, 7, 12, 26, 34n
Jinnahalli, <i>vi.</i> ,	52n, 62
Jommādēvi, <i>queen of</i> Bukka I.,	327
Jontāchārya, <i>m.</i> ,	351, 361
Jōtishkuḍi, <i>vi.</i> ,	323
Junāgaḍh, <i>vi.</i> ,	19n, 165n
Jupiter, <i>planet</i> ,	84

K

Kachhega, <i>sur. of</i> Kṛishṇa III.,	51n, 55n, 178
Kacheheya-Gaṅga, <i>biruda</i> ,	55n
Kaḍaba, <i>vi.</i> , 26, 27n, 28, 61, 103n, 169, 172, 174, 190	
Kaḍabūr, <i>vi.</i> ,	65
Kadamba, <i>family</i> , 7n, 8, 12, 13, 15, 16, 17, 18n, 19, 101n, 283n	
Kādamba, <i>do.</i> ,	16n, 82
Kaḍambaṅguḍi, <i>vi.</i> ,	223
Kādambarī, <i>quoted</i> , 28n, 240, 241, 245n, 247n, 248n, 249n, 250n	
Kadanatrinētra, <i>biruda</i> ,	54n, 179n
Kaḍappēri, <i>tank</i> ,	332
Kaḍappēri, <i>vi.</i> ,	310
Kaḍāram, <i>co.</i> ,	21
Kādiyūr, <i>vi.</i> ,	52, 53, 57
Kaikēya, <i>k.</i> ,	17, 19
Kailāsanātha, <i>te.</i> ,	79, 227, 228, 279, 284, 285
Kaiṅōda, <i>vi.</i> ,	136n, 144
Kākatīya, Kākatīya or Kākatya, <i>family</i> , 39, 91, 147, 159, 160, 163n, 263	
Kākeyanūru, <i>vi.</i> ,	28, 37

	PAGE		PAGE
Kakka I., <i>Rāshtrakūṭa k.</i> ,	27, 181n, 212	kampaṇa,	252
Kakka II., <i>do.</i> , add., 26n, 53n, 173n, 174n, 181,	182, 184, 186, 190, 191	Kampaṇa I., <i>Vijayanagara ch.</i> ,	324
Kakkala, Kakkara, Karka or Karkara, <i>s. a.</i>		Kampaṇa II. or Kampaṇṇa, <i>do.</i> , 323, 324, 325, 326	
Kakka, add., 27, 34, 181, 182, 185, 186		Kampil, <i>vi.</i> ,	287
Kakkarāja I., <i>Gujarāt Rāshtrakūṭa ch.</i> ,	181n	Kāmpilya-tīrtha, <i>s. a.</i> Kaphleta, 286 and add., 287	
Kakkarāja II., <i>do.</i> ,	170, 181n, 188, 190n	Kanakadurgā-maṇḍapa,	159
Kākula, <i>s. a.</i> Śrīkākulam,	109, 127	Kanakapati-tithi,	301
Kākusthavarman, <i>Kadamba k.</i> ,	7n, 17	Kanakāpura, <i>vi.</i> ,	336
Kalachuri, <i>dy.</i> ,	92, 96, 178n, 188n, 189n	Kanauj, <i>vi.</i> ,	196n, 198
Kalachurya, <i>dy.</i> ,	92, 181	Kāñchī or Kāñchīpura (Conjeeveram), <i>vi.</i> , 3, 11, 53n, 72, 82, 85, 88, 106, 171, 179, 203n, 212, 227, 281, 282, 320n, 324, 325, 326, 328, 329	
Kalamēśvara, <i>te.</i> ,	254	Kāndarba, <i>ch.</i> ,	72, 107n
Kālamukha, <i>Śaiva teacher</i> ,	93	Kaṇḍuvādi-vishaya, <i>di.</i> ,	148
Kālāñjar, <i>vi.</i> ,	105n	Kaṇḍravādi, <i>s. a.</i> Kaṇḍuvādi-vishaya,	147, 148, 156
Kalaparṇu, <i>vi.</i> ,	361	kaṇḍuga, <i>measure</i> ,	56
Kālapriya, <i>sur. of</i> Kṛishṇa III.,	179n	Kaṇheri, <i>vi.</i> ,	174, 175, 187, 188, 189, 193
Kālapriyanātha, <i>te.</i> ,	179n	Kaṇṇaūr, <i>vi.</i> ,	307n
Kālapriyēśvara, <i>te.</i> ,	55n, 179	Kannara, <i>s. a.</i> Kṛishṇa II.,	175, 185
Kalas, <i>vi.</i> ,	177, 185	Kannara, <i>s. a.</i> Kṛishṇa III., 51, 55, 57, 178, 180, 185	
Kalasāpur, <i>vi.</i> ,	177	Kaṇṇuḍaipperumāṇ, <i>sur. of</i> Vikrama-Chōla- Śambuvarāyaṇ,	333n
Kālāshtamī, <i>tithi</i> ,	22	Kannūra-Basappa, <i>te.</i> ,	180n, 185
Kalatsūri, <i>s. a.</i> Kalachuri,	295	Kāntāvara, <i>vi.</i> ,	328
Kalbappu, <i>hill</i> ,	187n	Kaṇṭhakaka, <i>m.</i> ,	141
Kalbhāvi, <i>vi.</i> ,	65	kaṇṭhikā, <i>a necklet</i> ,	171, 249n
Kālēśvara, <i>te.</i> ,	93	Kanvād, <i>vi.</i> ,	101n
Kālī, <i>hound</i> ,	52, 56	Kāpaḍwanaj, <i>vi.</i> ,	172n, 175, 186, 187n, 190
Kali age,	11, 12, 35, 105, 248, 265, 266	Kaphleta, <i>vi.</i> ,	286 add.
Kaliballaha, <i>s. a.</i> Kalivallabha,	172	Kapila, <i>Gajapati k.</i> ,	110
Kālidāsa, <i>poet</i> ,	3, 4n, 7n, 9n, 11n, 12, 168n	Kāramachēḍu, <i>s. a.</i> Kārimchēḍu,	350, 351, 361
Kaligalolgaṇḍa, <i>sur. of</i> Indra IV.,	182	Kāraṇai, <i>vi.</i> ,	326
Kālīnga or Kālīnga, <i>co.</i> ,	2, 11, 72, 92, 109, 128, 260, 261, 262, 266, 273n, 276	kaṇanika, <i>a village accountant</i> ,	114
Kālīnganagara, <i>vi.</i> ,	76, 77, 82	Kardā, <i>vi.</i> , 23n, 27n, 170, 172n, 178, 180, 181, 183, 184, 185, 186, 187, 190, 192, 193, 209	
Kālīngattu-Parani, <i>quoted</i> ,	76, 77, 223n, 331n	Kargudari, <i>vi.</i> ,	83
Kalivallabha, <i>sur. of</i> Dhruva, 105, 172, 186, 187, 192, 195, 240, 248		Karhād, <i>vi.</i> , 55n, 170n, 172n, 176, 178, 179, 180, 183, 184, 186, 187, 190, 192, 193	
Kāliyūr-kōṭṭam, <i>di.</i> ,	228	Kārimchēḍu, <i>vi.</i> ,	351
Kallabbarasi, <i>queen of</i> Bātuga II.,	59	Karivarsha-Sāhilladēva, <i>k.</i> ,	188n
Kallur Gudda, <i>vi.</i> ,	83	Kārlē, <i>vi.</i> ,	316n, 319n
kal-nāḍu,	43, 45n	Karṇa, <i>mythical k.</i> ,	218, 219, 248
Kālūpallikā, <i>s. a.</i> Karoli,	286 and add.	Karṇasuvārṇa, <i>co.</i> ,	143
Kalyāṇi, <i>vi.</i> ,	81, 253	Karṇāta or Karṇāṭaka, <i>co.</i> ,	57n, 58n, 131n, 212
Kamā, <i>co.</i> ,	189n	Karoli, <i>vi.</i> ,	286 add.
Kāma or Kāvapa, <i>ch.</i> ,	92	Kāśākudī, <i>vi.</i> ,	321 and add.
Kāmārpava, <i>E. Gaṅga k.</i> ,	200	Kastūrikāmōḍa, <i>biruda</i> ,	278n
Kamauli, <i>vi.</i> ,	198n		
Kambayanallūr, <i>vi.</i> ,	329, 332, 333		
Kambayya, Kambhadēva or Kambharasa, <i>Rāshtrakūṭa prince</i> ,	65, 195, 197, 252, 256		
Kammatti, <i>vi.</i> ,	229		

	PAGE		PAGE
Kastûrikâmôdini, <i>queen of Chôdaganga</i> ,	273n	Kirâñji, <i>vi.</i> ,	230
Katachchuri, <i>s. a. Kalachuri</i> ,	8, 295, 296, 299	Kirâtârjuniya, <i>quoted</i> ,	4, 7n, 8n, 9n, 11n, 105 add.
Katak (Cuttack), <i>vi.</i> ,	134, 137	Kirya-Râchamalla, <i>s. a. Râchamalla I.</i> ,	71
katakâdhipa or katakâdhirâja,	347n	Kirtinârâyana, <i>sur. of Gôvinda III.</i> ,	26n, 106, 173, 186, 194
Kârama-Nâyaka, <i>ch.</i> ,	3	Kirtinârâyana, <i>sur. of Indra III.</i> ,	26n, 176
Kâta-Vêma, <i>Reddi k.</i> ,	110	Kirtinârâyana, <i>sur. of Indra IV.</i> ,	182
Kathâsaritsâgara, <i>quoted</i> ,	96n	Kirtipurusha, <i>sur. of Gôvinda III.</i> ,	106n, 173
Kattageri, <i>vi.</i> ,	101n	Kirtivarman I., <i>W. Chalukya k.</i> ,	8, 64n, 72, 189, 191
Kattēmanuganahalli, <i>vi.</i> ,	69, 71n, 100n	Kirtivarman II., <i>do.</i> ,	18n, 164, 190, 191, 193, 251 add.
Kattiyara, <i>W. Chalukya k.</i> ,	251 add., 252, 253, 256	Kisukâd seventy, <i>di.</i> ,	52, 53, 57, 70, 254
Kaujgere, <i>vi.</i> ,	177	Kittaivole, <i>vi.</i> ,	29, 37
Kaunâla, <i>s. a. Kunâla</i> ,	2, 3n	Kôḍaṇḍarâmasvâmin, <i>te.</i> ,	116
Kaurâla, <i>do.</i> ,	3n	Kodî, <i>m.</i> ,	229
Kauta, <i>vi.</i> ,	361	Kodikop, <i>vi.</i> ,	258n
Kauṭhēm, <i>vi.</i> ,	add., 8n, 27n, 181, 182n	Kôkallu, <i>vi.</i> ,	147, 148n, 156
Kavalêdurga, <i>vi.</i> ,	256	koḷa or koḷaga, <i>measure</i> ,	219
Kâvêri, <i>vi.</i> ,	3, 11, 28, 36, 67, 221, 227, 333	Koḷagâla, <i>vi.</i> ,	22
Kâvî, <i>vi.</i> ,	170, 172n, 175n, 181n, 183, 212n, 295n	Koḷâla, <i>vi.</i> ,	13, 14, 15
Kavirâjamârğa, <i>name of a work</i> ,	197n	Kôḷâlapura, <i>s. a. Kôlâr</i> ,	55, 260n
kâvyalinga, <i>alamkāra</i> ,	248n	Koḷa-Nallûra, <i>vi.</i> ,	17, 19
Kawarwara, <i>vi.</i> ,	297	Kolanu, <i>s. a. Ellore</i> ,	3, 11n
Kâzâ, <i>vi.</i> ,	114, 116, 133, 231	Koḷanûra, <i>s. a. Konnûr</i> ,	25, 26, 27, 28, 35, 36, 37, 38
Kêdala, <i>vi.</i> ,	28, 35	Kôlâr, <i>vi.</i> ,	44n, 72
Kêdâra, <i>vi.</i> ,	51n	Kôlikkûḍu, <i>s. a. Calicut</i> ,	323
Kêdârasakti, <i>Śaiva teacher</i> ,	94	Kôliyanûr, <i>vi.</i> ,	329
Kelale, <i>di.</i> ,	52, 56	Kollâpuram, <i>vi.</i> ,	23n
Kêraḷa, <i>co.</i> ,	11, 92, 105, 212, 218, 331, 332	Kolleru lake,	3, 11n
Kêsaripâḍu, <i>vi.</i> ,	116n	Kollikurru, <i>vi.</i> ,	361
Kêsava, <i>m.</i> ,	208, 213	Kollipâkâ, Kollipâke or Kollippâkkai, <i>vi.</i> ,	224, 225, 227
Kêsavadêva, <i>s. a. Gôvardhanasvâmin</i> ,	277	Komaravedēga, <i>biruda</i> ,	57
Kêsavasvâmin, <i>te.</i> ,	223, 224, 280	Kommana-Bôya, <i>m.</i> ,	156, 274
Kêsimayya, <i>ch.</i> ,	54n	Kommaya, <i>m.</i> ,	227
Kêsirâja, <i>author</i> ,	43n, 179n	Koṇḍakâvûri, <i>vi.</i> ,	116
Kêta I., <i>Amarâvatî ch.</i> ,	147, 155, 157	Koṇḍakunda, <i>Jaina teacher</i> ,	38
Kêta II., <i>do.</i> ,	147, 148, 155, 156, 157, 269	Koṇḍamudi, <i>vi.</i> ,	315
Kête Bôya, <i>m.</i> ,	156	Koṇḍanûr, <i>s. a. Konnûr</i> ,	25n
Kêtepalli, <i>vi.</i> ,	147, 148n, 156	Koṇḍapaḍmaṭi or Koṇḍapaḍumaṭi, <i>di.</i> ,	147, 148, 156, 157, 268, 269, 273, 274, 277, 278
Kêyûravarsha-Yuvarâja I., <i>Kalachuri k.</i> ,	188n, 189n	Koṇḍapalle, <i>vi.</i> ,	110
Khaḍḡâvalôka, <i>sur. of Dantidurga</i> ,	168, 188	Koṇḍa-Sûre-Bôya, <i>m.</i> ,	160
Khaîrapata, <i>vi.</i> ,	136	Koṇḍaviḍu, <i>vi.</i> ,	109, 110, 111, 112, 113, 114n, 115, 129n, 130n, 132n, 230, 231, 232, 233, 269
Khajurâhō, <i>vi.</i> ,	203n	Koṇḍaviṭi, <i>s. a. Koṇḍaviḍu</i> ,	109, 110, 112, 124, 129, 131, 132, 231
Khandarudaja (Skandarudrâya), <i>m.</i> ,	318		
khaṇḍî, <i>measure</i> ,	39n, 273		
khaṇḍuka, <i>s. a. khaṇḍi</i> ,	273		
Khârêpâṭap, <i>vi.</i> ,	178, 181, 192, 193		
khoja, <i>a merchant</i> ,	89		
Khottiga or Khôtika, <i>Râshṭrakûṭa k.</i> ,	180, 181, 185, 189		
Kilavâḍa, <i>vi.</i> ,	28, 36		

iv b.

74

76

78

80

82

84

74

76

78

80

82

84

va.

86

88

90

92

94

96

86

88

90

92

94

96

v b.

98

98

(V. 11.) At this point the son of king **Dâna**, that glorious **Śaktivarman**, who resembled (Indra) the king of the gods, having overcome the enemies by the force of (*his*) valour, protected the earth for twelve years.

(V. 12.) The son of this same king **Dâna** and of (*his*) virtuous great queen **Âryâ** (*was*) king **Vimalāditya**, who made the family of **Satyâśraya** (*i.e.* of Polakêśin II.) prosper.

(V. 13.) In the **Śaka** year contained in the fires (3), the fires (3) and the openings of the body (9),— (*i.e.* **Śaka-Samvat 933**),—in the month **Vṛishabha**, in the bright fortnight, on the sixth *tithi*, in (the *nakshatra*) **Pushya** (combined with) **Thursday**, in the *lagna* **Simha**, he was publicly anointed.

(V. 14.) As (*the whole world*) was filled by the fame—white as the moon—of this king **Birudānka-Bhîma**, (*the god*) **Śambhu** (**Śiva**), in order to make his (*white*) body recognizable, wore on (*his*) throat (*a black spot possessing*) the splendour of the spot in the moon.

(V. 15.) The sword in his arm, to which were sticking a mass of glittering pearls which had dropped at the splitting of the temples of the elephants of (*his*) enemies, is resplendent for a long time, as if it were the necklace of the goddess of victory who rested (*on his arm*).

(V. 16.) The cobwebs, which cover the faces of the statues in the houses of the towns of the enemies routed by his valour, appear as if they were veils put on (*because they*) could not endure the sight of strangers.

(V. 17.) He, the glory of whose valour laughed at the strongest lions, made significant in battle his proud name **Tribhuvanāṅkuśa** (*i.e.* 'the elephant-goad of the three worlds') by splitting (*the temples of*) a crowd of numerous mighty elephants of the enemy, which were hard to overcome.

(V. 18.) The ground (*in front of*) his (*palace*) was sprinkled with the rut of strong foreign¹ elephants, brought by the rulers of the country of **Sârvabhauma**.² Crores of stakes were surmounted by the heads of enemies, which had been brought (*back*) from raids (*undertaken by*) his troops of thousands of horses which rivalled the wind in swiftness.

(V. 19.) In the beginning the founder of the race was (**the Moon**), the jewel on the head of **Śambhu** (**Śiva**), the nectar-producer, the nectar-rayed; then his descendant **Bharata**; then **Vijayāditya** surnamed **Chalukya**; (*then*) the glorious **Satyâśrayavallabha**; and then the glorious king **Sarvalôkâśraya**, the prince named **Mummaḍi-Bhîma**.³

(V. 20.) At its free will his great valour in battle, like the edge of a sharp axe, cuts up the **Saurâshṭras**; like a wife who captivates the mind, deprives the **Śakas**, **Lâṭas** (*and*) **Gurjaras** of (*their*) courage; like good deeds, causes all heroes to reside in heaven; (*and*) drives others who are afraid to the ends of the quarters, as if the fervency of their austerities led (*them*) to the highest goal.

(L. 54.) This Cupid among heroes, who has put an end to war (*vigraha*), as Cupid has lost his body (*vigraha*); who destroys (*his*) enemies, as the sun dense darkness; who is skilled in royal sciences (*râja-kalâ*), as Hara (**Śiva**) wears the crescent of the moon (*râja-kalâ*); who is beloved by the goddess **Lakshmî** (*Ramâ-râmâ*), as a mountain is adorned with pleasure-gardens (*ram-ârâma*); who is skilled in the use of the axe, like **Râma**; who pleases gods and priests, as **Sahadêva** is the son of the *Adhvaryus* of the gods (*i.e.* the **Âśvins**); who gladdens thousands of poets (*samut-kavi-sahasra*) (by granting) the fruit of (*their*) desires, as a kind of **Nandana**

¹ Literally 'guests.' The kings of the North had come on their elephants to visit Vimalāditya.

² *I.e.* by the kings of the North. **Sârvabhauma** is the name of the elephant of the god **Kubêra**, the regent of the Northern direction.

³ This verse implies that Vimalāditya, to whom the titles **Sarvalôkâśraya** and **Mummaḍi-Bhîma** refer apparently, was considered equal in importance to his ancestors: the Moon, **Bharata**, **Vijayāditya** (of **Ayôdhya**) and **Polakêśin II.**

(*tree*) (*bears*) desirable fruits coveted by thousands of birds (*samutka-vi-sahasra*); who resembles the thousand-eyed (Indra); who belongs to the *gôtra* of the **Mânavyas**; (*who is*) the rescuer of (*his*) family; who increases the **race of the Moon**; (*who resembles*) the moon in waxing; who has made crowds of enemies tributary; whose lotus-feet are surrounded and reddened by the rays of clusters of jewels set into the diadems of crowds of (*bowing*) hostile kings; by the mere sight of whose excellent **boar-crest** the circle of all the rulers of the earth is terrified; the shade of whose many white parasols, worthy of the dignity of an emperor, overspreads the whole world; the asylum of the whole world (*Sarvalôkâśraya*), the glorious **Vishṇuvardhana-Mahârâjâ-dhirâja**, *Paramêśvara*, *Paramabhaṭṭâraka*, the very pious one, the devout worshipper of Mahêśvara (Śiva), having called together the *Râshṭrakûṭas* and all other ryots residing in the district (*vishaya*) of **Guddavâdi**, orders as follows in the presence of the ministers, the family-priest, the commander of the army, the heir-apparent, and the door-keepers:—

(V. 21.) The primeval supreme Brahman, who was born spontaneously, subsequently created the waters. The seed emitted by him into these became a great golden egg. Out of this was produced the Creator, the progenitor of the world. From him were born ten learned (*and*) brilliant sons of the mind, commencing with Marîchi.

(V. 22.) The best of them was the sage called Vasishṭha whose (*wife*) was Arundhatî. To him was born Kuṇḍina. And then in due course in that Kaṇḍinya *gôtra* (appeared) **Drôṇa**, a learned Brâhmaṇa conversant with the tradition, whose conduct became authoritative, whose mind was praiseworthy, who was continually rising (*and*) truthful.

(V. 23.) His son (*was*) the minister called **Datta**, who, like an excellent boon granted by Hara (Śiva), performed good deeds, was honoured on account of (*his*) greatness, (*and*) possessed the (*regal*) powers, (*viz.*) majesty, counsel and energy.

(V. 24.) The son of this abode of good qualities and of (*his*) devoted wife **Chîdamâmbâ** is named **Vajra**, whose speech is true and pleasant, (*who is*) wise (*and*) benevolent.

(V. 25.) In his residence parrots and *mainâs* recite the Vêdas and Śâstras, as they hear (*them*) continually every day in the house from clever students.

(V. 26.) There never was nor will there be a god like **Bhimêśvara**,¹ a king like the lord of **Vêṅgi** (*viz.* Vimalâditya), (*and*) a minister like the minister **Vajra**.

(V. 27.) He obtained in due course the high position of companion of king **Birudaṅka-Bhîma**,—carrying by means of (*his*) administration through the power of (*his*) policy the heavy burden of the earth, which had been supported by the lords of serpents, the elephants of the quarters, and the sixteen first kings, and (*holding*) by (*his*) sword through the power of (*his*) arm the front of the battle, (*which had been held*) also by heroes like Atiśûdraka (?).

(V. 28.) Hosts of wise men praise both the master and the servant, because the glorious **Bhûpa-Mahêndra** (*i.e.* Vimalâditya) alone is much more able than (*the god*) Mahêndra, who destroyed the mass of hostile mountains (*as the former*) hostile kings, (*but*) split families² (*while the former is*) the only rescuer of (*his*) family, (*and*) because the weighty man named **Vajra** is superior to his (*viz.* Indra's) very light thunderbolt (*vajra*).

(V. 29.) The sky is filled with the clouds formed by the dark smoke of his triple fire, together with the thousands of clouds produced by the smoke of the conflagration of the cities of (*all*) kings on this earth hostile to him, (*while*) the earth is sprinkled by the pure water (*used in*) washing the feet of his holy guests, together with the tears of the wives of his enemies.

(V. 30.) This glorious minister **Vajra** is to be praised by (*all*) the people of the world whom (*he*) has gratified by (*gifts of*) money, the sun of the Brâhmaṇa caste, pure, very clever (*and*) of faultless truth in (*his*) speech.

¹ Evidently the temple at Drâkshârâma is meant; see above, Vol. IV. p. 37, note 3.

² The author here attributes this meaning to Indra's surname *Gôtrachchhêttri* or *Gôtrabhîd*, which properly means 'the mountain-splitter.'

	PAGE
Koṅgaḷ-nāḍ eight-thousand, <i>di.</i> , 61, 66, 67, 68, 69, 73	
Koṅgaṇivarman, <i>W. Gaṅga k.</i> ,	73
Kōṅgēda, <i>s. a.</i> Kaiṅgōda,	144, 146
Kōṅgōda-maṇḍala, <i>di.</i> ,	135, 136, 137, 141, 144
Koṅṇivarman, <i>sur. of W. Gaṅga kings</i> , 44, 55, 59, 73, 180, 259, 260	
Kong-u-t'o, <i>co.</i> ,	136, 137, 144
Koṅkaṇa, <i>co.</i> ,	10, 168, 169n
Konnātavādī-vishaya, <i>di.</i> ,	148
Konnūr, <i>vi.</i> ,	25, 28, 29n, 166n, 175n
Konnūr, <i>vi.</i> ,	25n
Koolenoor, <i>vi.</i> ,	252n
Koppam, <i>vi.</i> ,	23n
Korukēru, <i>vi.</i> ,	361
Korumelli, <i>vi.</i> ,	76, 82, 348, 349, 351
Kōsala, <i>co.</i> ,	2, 11
Kōṭa, <i>sur. of Amarāvati chiefs</i> , 147, 155, 156, 157, 159	
Kōṭṭamaṅgala, <i>vi.</i> ,	71n
Kōṭṭase, <i>vi.</i> ,	29, 37
Kōṭṭayam, <i>vi.</i> ,	83
Kōṭṭiga, <i>s. a.</i> Khoṭṭiga,	180, 185
Kōtūr, <i>vi.</i> ,	49n, 82
Kovalālapura, <i>s. a.</i> Kōlār,	44, 260n
Kōvilāḍi, <i>vi.</i> ,	321
Kovujagere, <i>vi.</i> ,	101n
Kōyilolugu, <i>quoted</i> ,	322, 323, 328n
Krāñjā, <i>s. a.</i> Kāzā,	114
Kranteru, <i>vi.</i> ,	147, 156
Kratuka, <i>s. a.</i> Gadag,	93, 94, 96
Kṛishṇa, <i>god</i> ,	37, 128n, 130n, 212, 246, 247n, 249, 265n, 296n
Kṛishṇa I., <i>Rāshṭrakūṭa k.</i> , 27, 161, 162, 163, 169, 170, 171, 172, 174n, 181n, 183n, 187, 188, 189, 190, 192, 194, 196, 197n, 208, 209, 212, 240, 246, 247n	
Kṛishṇa II., <i>do.</i> , 175, 176, 178n, 183, 184, 185, 190, 191, 193, 209, 257	
Kṛishṇa III., <i>do.</i> , 51, 52, 53, 55, 70, 71, 83, 173n, 176, 178, 179, 180, 182, 183, 184, 185, 187, 188, 189, 190, 191, 194, 321	
Kṛishṇā, <i>vi.</i> ,	3, 64n, 85, 110, 115, 132n, 209, 259
Kṛishṇabhaṭṭa, <i>m.</i> ,	229, 286
Kṛishṇa-Chaitanya, <i>Vaiṣṇava teacher</i> ,	261
Kṛishṇadēva-mahārāya, <i>s. a.</i> Kṛishṇarāya,	232
Kṛishṇa-Dvaipāyana, <i>m.</i> ,	230
Kṛishṇagiri-vishaya, <i>di.</i> ,	144, 146
Kṛishṇamāmbā or Kṛishṇāmbā, <i>f.</i> ,	111, 129
Kṛishṇamiśra, <i>poet</i> ,	111 add.
Kṛishṇapuradēva Arulālaka, <i>m.</i> ,	229

	PAGE
Kṛishṇarāja, <i>Kalachuri k.</i> ,	295, 296, 299
Kṛishṇarāya, <i>Vijayanagara k.</i> , 109, 110, 111 and add., 112, 128, 129, 130, 131, 231, 233n	
Kṛishṇāshṭamī, <i>tithi</i> ,	24
Kṛishṇavarman I., <i>Kadamba k.</i> ,	17, 19
Kṛishṇavarman II., <i>do.</i> ,	17, 19
Kṛishṇaveṇṇā, <i>s. a.</i> Kṛishṇā, 132n, 147, 155, 224, 227	
Kṛishṇaverṇā, <i>do.</i> ,	91, 95, 208, 209, 213, 225
Kṛishṇēśvara, <i>te.</i> ,	55n, 179
Kṛita age,	105, 248n, 330
Krōyūru or Kroyyūru, <i>vi.</i> ,	39
Kubēra, <i>god</i> ,	331n, 359n
Kubja, <i>poet</i> ,	7n
Kubja, <i>sur. of Viṣṇuvardhana I.</i> , 190n, 269, 273, 275, 277, 349	
Kuḍakūru, <i>vi.</i> ,	162n, 163n
Kūḍal, <i>vi.</i> ,	48, 50
Kūḍgere, <i>vi.</i> ,	12
Kuḍiya, <i>s. a.</i> Śūdra,	214, 218, 219
Kūḍlāpura, <i>vi.</i> ,	73n
Kudopali, <i>vi.</i> ,	134
Kudrāhāra, <i>s. a.</i> Kūdūrahāra,	316
Kūdāra, <i>vi.</i> ,	316, 318, 319n
Kūdūrahāra, <i>di.</i> ,	316, 318, 319
Kūlagere, <i>vi.</i> ,	52n, 62, 68, 69
Kulam, Kulaṇ or Kulaṇūr, <i>s. a.</i> Ellore,	333, 334
Kulappayya, <i>ch.</i> ,	101, 107
Kulōttuṅga-Chōḍa or -Chōḷa I., <i>Chālukya- Chōḷa k.</i> ,	24, 76, 77, 196n, 220, 221, 223n, 224, 226n, 278, 334, 335, 344
Kulōttuṅga-Chōḍa or -Chōḷa II., <i>do.</i> , 3, 228, 269, 273, 275, 276, 277	
Kulōttuṅga-Chōḷa III., <i>Chōḷa k.</i> , 24, 281, 332, 333, 334	
Kulōttuṅga-Chōḷa-Takatādhirāja, <i>sur. of Mārasimhadēva</i> ,	333n
Kulōttuṅga-Śōḷa-Ulā, <i>name of a work</i> ,	228
Kumāra, <i>s. a.</i> Skanda,	344
Kumāra-Kampana, <i>s. a.</i> Kampana II.,	324
kumārāmātya,	135, 141
Kumārasāmbhava, <i>quoted</i> ,	8n, 9n, 250n
Kumārasvāmin, <i>te.</i> ,	224, 227
Kumārila, <i>author</i> ,	204, 205
Kumārivadaḍ, <i>s. a.</i> Kavarwara,	295, 297, 300
Kumudāllu, <i>family</i> ,	346
Kunāḷa, <i>s. a.</i> Kolleru lake,	2, 3, 11
Kundāmbikā, <i>queen of Maṇḍa II.</i> , 269, 273, 274, 277	
Kundarage seventy, <i>di.</i> ,	27

	PAGE
Kundavâ, <i>queen of Vimalâditya</i> ,	350
Kundavige, <i>vi.</i> ,	252
Kuṇḍina, <i>rishi</i> ,	360, 361
Kuṇḍûr, <i>vi.</i> ,	229
Kundûr five-hundred, <i>di.</i> ,	27
Kuntala, <i>co.</i> ,	92, 96
Kuntamaddi, <i>vi.</i> ,	148
Kuṇṭhanâgaibhaṭṭa, <i>m.</i> ,	241
Kunti, <i>ri.</i> ,	113
Kuṇṭimaddi, <i>s. a.</i> Kuntamaddi,	147, 148, 156
Kuppeyarasa, <i>ch.</i> ,	107n
Kûragallu, <i>vi.</i> ,	57, 66, 67, 69, 161n
Kûram, <i>vi.</i> ,	82, 190n, 191n, 249n, 321n
Kûrmêśvara, <i>te.</i> ,	260, 263, 267, 268
Kuruvanda, <i>family</i> ,	214, 218
Kusumabhâra, <i>k.</i> ,	135
Kûtanidu-Nallûru, <i>vi.</i> ,	48n, 50
Kutvâd, <i>vi.</i> ,	101n
Kuvalâlapura, <i>s. a.</i> Kôlâr,	259, 260
Kyâtanahalli, <i>vi.</i> ,	42, 63, 68, 69, 73, 254n

L

lagnas :—

Rishabha,	304
Simha,	334, 345, 347, 349, 359
Lakkunḍi, <i>vi.</i> ,	94
Lakshmamma, <i>s. a.</i> Lakshmi,	232, 233
Lakshmana,	260n
Lakshmêshwar, <i>vi.</i> , 75, 76, 80, 81, 164, 165,	167, 176, 193, 195
Lakshmi, <i>f.</i> ,	109, 114, 115, 231
Lakshmi, <i>goddess</i> , 56, 98, 127, 128n, 165n,	170n, 223, 246n, 247, 265, 276, 322, 330, 359
Lakshmîdhara-Dêśika, <i>author</i> ,	232n
Lakshmi-Narasimhasvâmin, <i>te.</i> ,	262n, 267
Lakshmîvallabha, <i>sur. of</i> Amôghavarsha I., 100,	106, 173n, 175, 187, 188, 192, 194
Lâla, <i>s. a.</i> Lâta,	218
Lâlanakere, <i>vi.</i> ,	91
Lalitabhâra, <i>k.</i> ,	135
Lalitânkura, <i>sur. of</i> Mahêndravarman I.,	320
Lalitapada or Lalitavṛtta, <i>metre</i> ,	213, 214

languages :—

Ardhamâgadhî,	315
Armenian,	89
Kanarese, 25, 42, 47, 51, 90, 99, 147n, 161,	162, 165, 213, 232n, 252, 255, 258
Mâgadhî,	85

	PAGE
Pâli,	67n, 85, 86, 97n
Prâkrit,	3n, 85, 184, 185, 186, 315
Sanskrit, 2, 13, 17, 25, 39, 90, 99, 109, 135,	140, 143, 146, 147, 157, 199, 203, 208,
219, 223, 228, 230, 231, 233, 240, 252,	260, 268, 275, 276, 277, 278, 285, 295,
	315, 316, 320, 331, 334, 348
Tamil, 51n, 52n, 223n, 228, 315n, 320, 322,	331, 332
Telugu, 39, 109, 146, 147, 157, 159, 219, 223,	230, 231, 232, 268, 275, 276, 277, 278,
	315, 334, 346n, 348
Lâta, <i>co.</i> ,	2, 10, 173n, 174n, 359
Lattalûra, <i>vi.</i> ,	106
Lemballe, <i>vi.</i> ,	231, 232, 233
Ēendulûra, <i>s. a.</i> Dendulûru,	159
Leyden grant,	82, 220
linga,	39, 90, 93, 161, 258
Lingavanta, <i>sect</i> ,	215
Lingôdbhavasvâmin, <i>te.</i> ,	268
lion crest,	16
Little Mount,	89
Lôkâditya, <i>ch.</i> ,	28
Lôkâpura twelve, <i>di.</i> ,	83
Lôkatrinêtra, <i>biruda</i> ,	53n, 61
Lôkavallabha, <i>sur. of</i> Pulakêśin I.,	192
Lôkêśvara, <i>te.</i> ,	255n
Lokkigunḍi, <i>s. a.</i> Lakkunḍi,	93, 94, 96
Lôlla-grantha,	232n
Lôlla-kula,	232n
Lôlla-Lakshmîdhara, <i>m.</i> ,	232
Lôṇabhâra, <i>k.</i> ,	135
Lulla, <i>vi.</i> ,	361

M

Mâchena-Bôya, <i>m.</i> ,	156
Mâchiga, <i>ch.</i> ,	49n
Madagajamalla, <i>sur. of</i> Kṛishṇa III.,	55n, 179
Madagajârûdhamâtânga, <i>sur. of</i> Gôvinda IV.,	177
Madanapâla, <i>Pâla k.</i> ,	205n
Madapalla or Madapalli, <i>vi.</i> ,	157, 158, 159, 160
Madarmeluquo, <i>ch.</i> ,	110
Madderâla or Madderêla, <i>vi.</i> ,	113, 115
Mâdhava, <i>ch.</i> ,	220, 223
Mâdhava, <i>s. a.</i> Vaiśâkha,	39
Mâdhavâchârya, <i>s. a.</i> Vidyâranya,	263
Mâdhavairiyappu, <i>m.</i> ,	241
Mâdhavarâja I., <i>Śilôdbhava ch.</i> ,	144, 146
Mâdhavarâja II., <i>do.</i> ,	144, 146

	PAGE
Mādhavatīrtha, <i>Mādhva teacher</i> , .	261, 262, 263
Mādhavavarman, <i>Śailādbhava ch.</i> , .	134, 144
Mādhavidēvi, <i>te.</i> , .	113, 115
Madhurā (Madura), <i>vi.</i> , .	324, 325
Madhurāntakī, <i>queen of Kulōttunga-Chōḍa I.</i> , .	334, 335
Mādhva, <i>school</i> , .	261, 262n, 263n, 265n
Madhvāchārya, <i>s. a. Ānandatīrtha</i> , .	261
Madhvavijaya, <i>quoted</i> , .	261, 263
Madhyamandāra, <i>sur. of Ānandatīrtha</i> , .	261
madhyastha, <i>an arbitrator</i> , .	229
Mādivarma-paṭṭa, .	49n
Madras, <i>city</i> , .	89
Madras Museum plates, .	320
Madurai (Madura), <i>vi.</i> , .	281
Magadha, <i>co.</i> , .	92, 106
Māguṇḍi, <i>vi.</i> , .	71
mahābalādhikṛita, .	300
Mahābhārata, <i>quoted</i> , .	180n, 244n
Mahābhāshya, <i>do.</i> , .	15n
Mahābhavagupta I., <i>Trikaliṅga k.</i> , .	134
Mahābhavagupta II., <i>do.</i> , .	134
mahādaṇḍanāyaka, .	319
Mahādēva, <i>m.</i> , .	203
Mahādēva, <i>s. a. Śiva</i> , 160, 219, 273, 274, 275, .	276, 277, 278
Mahādēva, <i>Yādava k.</i> , .	263
Mahādēvāchārya, <i>author</i> , .	232
mahājana, 99n, 102, 107, 163, 166n, 241, 252, .	253, 255n, 260, 276, 319
Mahākāla, <i>te.</i> , .	179n
mahākshapaṭalika, .	136, 141
Mahākūṭa, <i>vi.</i> , .	4, 100n, 189 add., 295
mahāmabattara, .	141
mahāmaṇḍalēśvara, 83, 91, 147, 155, 156, 157, .	159, 160, 224, 225, 227, 268, 273, 275, .
	276, 277, 278, 327
Mahānāman, <i>Buddhist teacher</i> , .	3
mahāpilupati, .	295
mahāprabhu, .	25, 38
mahāpradhāna or mahāpradhāni, .	92, 324, 327
mahāpratihāra, .	136
mahārāja, 13, 15n, 16, 17, 18n, 19, 135, 141, .	144, 146, 157, 159, 160, 191, 195, 198, .
	220, 223, 255, 257, 269, 278, 279, 316, 319
mahārājādhirāja, 35, 93, 106, 135, 140, 143, .	144, 146, 168n, 172, 178, 194, 195, 213, .
	221, 227, 240, 346, 360
Mahārājāśarva, <i>sur. of Amōghavarsha I.</i> , 174, .	175n, 186

	PAGE
Mahārājashanḍa, <i>sur. of Amōghavarsha I.</i> , .	175, 186
Mahārāshṭra or Mahārāshṭraka, <i>co.</i> , .	10, 263
mahārāya, .	111 add., 329
mahāsāmanta, 107n, 135, 141, 144, 146, 173n, .	189 add., 254n, 236, 237
mahāsāmdhivigrahādhikaraṇādhikṛita, .	300
mahāsāmdhivigrahin, .	136
Mahāsēna, <i>s. a. Skanda</i> , .	224, 227
Mahātagi, <i>family</i> , .	319
mahattara, .	26, 35, 37, 256
Mahāvīracharita, <i>drama</i> , .	179n
Mahēndra, <i>mo.</i> , .	132n, 335, 346, 350
Mahēndra, <i>s. a. Indra</i> , .	47, 360
Mahēndrādhirāja, <i>Noḷamba k.</i> , .	47, 66
Mahēndrapāla, <i>Kanauj ch.</i> , .	193
Mahēndrapōtarāja, <i>s. a. Mahēndravarman I.</i> , .	320
Mahēndravāḍi, <i>vi.</i> , .	320
Mahēndravarman I., <i>Pallava k.</i> , .	320
Mahēśvara, <i>s. a. Śiva</i> , 135, 299, 300, 316, 318, .	346, 360
Mahōdaya, <i>s. a. Kanauj</i> , .	193
mahōpādhyāya, .	231, 232n
Mailamāmbā, <i>queen of Rudra</i> , .	153
Maindavōlu, <i>s. a. Mayidavōlu</i> , .	231, 232, 233
Maitraka, <i>family</i> , .	166n
Majjantiya seventy, <i>di.</i> , .	28, 36, 37n
Majjhima, <i>vi.</i> , .	213
makaratōraṇa, .	361n
Malapa, .	93
Mālatimādhava, <i>drama</i> , .	179n
Mālava, <i>co.</i> , .	2, 10, 91, 92, 105, 106, 171, 197, 250
Mālavikāgnimitra, <i>drama</i> , .	10n
Mālkhēḍ, <i>vi.</i> , 64n, 82, 160, 167, 169, 182, 188, .	189, 190, 192
Malla, <i>ch.</i> , .	224, 225, 227
Malla, <i>m.</i> , .	214, 215, 219
Malla or Mallerāja, <i>Koṇḍapadmaṭi ch.</i> , .	274, 277
Mallapadēva, <i>E. Chalukya ch.</i> , .	228, 349
Mallapp-Oḍeya, <i>Vijayanagara ch.</i> , .	327
Mallasamudra, <i>tank</i> , .	277
Mallavara, <i>vi.</i> , .	114, 115
Mallēśvara, <i>te.</i> , .	159, 160
Malligere, <i>vi.</i> , .	62, 63, 67, 68, 69n
Mallikārjuna, <i>te.</i> , .	331
Mallinātha, <i>commentator</i> , .	7n, 11n
Mallinātha, <i>s. a. Mallapp-Oḍeya</i> , .	327
Malparbhā, <i>vi.</i> , .	25
Maṭṭavur, <i>s. a. Maṭṭūr</i> , .	161, 162
Māmallapuram, <i>vi.</i> , .	78, 320n
Māmbaḷli, <i>vi.</i> , .	326

	PAGE
māna, <i>measure</i> ,	156, 159, 160, 227, 274
Managōli, <i>vi.</i> ,	add., 181, 253
Manahali, <i>vi.</i> ,	205n
Maṇalera, <i>ch.</i> ,	51n, 52, 54n, 56, 57
Māṇavaḷōka, <i>sur. of Vijayāditya</i> ,	208, 213
Maṇḍa I., <i>Koṇḍapaḍmaṭi ch.</i> ,	269, 273, 274, 275, 277
Maṇḍa II., <i>do.</i> ,	269, 273, 274, 275, 276, 277
Mandākinī, <i>s. a. Mindhola</i> ,	286 and add., 287
maṇḍalēśvara,	269, 273, 346
maṇḍalika or maṇḍalīka,	218, 275, 276
Maṇḍalikatrinētra, <i>sur. of Mārasimha II.</i> ,	53n
Mandara, <i>mo.</i> ,	247, 346
Maṇḍaya, <i>m.</i> ,	220, 223
Maṇḍe-Nārāyaṇa, <i>te.</i> ,	220n
Maṇḍerāja, <i>Koṇḍapaḍmaṭi ch.</i> ,	274, 277
Māṇḍhātrivarman, <i>Kadamba k.</i> ,	13
Maṅgal, <i>vi.</i> ,	100n
Maṅgalagiri, <i>vi.</i> ,	108, 115, 116, 117, 230, 231
Maṅgalarāja, <i>s. a. Maṅgalēśa</i> ,	295
Maṅgalaśaila, <i>s. a. Maṅgalagiri</i> ,	115
Maṅgalēśa, <i>W. Chalukya k.</i> , 4, 8, 9, 72, 189n,	191, 192, 295
Maṅgapāḍa, <i>k.</i> ,	135
Maṇimaṅgalam, <i>vi.</i> ,	24, 190n, 229n, 230n, 282, 283
Manma-Gēta, <i>s. a. Kēta II.</i> ,	157, 159
Manma-Maṇḍa, <i>Koṇḍapaḍmaṭi ch.</i> ,	274, 275
Maṇṇārguḍi, <i>vi.</i> ,	284, 285, 311
Maṇṇe, <i>vi.</i> , 61, 62, 64n, 65, 195, 240, 243n,	244n, 245n
Mannebetṭa or Mannibēḍu, <i>vi.</i> ,	71
Mannēru, <i>ri.</i> ,	335, 346
Maṇṇi-nāḍu, <i>di.</i> ,	223n
Manni-nāḍu, <i>di.</i> ,	223
Mantena-Guṇḍa or Manthēna-Guṇḍa, <i>k.</i> ,	39
Mantrapāṭha, <i>quoted</i> ,	131n
Manu, <i>rishi</i> , 17, 20, 146n, 178n, 204n, 217,	218, 241n, 268n, 336
Mānyakhēṭa, <i>s. a. Mālkhēḍ</i> ,	26, 36, 64n
Māragāmuṇḍa or Māragavuṇḍa, <i>m.</i> ,	70n
Mārakkarasa, <i>ch.</i> ,	163
Mārambāvai, <i>queen of Nandippōttaraiyar</i> ,	321
Mārāśarva, <i>k.</i> ,	250, 256, 257
Mārasimha I., <i>W. Gaṅga k.</i> ,	59, 60
Mārasimha II., <i>do.</i> , 40, 49n, 50n, 52n, 53n,	55n, 59, 60, 62, 63, 69n, 75, 76, 80, 81, 82, 179, 182, 259, 260
Mārasimhadēva, <i>ch.</i> ,	333n
Mārassaḷba, <i>s. a. Mārāśarva</i> ,	256, 257

	PAGE
Māravarman Kulaśēkhara I., <i>Pāṇḍya k.</i> ,	308, 309, 310, 314
Māravarman Kulaśēkhara II., <i>do.</i> ,	312, 313, 314, 315
Māravarman Sundara-Pāṇḍya I., <i>do.</i> ,	302, 303, 304, 314
Māravarman Sundara-Pāṇḍya II., <i>do.</i> ,	304, 305, 314
Margarē, <i>m.</i> ,	89
Māri, <i>goddess</i> ,	22
Marrūllu, <i>family</i> ,	346
Maru (Mārwar), <i>co.</i> ,	197, 248n
Maruḷadēva, <i>W. Gaṅga k.</i> ,	59, 69n
Marūr, <i>vi.</i> ,	70
Maruvarman, <i>m.</i> ,	255n
Maṭakere, <i>vi.</i> ,	100n, 194
maṭha,	38, 165n, 166n, 261, 262, 263n, 265n
Matsya, <i>family</i> ,	262n
Mattikaṭṭe, <i>vi.</i> ,	28, 37
Mattūr, <i>vi.</i> ,	161
Maukhari, <i>dy.</i> ,	3
Maurya, <i>dy.</i> ,	8, 10
Māvinūru, <i>vi.</i> ,	28, 37
Māyāvādin, <i>s. a. Vēdāntin</i> ,	261
Mayidavōlu, <i>vi.</i> ,	84, 233, 315, 316
Mayūrakhaṇḍi, <i>vi.</i> ,	241, 242
Mayūravarmān I., <i>Kādamba ch.</i> ,	83
Mēḍa, <i>m.</i> ,	275
Mēḍamāmba, <i>f.</i> ,	275
Medikondur, <i>vi.</i> ,	148
Mēḍukonḍūru, <i>s. a. Medikondur</i> ,	147, 148, 156
Mēḍūru, <i>vi.</i> ,	110n
Meerujgaon, <i>vi.</i> ,	242
Mēghachandra, <i>Jaina teacher</i> ,	25, 37
Mēghadūta, <i>quoted</i> ,	247n
Mēghēśvara, <i>te.</i> ,	198, 199
Mēguṭi, <i>te.</i> ,	1
Mēlāgāni, <i>vi.</i> ,	64
Mēlpāḍi, <i>vi.</i> ,	179, 324, 325
Mēlpāṭi, <i>s. a. Mēlpāḍi</i> ,	179
Mēlukōṭe, <i>vi.</i> ,	322, 323
mēra, <i>a fee</i> ,	114
Merkara, <i>vi.</i> ,	42, 58, 66n, 75, 77
Mēru, <i>mo.</i> ,	130, 212, 247n
Mīmāṃsā,	204
Mindhola, <i>ri.</i> ,	286 add.
Miriyāṭhāna, <i>s. a. Meerujgaon</i> ,	241, 242
Modēkarani, <i>field</i> ,	15
Modukur, <i>vi.</i> ,	30
Mokkara, <i>s. a. Mushkara</i> ,	81n

	PAGE		PAGE
months, lunar :—		Mûlasaṅgha,	26, 36
Āshāḍha,	20, 22, 61, 111, 129, 208, 213, 247n, 262, 326	Mûlasthāna or Mûlasthānêśvara, <i>te.</i> ,	228, 275, 276, 277, 278
Āśvayuja,	25, 36	mûlavisa,	231n, 232, 233
Bhādrapada,	111n, 176n, 259, 260, 330	Mulgund, <i>vi.</i> ,	98, 175, 184, 190, 257, 259
Chaitra,	223, 326, 327	Mulgunda twelve, <i>di.</i> ,	98, 101, 107, 257
Jyaishṭha,	21n, 23, 25n, 60, 102, 107, 157, 159, 224, 227, 247n, 280, 327, 329, 330, 334, 345, 347	Mulki, <i>vi.</i> ,	263n
Kārttika,	17, 18, 19, 23, 111n, 116, 130, 217, 295, 300	Mummaḍi-Bhîma, <i>sur. of</i> Vimalāditya,	350, 359
Māgha,	147, 155, 156, 220, 262, 263n, 268, 275, 278	Mummaḍi-Chôḍa, <i>E. Chalukya ch.</i> ,	334, 335, 344
Mārgasīra or Mārgasīrsha,	21, 68, 93, 97, 136, 327, 328	Mummaḍi- or Mummuḍi-Chôḍa, <i>sur. of</i> Rāja- rāja I.,	51n
Pausha or Paushya,	177n, 180n, 267, 286 and add.	Munivalli, <i>vi.</i> ,	29, 37
Phālguna,	24, 58n, 61, 68, 112, 255n	Muppamāmbā, <i>queen of</i> Budda,	158
Śrāvana,	24, 114, 115n, 116, 242, 267, 328	mûrunkêri,	165, 166
Vaisākha,	13, 15, 39, 115, 116, 159, 160, 180n, 225, 228, 229, 232, 280, 281, 325n, 328	mûrumpura,	165n, 166n
months, solar :—		Musa, <i>vi.</i> ,	29, 37
Āḍi	326, 327	Mushkara, <i>W. Gaṅga k.</i> ,	74, 81n
Āṇi,	325, 328	Musî, <i>vi.</i> ,	208, 209, 213
Kāttigai,	329	Musunûllu, <i>family</i> ,	336
Mārgali,	328	Muttalagere, <i>vi.</i> ,	28, 37
Pāṅguni,	329	Muttarasa, <i>W. Gaṅga k.</i> ,	42, 43, 52n, 59, 60, 61, 63, 64, 65, 66, 73, 82, 256
Purattādi,	302, 303	Muttatti, <i>vi.</i> ,	52n
Vaigāsi,	281, 305, 323	Mûvaḍi-Chôḍa, <i>sur. of</i> Rājāditya,	51, 55
Moon, race of the	199, 269, 273, 275, 277, 346, 359, 360	muyyalikutru,	361n
Mṛigêśavarman, <i>Kadamba k.</i> ,	13, 17n, 18n	Mysore, <i>State</i> ,	40, 42, 44n, 47, 48, 58, 60, 63, 64, 72, 74, 75, 76, 82, 83, 194, 197, 256, 259, 325
Mrontukarru, <i>vi.</i> ,	361		
Mrontukûru, <i>s. a.</i> Modukur,	39		
Mûḍabidure, <i>vi.</i> ,	330		
Mûdahalli, <i>vi.</i> ,	71n		
Muḍigonda, <i>sur. of</i> Rājendra-Chôḍa I.,	20, 22		
Muḍikondaśôlapuram, <i>vi.</i> ,	302, 303		
Mudugundi, <i>vi.</i> ,	29, 37		
Mugdhatuṅga, <i>sur. of</i> Prasiddhadhavalā,	189n		
Mugunda, <i>s. a.</i> Didgûr,	251, 252, 253		
Mugunda twelve, <i>di.</i> ,	252		
Mûgûr, <i>vi.</i> ,	41		
mukhya names,	186		
Mukkara, <i>m.</i> ,	81n		
Mukkaravasati, <i>Jaina te.</i> ,	81		
Mukula, <i>family</i> ,	27, 28, 35		
Mûladêva, <i>ch.</i> ,	199		
Mûlarāja I., <i>Chaulukya k.</i> ,	190n		

	PAGE		PAGE
Nāgasārikā, <i>s. a.</i> Nausāri,	287	Naṅgaṇi Naṅgai, <i>f.</i> ,	322
Nāgattara, <i>family</i> (?),	46, 47, 49, 50, 71n	Nañjangūḍ, <i>vi.</i> ,	265n
Nāgavarman, <i>author</i> ,	213, 214	Nañjaṇṇa-Oḍeya, <i>Vijayanagara ch.</i> ,	325n
Nāgavarman, <i>m.</i> ,	37	Nanniya-Gaṅga, <i>sur. of</i> Bātuga II.,	51n
Nāgāvi, <i>vi.</i> ,	180, 185	Nanniya-Gaṅga, <i>W. Gaṅga k.</i> ,	65
Nāgēśvara, <i>te</i> ,	38, 220, 224, 278	Naraharitīrtha, <i>Mādhva teacher</i> ,	260, 261, 262, 263, 266
nakshatras :—		Narahariyatistōtra, <i>quoted</i> ,	261, 262n
Anurādhā,	111n, 281, 304, 305, 307	Narapati, <i>k.</i> ,	218
Ādrā,	329	Narasimha, <i>Pallava k.</i> ,	320n
Āśvinī,	282, 305, 308	Narasimha I., <i>Hoysala k.</i> ,	add., 92, 95
Dhanishthā,	283, 285, 325, 326	Narasimha II., <i>E. Gaṅga k.</i> ,	262n
Hasta,	305, 308	Nārasimha, <i>te.</i> ,	252
Jyēsthā,	17, 19, 240, 247, 248n, 256n, 334, 345, 347	Narasimharāya, <i>Vijayanagara k.</i> ,	131n
Kṛittikā,	329	Narasimhavarman I., <i>Pallava k.</i> ,	190n
Mṛigaśiras or Mṛigaśirsha,	180n, 323	Narasīpura, <i>vi.</i> ,	327
Mūla,	21, 306	Nārāyaṇa, <i>author</i> ,	131n
Punarvasu,	307, 309, 325, 327	Nārāyaṇa, <i>s. a.</i> Viṣṇu,	26, 34, 56, 100, 106n, 174n, 204, 220, 223, 262
Pūrvabhadrapadā,	303	Nārāyaṇadēvarkere, <i>vi.</i> ,	262
Pūrvaphalgunī,	313, 325	Nārāyaṇadēv-Oḍeya, <i>Vijayanagara ch.</i> ,	327
Pūrvāshāḍhā,	284, 302	Nārāyaṇapāṇḍita, <i>author</i> ,	261
Pushya,	304, 312, 313, 349, 359	Nārāyaṇasvāmin, <i>te.</i> ,	219
Rēvatī,	111n, 259n, 282, 307, 310	Nārāyaṇāvilāsa, <i>name of a work</i> ,	323
Rōhinī,	24, 84, 309, 326	Naregal, <i>vi.</i> ,	161n, 162, 164, 172, 185, 258n
Śatabhishaj,	306, 323	Narēndragupta, <i>Gauḍa k.</i> ,	143
Śravaṇa,	111n, 267, 282, 283	Nareyaṁgal or Narayaṁgal, <i>s. a.</i> Naregal, 162, 163, 258n	
Svāti,	22, 301, 311	Nariyāllu, <i>family</i> ,	346
Uttara,	228, 229, 280	Nāsik, <i>vi.</i> ,	85, 88n, 316
Uttarabhadrapadā,	18n, 283, 284, 310, 311, 329	Nātavāḍi, <i>di.</i> ,	159, 160
Uttaraphalgunī,	303, 309, 311, 312, 313	Nāthavāḍi or Nāthavāṭi, <i>s. a.</i> Nātavāḍi,	157, 158, 159
Uttarāshāḍhā,	20, 21, 280, 284, 285, 302, 303, 306, 310, 313	Natripāṭi, <i>do.</i> ,	159
Viśākhā,	111n, 303	Nausāri, <i>vi.</i> ,	26, 27n, 82, 168n, 169 and add., 172n, 173n, 174, 175, 176, 181n, 183, 184, 186, 191, 192, 193, 194, 197, 278n, 287, 290n, 295n
Nāla, <i>dy.</i> ,	8	Navale-nāḍu, <i>di.</i> ,	69, 214, 215, 218
Nalachampū, <i>quoted</i> ,	249n	Nawalgund, <i>vi.</i> ,	25
Nālgōḍu, <i>vi.</i> ,	214, 218	Nellaiyappar, <i>te.</i> ,	302, 303, 304, 305, 308, 309, 312
Nallapāṭi, <i>vi.</i> ,	117	Nērguṭṭi, <i>W. Gaṅga ch.</i> ,	321, 322
Nallūru-Komaraṅgundu, <i>vi.</i> ,	48n, 50	Nerilage, <i>s. a.</i> Nīralgi,	28, 37
nalvamu, <i>a furlong</i> ,	39n	Nerūr, <i>vi.</i> ,	4n, 189n, 192, 295
Nambaya, Nambirāja, Nambha or Nambhirāja, <i>ch.</i> ,	224, 225, 227, 268n	Niḍagundi, <i>vi.</i> ,	27
Nandagiri, <i>mo.</i> ,	44, 55, 259, 260	Niḍubrōlu, <i>vi.</i> ,	281
Nandamapūṇḍi, <i>vi.</i> ,	348, 349, 350	Nigarili-Śōla-maṇḍalam, <i>co.</i> ,	331
Nandigunda, <i>vi.</i> ,	100n	Nikumbhallaśakti, <i>Sēndraka ch.</i> ,	191, 192
Nandija (Nandyārya), <i>m.</i> ,	88n	Nīlabbe, <i>f.</i> ,	44n
Nandin, <i>Śiva's bull</i> ,	90, 146, 160, 161, 258		
Nandipāṭi, <i>vi.</i> ,	114		
Nandippōttaraiyar, <i>Pallava k.</i> ,	321		
Nandivarman, <i>do.</i> ,	190n		
Nandwāḍige, <i>vi.</i> ,	166n, 175		

	PAGE
Nīlagiri, <i>s. a.</i> Jagannātha,	144
Nīlagunda, <i>s. a.</i> Nīlgund,	98
Nīlagundage, <i>vi.</i> ,	28, 37
Nīlgund, <i>vi.</i> ,	98, 173, 174, 175, 186, 187, 189n, 193, 194, 257
Nindiya-Korantiyarasa, <i>m.</i> ,	71
Nīralgi, <i>vi.</i> ,	28, 255n
Nīrgunda, <i>s. a.</i> Nīlgund,	98, 102, 107, 257
Nīrihullaka, <i>ch.</i> ,	295
Nīrmanamālti, <i>tank</i> ,	219
Nirukta, <i>quoted</i> ,	241n, 247n
Nirupama, <i>sur. of</i> Dhruva, 27, 105, 170, 172, 173, 186, 192, 195, 240, 248	
Nirupama, <i>sur. of</i> Dhruvarāja I.,	190n
Nirupama, <i>sur. of</i> Dhruvarāja II.,	187, 190n
Nītimārga, <i>sur. of</i> W. Gaṅga kings, 41, 42, 43, 44, 45, 47, 52n, 57, 59, 61, 62, 63, 66, 67, 68, 69, 70	
Nityakandarpa, <i>sur. of</i> Gōvinda IV., . . .	177
Nityavarsha, <i>sur. of</i> Indra III., 163n, 169 add., 176, 177, 178n, 184	
Nityavarsha, <i>sur. of</i> Khotṭiga,	180
nivartana, <i>land measure</i> ,	15, 28, 37
Nīvivāda, <i>vi.</i> ,	213
Niyamam, <i>vi.</i> ,	321
niyōga,	113, 231
niyukta or niyuktaka,	35, 286
Noḷamba, <i>s. a.</i> Pallava,	47, 66, 68, 70
Noḷambādhirāja,	47, 51n, 66
Noḷambakulāntaka, <i>sur. of</i> Mārasimha II., . .	260
Noḷambāntaka, <i>do.</i> , 40, 49n, 52n, 53n, 55n, 60, 62, 63, 75, 76, 80, 81, 82, 179, 182, 259	
Noḷambavādi, <i>di.</i> ,	47, 48, 66
Noñchedlapūṇḍi, <i>vi.</i> ,	275
Noñchinipāḍu, <i>vi.</i> ,	275, 276
Nṛipakāma, <i>m.</i> ,	361
Nṛipasundarī, <i>s. a.</i> Rājasundarī,	228, 229
Nṛipatitripētra, <i>sur. of</i> Gōvinda IV., . . .	53n, 174n, 177
Nṛipatuṅga, <i>sur. of</i> Amōghavarsha I., 100, 106, 107, 175, 186, 193	
Nṛipatuṅga, <i>sur. of</i> Gōvinda IV.,	177
Nṛipatuṅga, <i>sur. of</i> Kakka II.,	181
Nṛisimha, <i>god</i> ,	115, 204, 249n, 266n, 273, 276, 277
Nṛisimha, <i>m.</i> ,	136
Nugu, <i>ri.</i> ,	69, 214
Nugu-nāḍu, <i>di.</i> ,	69, 214, 215, 217, 218, 219
Nunes, Fernão,	110
Nāntulapāṭi, <i>vi.</i> ,	114

	PAGE
Nārmaḍi-Taila, <i>s. a.</i> Taila II.,	51n, 83
Nūtanapārtha, <i>sur. of</i> Kakka II.,	181

O

Odda, <i>s. a.</i> Orissa,	233
Oddavādi, <i>co.</i> ,	262n
Oddittage, <i>vi.</i> ,	29, 37
Ōdimūkki, <i>m.</i> ,	229
Ōmkāra, <i>ri.</i> ,	113n, 114
Oṅgērumārga, <i>di.</i> ,	224, 225
Ōṅkadona, <i>vi.</i> ,	147, 156, 157
Orissa, <i>co.</i> ,	110, 112, 134, 140, 144, 233n
ottu,	108, 109

P

Paḍilagere, <i>vi.</i> ,	28, 36
Padmanābhatirtha, <i>Mādhva teacher</i> , . . .	261, 263
Pādra, <i>vi.</i> ,	294, 297
Paes, Domingos,	110
paikamu, <i>coin</i> ,	232
Paipimarri, <i>vi.</i> ,	113
Paishṭapuraka,	3n
Paithan, <i>vi.</i> , 166, 168, 169, 170, 171, 172, 173, 174n, 181n, 184, 186, 187, 188, 190, 194, 197, 208, 209, 212n	
Pāla, <i>dy.</i> ,	169n, 205n
Palaguṇra-kōṭṭam, <i>di.</i> ,	320
Pālaiyūr, <i>vi.</i> ,	321
Pālāru, <i>ri.</i> ,	227, 333
Pāli, <i>s. a.</i> Pālāru,	333, 334
pālidhvaja,	34, 106, 170
Pallava, <i>dy.</i> , 3, 11, 13n, 15n, 16, 17, 18n, 47, 64n, 72, 73n, 75, 76, 77, 78, 82, 85, 88, 190, 191, 218, 248, 250, 256, 316, 320, 321	
Pallavādhirāja, <i>Noḷamba k.</i> ,	66
Pallavamalla, <i>sur. of</i> Nandivarman,	190n
Pallavatila[ka?], <i>family</i> ,	321
Pālūru, <i>vi.</i> ,	361
Pampabhārata, <i>quoted</i> ,	214
Pañchāla, <i>co.</i> ,	287
Pañchaladēva, <i>W. Gaṅga k.</i> , 59, 69n, 71, 72, 83, 182, 259, 260	
Pañchanadēśvara, <i>te.</i> ,	306, 350
Pañḍīsa or Pañḍīśvara, <i>te.</i> ,	268, 273, 274
Pāṇḍya, <i>co.</i> , 11, 51n, 83n, 92, 212, 218, 227, 281, 301, 323, 324	

	PAGE		PAGE
Pāṇḍyakulāntaka, <i>sur. of</i> Kulōttuṅga I.,	221	Perumāḷ, <i>s. a.</i> Viṣṇu,	322, 323
Pāṇini, <i>quoted</i> , 7n, 10n, 11n, 39n, 154n, 250n,	295n	Perumbālaiyūr, <i>vi.</i> ,	321, 322
Pāṇṭūra, <i>vi.</i> ,	316, 318, 319	Peruvalanallūr, <i>vi.</i> ,	190n
Pāṇuṅgal-vishaya, <i>di.</i> ,	251 add.	Pervayal, <i>vi.</i> ,	214, 215, 218
Pāpana-Bōya, <i>m.</i> ,	223	Phalmāru, <i>vi.</i> ,	263n
Parachurage, <i>vi.</i> ,	213	Pilḍuvipati, <i>s. a.</i> Prithivīpati II.,	65
Parakēsarivarman, <i>sur. of</i> Chōḷa kings,	21,	Pinna-Chōḍi, <i>ch.</i> ,	39
	24, 169n, 224	Pirisingi, <i>vi.</i> ,	29, 37
Paramabbe, <i>queen of</i> Bātuga I.,	57, 59, 69	Piriyakkara, <i>metre</i> ,	213, 214
paramabhaṭṭāraka, 35, 55, 93, 168n, 172, 178,	195, 221, 227, 240, 346, 360	Piṣṭapura, <i>s. a.</i> Piṭhāpuram,	2, 3n, 11
paramabhaṭṭārikā,	135, 140	Piṭhāpuram, <i>vi.</i> ,	2, 3, 127n, 191, 228, 269,
Paramāra, <i>dy.</i> ,	188n		334, 335, 336, 344, 346, 348, 349, 352n
Paramardidēva, <i>s. a.</i> Vikramāditya VI.,	91, 92, 95	Pogilli, <i>Sēndraka ch.</i> ,	72, 107n, 254
paramēśvara, 35, 55, 93, 106, 168n, 172, 178,	193, 194, 195, 213, 240, 360	Polakēsin or Polekēsin, <i>s. a.</i> Pulakēsin,	2, 4, 8,
Paramēśvara, <i>s. a.</i> Śiva,	25, 248		9, 11n, 359
Paramēśvarabhaṭṭa, <i>m.</i> ,	241	Poṇ-mēynda-Perumāḷ, <i>sur. of</i> Sundara-	
Paramēśvaravarman I., <i>Pallava k.</i> ,	190n	Pāṇḍya,	323n
paramēśvarī,	135, 140	Ponnakka, <i>f.</i> ,	214, 218
Parāntaka, <i>sur. of</i> Kulōttuṅga I.,	220, 223	Ponnambi, <i>m.</i> ,	229
Parāntaka I., <i>Chōḷa k.</i> ,	59, 82	Ponni, <i>s. a.</i> Kāvērī,	333, 334
Paraśurāma, <i>rishi</i> ,	273, 276, 277, 346n	Povaṇḍlu, <i>family</i> ,	346
Paravūru, <i>vi.</i> ,	50	Prabhākara, <i>m.</i> ,	241n
Pariyala, <i>vi.</i> ,	190n	Prabhākaravardhana, <i>Kanauj k.</i> ,	248n
Pāruvala, <i>vi.</i> ,	361	Prabhāsa, <i>sur. of</i> Bhōja I.,	198
Pārvanagere, <i>vi.</i> ,	29, 37	Prabhūtarsha, <i>sur. of</i> Rāshtrakūṭa kings,	
Pārvatī, <i>goddess</i> ,	39, 105, 179n, 218		26, 27, 34, 105, 170n, 172, 173, 174, 177,
Paṭṇā, <i>vi.</i> ,	134		186, 188, 193, 194, 195, 203, 213, 240, 241
Paṭṭadakal, <i>vi.</i> ,	42, 72n, 164, 172, 187, 255n	Prabhūtarsha-Gōvindarāja, <i>Gujarāt Rāsh-</i>	
paṭṭikā, <i>a charter</i> ,	13, 89	<i>trakūṭa ch.</i> ,	183
Pattipālu, <i>family</i> ,	346	Prabōdhachandrōdaya, <i>drama</i> ,	111 add.
Paṭṭi-Pombuchchapura, <i>s. a.</i> Humcha,	91	Prahāsa, <i>m.</i> ,	136
Pattiya-Mattaūra, <i>s. a.</i> Hattī-Mattūr,	161	Prahlāda, <i>rishi</i> ,	266
Paulasti, <i>goddess</i> ,	336	Pramādīcha, <i>s. a.</i> Pramādin,	22n
Peddacherukūru, <i>vi.</i> ,	148	pramāṇa, <i>a document</i> ,	229
Peggu-ūr, <i>vi.</i> ,	73, 82, 254	Pramōdūta, <i>s. a.</i> Pramōda,	22n
Peltiyūr, <i>vi.</i> ,	162n	Prasādinī, <i>ri.</i> ,	213
Pemmānāḍi, <i>s. a.</i> Permanāḍi,	44, 45	Prasahyavigraha, <i>m.</i> ,	300
Penakonḍa, <i>vi.</i> ,	327	Prasāntarāga, <i>sur. of</i> Dadda II.,	296, 297
Peñjeruvu, <i>tank</i> ,	361	praśasti, 2, 3, 4, 135, 136, 199, 203, 205, 241, 296	
Pennāchārya, <i>m.</i> ,	347	Prasiddhadhavalā, <i>Kalachuri k.</i> ,	189n
Peṇṇai, <i>ri.</i> ,	333, 334	Prasthānatraya,	261n, 265n
Penugonḍe, <i>s. a.</i> Penakonḍa,	327	Pratāpachakravartin, <i>sur. of</i> Jagadēkamalla	
pergaḍe,	71	II.,	91n
Permāḍi, <i>sur. of</i> Vikramāditya VI.,	92	Pratāpachakravartin, <i>sur. of</i> Vīra-Ballāḷa II.,	93
Permāḍi-paṭṭa,	49n	prātibhēdikā,	300
Permanāḍi or Permānāḍi, <i>title</i> , 44, 45, 55, 59,	65, 67n, 68, 69, 180, 221, 227	Pratipati, <i>s. a.</i> Prithivīpati I.,	65
		prātirājya,	99
		pravara :—	
		Âṅgirasa,	146
		Audalya,	141

PAGE

R

Râcha, <i>ch.</i> ,	109, 128
Râchamalla I., <i>W. Gaṅga k.</i> ,	48, 52, 57, 59, 62, 63, 70, 71
Râchamalla II., <i>do.</i> ,	57, 59, 69n
Râchamma, <i>m.</i> ,	44n
Rachcha-Gaṅga, <i>W. Gaṅga k.</i> ,	59, 69n
Rachchhyâmalla, <i>s. a.</i> Râchamalla I.,	71
Râcheya-Gaṅga, <i>ch.</i> ,	68, 70, 71
Râchiya-Peddêri, <i>m.</i> ,	350, 361
Râchiya-Peddêri-Bhîma, <i>m.</i> ,	351
Râdhâ, <i>co.</i> ,	203, 204
Râdhanpur, <i>vi.</i> , 64n, 165n, 171, 172n, 173, 183, 184, 185, 186, 193, 194, 197, 209, 239, 252n, 256	
Râdbêya, <i>s. a.</i> Karna,	273, 275, 277
Râdhîya,	203n
Râghava, <i>E. Gaṅga k.</i> ,	200
Râghava, <i>s. a.</i> Râma,	217n, 219
Râghava or Raghunâyaka, <i>te.</i> ,	112, 131, 231, 232
Râghavêndrasvâmi-maṭha,	261n, 265n
Raghu, <i>mythical k.</i> ,	4, 11n, 268n
Raghuvamśa, <i>quoted</i> , 3, 4, 7n, 8n, 9n, 10n, 11n, 168n, 247n, 250n	
Râhappa, <i>ch.</i> ,	170
rahasya, <i>s. a.</i> rahasyâdhikṛita,	13n
rahasyâdhikṛita, <i>a private secretary</i> ,	13
Râjabhîma II., <i>s. a.</i> Châlukya-Bhîma II.,	358
râjadhânî,	323
râjâdhirâja,	111 add., 193
Râjâdhirâja I., <i>Chôla k.</i> , 22, 23, 24, 169n, 214, 218n, 224	
Râjâditya, <i>do.</i> ,	51, 52, 53, 55, 57
Râjagambhîra, <i>sur. of</i> Jaṭavarman Kulaśekhara,	324
Râjagôpâla-Perumâl, <i>te.</i> ,	24, 282, 283, 284
Râjaguru, <i>sur. of</i> Vâmaśakti,	94
Râjakêsarivarman, <i>Chôla k.</i> ,	321
Râjakêsarivarman, <i>sur. of Chôla kings</i> , 24, 169n, 221, 224, 227, 282	
Râjamahêndra, <i>Chôla k.</i> ,	169n
Râjamahêndra, <i>sur. of</i> Amma I.,	47
Râjamahêndra, <i>sur. of</i> Amma II.,	47
Râjamahêndri (Rajahmundry), <i>vi.</i> ,	110n, 335
Râjamalla, <i>W. Gaṅga k.</i> , 43, 47, 59, 60, 61, 63, 65, 66, 67, 68, 69, 82	
Râjamârtanḍa, <i>sur. of</i> Indra III.,	176
Râjamârtanḍa, <i>sur. of</i> Indra IV.,	182
Râjamârtanḍa, <i>sur. of</i> Khoṭṭiga,	180
Râjanârâyana-Vinnagara, <i>te.</i> ,	220n

	PAGE		PAGE
rājaparamēśvara, . . .	111 add., 221, 227, 346	Rāpakambha, s. a. Rāṇastambha, . . .	add.
rājaputra, . . .	135, 141, 168n, 199	Rāṇappa, m., . . .	286
Rājarāja, <i>Chēra ch.</i> , . . .	331, 332, 333, 334	Rāṇarāga, <i>W. Chalukya k.</i> , . . .	8
Rājarāja, <i>E. Chalukya k.</i> , . . .	223n, 348,	Rāṇastambha, <i>Rāshtrakūṭa k.</i> , . . .	add.
	349, 350	Rāṇastambhapura, s. a. Ranthambhor, . . .	add.
Rājarāja, <i>sur. of Chōḍagaṅga</i> , . . .	334, 335, 345,	Rāṇastipūṇḍi, <i>vi.</i> , . . .	349, 351, 361
	346, 347	Rāṇāvalōka, <i>sur. of Kambayya</i> , . . .	65, 188, 195, 197
Rājarāja, <i>sur. of Mummaḍi-Chōḍa</i> , . . .	334, 335	Rāṇavikrama, <i>W. Gaṅga k.</i> , . . .	43, 59, 63, 65, 66, 69n
Rājarāja I., <i>Chōḷa k.</i> , . . .	20, 24, 349, 350	Rāṇavikramayya, <i>do.</i> , . . .	61, 62
Rājarāja III., <i>do.</i> , . . .	282, 283, 284, 285	Rāṇavikrānta-Buddhavarmanarāja, <i>Gujarāt Cha-</i>	
Rājarāja II., <i>E. Gaṅga k.</i> , . . .	199, 200	<i>lukya ch.</i> , . . .	189
Rājarājendra, <i>sur. of Kulōttunga I.</i> , . . .	221	Rāṅganātha, <i>te.</i> , . . .	51n, 303, 322, 323, 325, 330
Rājarājendra, <i>sur. of Vikrama-Chōḷa</i> , . . .	227	Rāṅgarāja, s. a. Rāṅganātha, . . .	330
Rājasimha, <i>Pallava k.</i> , . . .	79, 320n	Ranna, <i>Kanarese poet</i> , . . .	71
Rājasimha, <i>sur. of Amōghavarsha I.</i> , . . .	174	Ranthambhor, <i>vi.</i> , . . .	add.
Rājasimha, <i>sur. of Dantidurga</i> , . . .	168	rāshṭragrāmamahattara, . . .	297, 300
Rājasimha, <i>sur. of Gōvinda I.</i> , . . .	168	rāshṭrakūṭa, a headman, . . .	346, 360
Rājasimha, <i>sur. of Indravarman I.</i> , . . .	72	Rāshṭrakūṭa, <i>dy.</i> , . . .	add., 25, 26, 27, 28n, 34,
rājāsārita, a royal decree, . . .	99, 102, 107n		35n, 47, 48, 51, 61, 64, 70, 72, 74, 75,
Rājasundari, s. a. Śevilimēdu, . . .	228, 229		76, 82, 83, 100, 160, 161, 163, 165, 167,
Rājatarāṅgiṇī, <i>quoted</i> , . . .	250n		168, 169, 170, 172n, 173, 174n, 181n,
Rājatrīpētra, <i>sur. of Kakka II.</i> , . . .	53n, 174n, 182		182, 184n, 187n, 188, 189, 190, 191, 192,
rājavallabha, . . .	135n		193, 194, 196, 208, 209, 212, 240, 249,
Rājavallabha or Rājavallabha-Pallavaraiyan,			252, 256, 257, 258, 287, 345n
<i>sur. of Mādhava</i> , . . .	220, 223	rāshṭrapati, . . .	35, 241, 286
Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> , . . .	269, 273, 274, 276	Rāsin, <i>vi.</i> , . . .	242
Rājendra-Chōḷa I., <i>Chōḷa k.</i> , . . .	20, 21, 22, 24,	Rāsiyana, s. a. Rāsin, . . .	242
	169n, 224, 350	Rāsiyana-bhukti, <i>di.</i> , . . .	241, 242
Rājendra-Chōḷa II., s. a. Kulōttunga-Chōḷa I., . . .	220	Rātājan, <i>vi.</i> , . . .	242
Rājendradēva, <i>Chōḷa k.</i> , . . .	23, 24, 169n, 214,	Rathāṅga, m., . . .	203
	217, 218n	Ratnapālavarman, <i>Prāgyōtisha k.</i> , . . .	134
Rājyavardhana, <i>Kanauj k.</i> , . . .	143, 144	Ratnāvalōka, <i>sur. of Bappuvarasa</i> , . . .	189 add.
Rāma, m., . . .	230	Ratnavarsha, <i>sur. of Vijayāditya</i> , . . .	208, 213
Rāma, saint, . . .	93, 106, 109, 112, 113, 127, 129n,	Ratṭa, s. a. Rāshṭrakūṭa, . . .	53n, 106, 179n, 189n
	131, 179n, 217n, 218, 231, 260n, 261,	Rattajjuna or Rattajuna, s. a. Rātājan, . . .	241, 242
	275, 346n	Ratṭakandarpa, <i>sur. of Gōvinda IV.</i> , . . .	177
Rāma, s. a. Paraśurāma, . . .	359	Ratṭakandarpa, <i>sur. of Indra III.</i> , . . .	176, 186
Rāmabhadra, s. a. Rāma, . . .	108, 231, 346	Ratṭakandarpa, <i>sur. of Indra IV.</i> , . . .	182
Rāmadēva, <i>te.</i> , . . .	257	Ratṭakandarpa, <i>sur. of Khoṭṭiga</i> , . . .	180
Rāmānujāchārya, <i>Vaishṇava teacher</i> , . . .	261	Ratṭavidyādhara, <i>sur. of Gōvinda IV.</i> , . . .	177
Rāmapūrvatāpanīya-Upanishad, . . .	131n	Rāvana, demon, . . .	127, 156
Rāmatāpanīya-Upanishad, . . .	127n	Raviga, <i>ch.</i> , . . .	214, 215, 217, 218, 219n
Rāmāyana, <i>quoted</i> , . . .	19n, 20n	Ravika, m., . . .	141
Rāmāyana Bhāskara, m., . . .	111	Ravikīrti, poet, . . .	2, 3, 4, 7n, 11n, 12
Rāmēśvara, <i>te.</i> , . . .	114	Ravikulatilaka, <i>sur. of Kulōttunga I.</i> , . . .	221
Rāmēśvara, <i>tīrtha</i> , . . .	64n	Rāyakōṭa, <i>vi.</i> , . . .	333n
Rāmnād, <i>vi.</i> , . . .	324, 325	Rāyana-Bhāskara, m., . . .	116
Rāmpura, <i>vi.</i> , . . .	67, 68	Reddi, <i>dy.</i> , . . .	110, 233
Raṇabhañja, <i>ch.</i> , . . .	134, 136	Rētūri, <i>vi.</i> , . . .	115
rāṇaka, . . .	136	Rēvā, <i>vi.</i> , . . .	10

	PAGE		PAGE
Rêvakanimmaḍi, <i>queen of Bûtuga II.</i> ,	51n, 52n, 59, 70, 71	Sâluva-Sâluva, <i>biruda</i> ,	131n
Rêvanta, <i>mythical k.</i> ,	275	Sâluva-Timmanṇa, <i>s. a.</i> Sâluva-Timma,	109n
Rêvatî, <i>island</i> ,	8	Sâluva or Sâluva, <i>tribe</i> ,	131n
Rêyaiyyabhaṭṭa, <i>m.</i> ,	241	Sâluva- or Sâluva-Timma, <i>ch.</i> , 109, 110, 111 and	
Rompicharla, <i>vi.</i> ,	113, 116	add., 112, 114, 115, 116, 128, 129, 130,	
Rudaghosaja (Rudraghoshârya), <i>m.</i> ,	318	131, 132, 231, 232, 233	
Rudavennhuja (Rudravishṇvârya), <i>m.</i> ,	318	Sâmângaḍ, <i>vi.</i> , 26, 167, 168, 181n, 182, 183,	
Rudra, <i>Amarâvatî ch.</i> ,	147	187n, 188, 190, 191, 192, 193, 208, 209, 212n	
Rudra, <i>Nâtavâḍi ch.</i> ,	157, 158, 159, 160	sâmanṭa,	71, 135, 155, 297, 300
Rudrabhaṭṭa, <i>author</i> ,	132n	Śâmasâstrin or Râmasâstrin, <i>s. a.</i> Naraharitîrtha, 261	
Rudradâman, <i>Kshatrâpa k.</i> ,	19n, 20n, 165n	Samasi-Guḍigere, <i>vi.</i> ,	254
Rudradêva, <i>Kâkatîya k.</i> ,	39n, 163n	Samastabhuvanâśraya, <i>sur. of E. Chalukya</i>	
rûpaka, <i>alamkāra</i> ,	346n	<i>kings</i> ,	221
		Samastarâjâśraya, <i>sur. of Kulôttunga I.</i> ,	221
		sâmaṭvâjika or sâmaṭvâjika, <i>s. a.</i> sâmaṭvâjin,	135n
		sâmaṭvâjin,	135
		Samayapuram, <i>vi.</i> ,	322
		Sambhaka, <i>m.</i> ,	136
		saṁdhivigrahin,	203, 220
		Samgama, <i>vi.</i> ,	29, 37
		Samgama II., <i>Vijayanagara k.</i> ,	108, 130n
		Samgamnêr, <i>vi.</i> ,	82
		Samhitâ,	204
		Śamkarâchârya,	232n, 261, 265n
		Śamkarâchârya-maṭha,	263n
		Śamkaragana, <i>Kalachuri k.</i> ,	295, 296, 299
		Samkrandana, <i>s. a.</i> Indra,	277
		saṁkrânti :—	135, 136
		Kanyâ-saṁkrânti,	259, 260
		Uttarâyaṇa-saṁkrânti, 141, 177n, 180n, 221,	
		268, 273, 279, 286 and add.	
		Vishuva-saṁkrânti,	221, 223
		saṁtâna, saṁtânaka or saṁtati, the seven, 129, 130	
		Samudragupta, <i>Gupta k.</i> ,	3n
		saṅgaḍirakshapâlaka,	233n
		Saṅgavûr, <i>s. a.</i> Sungoor,	251, 252, 253
		Sâṅglî, <i>vi.</i> , 26n, 76, 172, 176, 177, 183, 184,	
		186, 190, 192, 193	
		Sâṅgokâ, <i>f.</i> ,	203
		Saṅkalâpura, <i>vi.</i> ,	281n
		Saṅkama, <i>Kalachurya k.</i> ,	92
		Sâṅkhêḍâ, <i>vi.</i> ,	295
		Śântara, <i>family</i> ,	9
		Śântikara, <i>k.</i> ,	135
		Śântilla, <i>ch.</i> ,	295
		Śântivarman, <i>Kadamba k.</i> ,	13
		Śântivarman, <i>Raṭṭa ch.</i> ,	179n
		Saragûru, <i>vi.</i> ,	66n, 73n
		Sârâṁvu, <i>vi.</i> ,	50
		Sarasîpurî, <i>vi.</i> ,	3
			3 D 2

S

Śabara, <i>tribe</i> ,	260, 266
Sabbâ or Sabbamâ, <i>queen of Bhîma II.</i> , 147,	
148, 155, 156	
Sabbaka-Mâre-Bôya, <i>m.</i> ,	156
Sabbâmbikâpuram, <i>sur. of Kôkallu</i> ,	147, 156
Śabdamanidarpana, <i>quoted</i> , 43n, 106n, 179n, 255n	
Śadaiyar, <i>te.</i> ,	321
Sadâsivarâya, <i>Vijayanagara k.</i> ,	231n
Sâdêva, <i>m.</i> ,	162n
Śaduppêri, <i>vi.</i> ,	321
Sagara, <i>mythical k.</i> ,	16, 52, 56
Sagaratrinêtra, <i>sur. of Maṇalera</i> ,	53n
sahagamana,	215
Sâhasânka, <i>sur. of Gôvinda IV.</i> ,	177
Sâhasôttunga, <i>biruda</i> ,	275, 276
Sahya, <i>mo.</i> ,	132
Saigottâ, <i>sur. of Śivamâra II.</i> ,	65
Śailapâschâtyadîpa, <i>sur. of Buddharâja</i> ,	269
Śailôdbhava, <i>ch.</i> ,	144
Sainyabhîta, <i>biruda</i> ,	143, 144
Śaiva,	57n, 93, 148, 199
Śaka, <i>tribe</i> ,	359
Sakaṭamantani-nâṇḍu, <i>di.</i> ,	220, 223
śakti = 3,	128n
Śaktivarman, <i>E. Chalukya k.</i> ,	348, 349, 359
Śakuntalâ, <i>quoted</i> ,	299n
Sala, <i>mythical k.</i> ,	90, 94
Śalimâ, <i>vi.</i> ,	144, 146
Śâlivâhana, <i>k.</i> ,	112, 131, 232
sallêkhanâ,	182
Sâlôtgi, <i>vi.</i> ,	178, 186
Sâluva-Râghava, <i>te.</i> ,	113, 131

	PAGE		PAGE
Sarasvatī, <i>f.</i> ,	203n	Sellakētana, <i>s. a.</i> Chellakētana,	27, 28n, 35
Sarasvatī, <i>goddess</i> ,	128n, 218	Sellavidēga, <i>biruda</i> ,	28n
Sarāṭavura, <i>s. a.</i> Sorāṭūr,	107n	Sellavidyādhara, <i>ch.</i> ,	28n
Sarbhon, <i>vi.</i> ,	256	Śembiyaṇ-Māvalivānarāyaṇ, <i>sur. of</i> Prithivi-	
Sarbhōṇ, <i>vi.</i> ,	257n	pati II.,	191n
Sarsavṇī, <i>vi.</i> ,	294	śēnabhōgika, <i>a village clerk</i> ,	285n, 286
Sarthātailāta forty-two, <i>di.</i> ,	286	śēnādhipati,	92
Sārvabhauma, <i>the elephant of Kubēra</i> ,	359	Śēnānandarāja, <i>Sēndraka ch.</i> ,	191
Sarvadarśanasamgraha,	261	Sēndra, <i>s. a.</i> Sēndraka,	73n, 81
Sarvajñachakravartin, <i>sur. of</i> Sōmēśvara III.,	91n	Sēndraka, <i>family</i> , 72, 73n, 107n, 191, 192, 254	
Sarvalōkāśraya, <i>sur. of E. Chalukya kings</i> , 220, 223, 335, 346, 348, 359, 360		Śēngama, <i>vi.</i> ,	329, 333
sarvamānya,	114	Śēngēṇi Ammaiyaṇṇ Attimallaṇ, <i>sur. of</i> Vikrama-Chōla-Sambuvarāyaṇ,	333
sarvanamasya,	93	Śēñji, <i>s. a.</i> Gingee,	322, 323
Sarvānanda, <i>author</i> ,	203n	Sētuvinaḍi, <i>vi.</i> ,	91
Śāśakapura or Śāśapura, <i>s. a.</i> Sosavūru,	90, 94	Sēuṇa, <i>co.</i> ,	82
Śāśāṅka, <i>Karnasuvarṇa k.</i> ,	143	Śēvāṇamēdu, <i>s. a.</i> Śēvilimēdu,	228
Śāśāṅkarāja, <i>k.</i> ,	143, 144, 146	Śēvilimēdu, <i>vi.</i> ,	227, 228, 279
Śāsavevādu, <i>vi.</i> ,	28, 36	Śēyyagaṅgar, <i>s. a.</i> Śīyagaṅgaṇ,	333
Sātalige or Sāntalige thousand, <i>di.</i> ,	254	śhaṇṅavid,	241
Sātanūr, <i>vi.</i> ,	67	Shanmukha, <i>s. a.</i> Kumāra,	276
Sātārā, <i>vi.</i> ,	295n	Shaṭsabasa, <i>di.</i> ,	147, 155, 224, 225, 227
satī (suttee),	215	Shiggaon, <i>vi.</i> ,	257
Śātrumalla, <i>sur. of</i> Mahēndravarma I.,	320	Shirhatti, <i>vi.</i> ,	101n
Sattenapalli, <i>vi.</i> ,	147, 148, 156, 269	Shisuvinhāl, <i>vi.</i> ,	194
Satyā, <i>s. a.</i> Satyabhāmā,	246	Sholinghur, <i>vi.</i> ,	65n
Satyāśraya, <i>sur. of W. Chalukya kings</i> , 2, 4, 7, 11, 12, 81		Siddhala, <i>vi.</i> ,	203, 205
Satyāśraya or Satyāśraya-Vallabha, <i>s. a.</i> Pula-		Siddhāntichandrabhūṣaṇa, <i>Śaiva teacher</i> ,	93
kēśin II.,	190n, 359	Sidhitūṅga, <i>ch.</i> ,	189n
Satyāśraya-Dhruvarāja-Indravarma, <i>ch.</i> , 72, 73, 191n		Sikimabri (?), <i>vi.</i> ,	29, 37
Satyavākya, <i>sur. of</i> Siddhāntichandrabhū-		Śilāditya VII., <i>Valabhī k.</i> ,	297
ṣaṇa,	93	Śilāhāra, <i>family</i> , 168, 169n, 172n, 175, 176, 178, 181, 192	
Satyavākya, <i>sur. of W. Gaṅga kings</i> , 41, 43, 44, 45n, 49n, 50n, 51, 55, 59, 60, 61, 62, 63, 65, 66, 67, 68, 69, 70n, 71, 180, 259, 260		Silāmēgha, <i>k.</i> ,	214, 218
Saujanyaṛatnākara, <i>sur. of</i> Vajra,	350, 361	Śilōdbhava, <i>family</i> ,	144, 146
Saumyāyana, <i>s. a.</i> Uttarāyana,	268, 273	śīman,	113, 114, 115, 116
Saundaryalaharī, <i>quoted</i> ,	232n	Simhāchalam, <i>vi.</i> ,	262n, 266, 267
Saundatti, <i>vi.</i> ,	179n, 258n	Simhādri, <i>s. a.</i> Simhāchalam,	110 add.
Saurāshṭra, <i>co.</i> ,	197, 359	Simhanandin, <i>Jaina teacher</i> ,	75
Saurya, <i>co.</i> ,	196, 197	Simhavarman, <i>Kadamba k.</i> ,	17, 19
Savagutaja (Śarvaguptāya), <i>m.</i> ,	318, 319	Simhavarman II., <i>Pallava k.</i> ,	17, 18n, 191
Sāvarṇa, <i>rishi</i> ,	203	Sinā, <i>ri.</i> ,	242
Sāvidēva, <i>ch.</i> ,	165n	Sinda, <i>family</i> ,	72n, 73n, 191n
Savigija, <i>m.</i> ,	318	Śīngapuram, <i>vi.</i> ,	322, 323
Savvaibhaṭṭa, <i>m.</i> ,	241	Singarāyakonda, <i>vi.</i> ,	335
Sāyaṇāchārya, <i>author</i> ,	261	Sinhā, <i>s. a.</i> Sinā,	241, 242
		Siripodipūṇḍi, <i>vi.</i> ,	361
		Śīrukkōṭṭai, <i>vi.</i> ,	333, 334
		Sirūr, <i>vi.</i> , 26, 98, 100n, 101n, 102, 103n, 104n, 106n, 107n, 175n, 209, 240	

	PAGE
Śisupālavadhā, <i>quoted</i> ,	249n
Sitā, <i>queen</i> ,	218, 219, 260n, 261
Śiva, <i>god</i> , 7n, 10n, 37n, 93, 94n, 114, 128n, 131n, 132n, 144, 146, 148, 155, 158, 169 add., 174, 179, 198, 199, 204n, 214, 215, 219, 228, 229, 230, 246n, 248n, 259n, 268, 274, 275, 277, 286, 296, 299, 319, 320, 344, 345n, 359, 361	
Śiva-dina,	266
Śivakara, <i>m.</i> ,	199
Śivamahārāja, <i>s. a.</i> Śivamāra II.,	65
Śivamāra I., <i>W. Gaṅga k.</i> , 59, 60, 63, 64, 72, 73, 74, 81n, 82	
Śivamāra II., <i>do.</i> , 53n, 58, 59, 61, 63, 64, 65, 69n, 256	
Śivarāja, <i>m.</i> ,	300
Sivarpātṇa, <i>vi.</i> ,	65
Śivaskandavarman, <i>Pallava k.</i> , 17n, 85, 88, 315, 316	
Sivupūr, <i>vi.</i> ,	255n
Śiyagāṅga, <i>ch.</i> ,	333
Śiyamaṅgalam, <i>vi.</i> ,	319, 320
Si-yu-ki,	136, 143
Skandagupta, <i>ch.</i> ,	248n
ślēṣha, <i>alamkāra</i> ,	241, 346
Smārta, <i>sect</i> ,	262n
Smṛiti,	146, 204
Sōmana-Peggada, <i>m.</i> ,	276
Sōmappa, <i>ch.</i> ,	324
Sōmēśvara, <i>Śaiva teacher</i> ,	93, 94
Sōmēśvara, <i>te.</i> ,	274, 276, 277
Sōmēśvara I., <i>W. Chālukya k.</i> ,	169n
Sōmēśvara III., <i>do.</i> ,	91n
Sōmēśvara IV., <i>do.</i> ,	83, 92
Sōraṭa, <i>co.</i> ,	218
Soraṭūr, <i>vi.</i> ,	55n, 107n, 179, 185, 190n
Sosavūru, <i>vi.</i> ,	90
Sōvidēva, <i>Kaṭachurya k.</i> ,	92
Sownshee, <i>vi.</i> ,	254
Sphurita, <i>sur. of Budha</i> ,	203
śrāhi,	220, 221, 278n
Śrāvakulu, <i>family</i> ,	346
Śravaṇa-Belgoḷa, <i>vi.</i> , 25, 40, 55n, 65, 82, 91, 179, 180, 184, 187n, 195	
śrēṣṭhin,	17, 19
Śrīballaha, <i>s. a.</i> Śrīvallabha,	165, 166
Śrībhavāna, <i>s. a.</i> Shiggaon,	250, 256, 257
Śrīdhara, <i>m.</i> ,	203, 213
śrīdvāra,	361
Śrīharsha, <i>k.</i> ,	212

	PAGE
Śrīharsha, <i>m.</i> ,	37
Śrīkākuḷam, <i>vi.</i> ,	109
Śrīkamāṭha or Kamāṭha, <i>s. a.</i> Śrīkūrmam,	266
Śrīkaṇṭha, <i>Śaiva teacher</i> ,	94
Śrīkūrmam, <i>vi.</i> ,	260, 262n, 266, 267, 268
Śrīṅgēri, <i>vi.</i> ,	263n
Śrīparvata, <i>s. a.</i> Śrīsailam,	51n
Śrīprithivīvallabha or Śrīprithivīvallabha, <i>biruda</i> , 168n, 169n, 187n, 208, 221	
Śrīpurusha, <i>sur. of Muttarasa</i> , 42, 43, 52n, 59, 60, 61, 63, 64, 65, 66, 73, 82, 256	
Śrīraṅgam, <i>vi.</i> , 51n, 281, 303, 307, 309, 322, 323, 324, 330	
Śrīraṅpur, <i>vi.</i> ,	162n
Śrīsailam, <i>vi.</i> ,	93
Śrīsēna, <i>m.</i> ,	213
śrī-Tribhuvanāmkuśa, <i>legend on seal</i> ,	334, 347
Śrīvallabha, <i>biruda</i> , 163, 165, 167, 168n, 169, 170, 172, 173, 174, 175, 176, 178, 184, 186, 187, 188, 189, 191, 192, 193, 194, 195, 196, 197, 240	
Śrīvūra, <i>s. a.</i> Sirūr,	107n
Śrīyāśraya-Śilāditya, <i>Gujarāt Chālukya ch.</i> ,	295n
Stambha, <i>s. a.</i> Kambayya, 174n, 183, 188, 197, 252, 256	
Stambhēśvara, <i>te.</i> ,	319
sthānāchārya, <i>a chief priest</i> ,	93
sthānādhikaranika,	135n
sthānādhikṛita,	135n
sthānāntarika,	135, 141
St. Thomas' Mount,	89
St. Thomé, <i>vi.</i> ,	89
Subandhu, <i>author</i> ,	240
Śubhachandrapāṇḍita, <i>m.</i> ,	257
Śubhākara, <i>k.</i> ,	135
Śubhatuṅga, <i>sur. of Krishna I.</i> , 27, 34, 161, 169, 174n, 186, 208, 212	
Śubhatuṅga, <i>sur. of Krishna II.</i> ,	175, 186
Subrahmanya, <i>vi.</i> ,	261n
Śuchīndram, <i>vi.</i> ,	20
Sūḍi, <i>vi.</i> ,	57n, 60, 73, 82, 255n, 256n
Śūdra, <i>caste</i> ,	147, 157, 214, 215, 268n, 269, 273
Śūdraka, <i>mythical k.</i> ,	56
Sugata, <i>s. a.</i> Buddha,	155
Sullā, <i>vi.</i> ,	23, 37
Suliyūr, <i>vi.</i> ,	251 add.
Sumatīndramāṭha, <i>s. a.</i> Rāghavēndrasvāmimāṭha, 265n	
summer,	85, 89
Sun, race of the,	227, 268n

	PAGE
talavargin,	106n
Talekâdu, <i>s. a.</i> Talakâd,	214, 215, 218
Taleyûra, <i>vi.</i> ,	26, 28, 36
Tâlgund, <i>vi.</i> ,	7n, 8n, 15n, 254
Tâlikhêda, <i>vi.</i> ,	28, 37
Tâmrapura, <i>s. a.</i> Chêbrôlu,	39
Tâṇaka, <i>vi.</i> ,	230
Tanjore, <i>vi.</i> ,	53n, 179, 232n, 350
Tâṅkaḷa, <i>field</i> ,	361
Tantra,	204
Tantravârttika, <i>name of a work</i> ,	204n, 205
Tapadaṅkakâra, <i>biruda</i> ,	57n
Taptî, <i>ri.</i> ,	170
Târamaṅgalam, <i>vi.</i> ,	310, 311, 312
Tautâtimatatilaka, <i>name of a work</i> ,	205
Tâyâlûr, <i>vi.</i> ,	70, 73, 254n
Têkal or Tyâkal, <i>vi.</i> ,	52n
Têki, <i>vi.</i> ,	334, 335, 336, 348, 352n
Teliki thousand, <i>family</i> ,	336, 346
Telungu, <i>s. a.</i> Telugu <i>co.</i> ,	253
Tennârrûr-nâdu, <i>di.</i> ,	320
Tennâttûr, <i>vi.</i> ,	320n
Thânêsar, <i>vi.</i> ,	143
Tigavi, <i>s. a.</i> Tugaon,	241 242
tiger crest,	73n, 90
Timma, <i>ch.</i> ,	111, 129, 131n, 232
Timma, <i>s. a.</i> Sâlva-Timma,	130
Timmaya, <i>do.</i> ,	109n
Tinnevely, <i>vi.</i> ,	302, 303, 304, 305, 308, 309, 312
Tippâmbâ, <i>queen of</i> Bukka II.,	330
Tîrthamkara,	25
Tiruchchennambûṇḍi, <i>vi.</i> ,	321
Tiruchehirâppalli, <i>s. a.</i> Trichinopoly,	322
tiruchchurruṁâligai,	232n
Tirukkalukkunṇam, <i>vi.</i> ,	185, 230n, 307, 324n, 326
Tirukkarrâli, <i>s. a.</i> Stambhêśvara,	320
Tirukkâtṭuppalli, <i>vi.</i> ,	304
Tirumala or Tirumalai, <i>the Tirupati hill</i> , 232,	322, 323
Tirumalai near Pôlûr, <i>vi.</i> ,	320n, 324n, 325,
	331, 332, 334n
Tirumalavâḍi, <i>vi.</i> ,	306, 308
Tirumâliruñjôlai, <i>vi.</i> ,	323
Tirunârâyanapuram, <i>s. a.</i> Mêlukôte,	322
Tiruppâlaiyâr, <i>vi.</i> ,	322
Tiruppandurutti, <i>vi.</i> ,	307, 330
Tirupparuttikkunṇu, <i>vi.</i> ,	329
Tiruppukkuli, <i>vi.</i> ,	324, 325
Tiruppullâni, <i>vi.</i> ,	324, 326
Tiruppûvaṇam, <i>vi.</i> ,	83n, 301, 302n, 303n, 324

	PAGE
Tiruvadi, <i>vi.</i> ,	331
Tiruvadi-rājya, <i>di.</i> ,	331n
Tiruvadi-rājya, <i>di.</i> ,	331n
Tiruvaiyāru, <i>vi.</i> ,	306, 350
Tiruvallam, <i>vi.</i> ,	65, 320, 321
Tiruvañjikulam, <i>vi.</i> ,	331
Tiruvannāmalai, <i>vi.</i> ,	326, 327, 328, 329
Tiruvengādu, <i>vi.</i> ,	284
Tiruvorriyūr, <i>vi.</i> ,	283, 310
ṭivili, <i>musical instrument</i> ,	106
Tondai-maṇḍalam, <i>co.</i> ,	85, 322, 323, 332n
Toragal, <i>vi.</i> ,	83
Tòrkhêdê, <i>vi.</i> ,	173, 186n, 187, 193, 194
Tottaramūdi, <i>vi.</i> ,	84, 110
Tovagūru, <i>vi.</i> ,	48, 50
Trailōkyamalla, <i>ch.</i> ,	225
Traividya, <i>sur. of Mēghachandra</i> ,	25, 37
tribhōga,	93
tribhuvanachakravartin,	221, 333
Tribhuvanamalla-Jagaddêva, <i>Sāntara ch.</i> ,	91
Tribhuvanāṅkuṣa, <i>sur. of Vimalāditya</i> ,	350, 359
Trichinopoly, <i>vi.</i> ,	320, 322
Trikālayōgīśa, <i>Jaina teacher</i> ,	26, 36
Trikaliṅga, <i>co.</i> ,	198, 199
Trikūṭēśvara, <i>te.</i> ,	89, 93
Trikūṭēśvara-Niṭaladriś, <i>te.</i> ,	116
Triliṅga, <i>the Telugu country</i> ,	93
Triṇayana-Pallava, <i>mythical k.</i> ,	147, 155, 277n
Triṇêtra, <i>s. a. Śiva</i> ,	53n, 54n, 55, 56, 174n, 178, 179n
Trisaṁgamaka, <i>vi.</i> ,	166n
Trītiya-Brahmatantrasvatantrasvāmin, <i>Vaiṣṇava teacher</i> ,	322
Trivandrum, <i>vi.</i> ,	263n
trivēdin,	241
Trivikramapaṇḍita, <i>m.</i> ,	261
Tryambaka, <i>mo.</i> ,	132
Tsandavōlu, <i>vi.</i> ,	268, 274
tūbara, <i>a tuskless elephant</i> ,	92n
Tugaon, <i>vi.</i> ,	242
tuḷāpuruṣa,	323
Tulukka, <i>s. a. Tulushka</i> ,	322
Tulushka, <i>a Musalmān</i> ,	325, 330
Tumbadi, <i>vi.</i> ,	48
Tumbepādi, <i>s. a. Tumbadi</i> ,	47, 48, 49
Tūṇ-Āṇḍār, <i>s. a. Stambhēśvara</i> ,	319, 320
Tuṇḍira-maṇḍala, <i>s. a. Tondai-maṇḍalam</i> ,	332
Tuṅga, <i>s. a. Rāshṭrakūṭa</i> ,	189n, 345n
Tuṅgā, <i>ri.</i> ,	256
Tuṅgabhadra, <i>ri.</i> ,	64, 250, 256, 257, 259, 262

	PAGE
tuppadere, <i>tax</i> ,	107n
Turagavedēṅga, <i>biruda</i> ,	55n
Turuka, <i>s. a. Turushka</i> ,	233
Turushka, <i>a Musalmān</i> ,	322n
Turvasu, <i>mythical k.</i> ,	231
Tuśām, <i>vi.</i> ,	108n
Tyāgasamudra, <i>sur. of Vikrama-Chōla</i> ,	228
Tyāgavārākara, <i>s. a. Tyāgasamudra</i> ,	228, 229

U

ubhayamukhī,	255n
Uchchangi, <i>vi.</i> ,	91, 95
Udayāditya, <i>Hoysala k.</i> ,	90, 91, 95
Udayagiri, <i>vi.</i> ,	110
Udayana, <i>poet</i> ,	199
Udayēndiram, <i>vi.</i> ,	60, 65, 75, 82, 190n, 191n
uddēśa,	136, 141
Uḍipi, <i>vi.</i> ,	261n, 262n
udraṅga,	300
Ugrāditya, <i>m.</i> ,	136
Ujjain, <i>vi.</i> ,	179n, 196, 197
Ujjvaladatta, <i>author</i> ,	3n
Ukkal, <i>vi.</i> ,	179, 185n, 229n, 321
Ummatṭasimha, <i>k.</i> ,	135
Unalāru, <i>vi.</i> ,	29, 37
Ūṇamāñjêri, <i>vi.</i> ,	231n
Undrūllu, <i>family</i> ,	346
Unnuva, <i>vi.</i> ,	113
upadhmāniya,	1, 2, 25, 143, 286, 295, 347
uparika,	135, 141
uparikara,	136, 141, 300
upāya=4,	128n
Uppalapādu, <i>vi.</i> ,	147, 148, 156
Ūṇukkādu, <i>vi.</i> ,	321
Ūṇukkāṭṭu-kōṭṭam, <i>di.</i> ,	321, 322
Uruvupalli, <i>vi.</i> ,	16, 17, 18n
Ushavadāta, <i>m.</i> ,	19n
utprêkshā, <i>alamkāra</i> ,	3, 346n
Uttamacharitrakathānakam, <i>quoted</i> ,	250n
Uttarādi-maṭha,	261n
Uttarai, <i>vi.</i> ,	213
Uttara-Kaṇḍeruvādi-vishaya, <i>di.</i> ,	148
Uttaramallūr, <i>vi.</i> ,	321
Uttarapurāṇa,	28n
Uttararāmacharita, <i>drama</i> ,	179n
Ūṭukūru, <i>vi.</i> ,	156

	PAGE		PAGE
V			
Vāchaspati, m.,	203	Vaṇji, vi.,	331, 332
Vaddiga, <i>Rāshtrakūṭa k.</i> ,	52n, 55, 70, 71, 176n, 178, 187, 189	Varadā, ri.,	9
Vaduga-vali, s. a. Āndhrapatha,	85n	Varadākhaṇḍa-vishaya, di.,	135
Vagaṇ, s. a. Rājārāja,	331, 332	Varāha, s. a. Varāhamihira,	204
vāhyālī, a camp,	250n	Varāha or Jayavarāha, k.,	196, 197
Vaidyadēva, ch.,	198n	Varahagrāma, s. a. Wurgaon,	241, 242
Vaidyajiṇana, name of a work,	132n	Varāhamihira, astronomer,	9n, 204n
Vaidyanātha, te.,	306, 308	Vārāṇāsi or Vārāṇāsi (Benares), vi.,	45, 51n, 107, 156, 253
Vaidyanāthapura, vi.,	329	Vardhamāna, s. a. Wadhvān,	195, 196n
Vaijayantī, s. a. Banavāsi,	13, 15	Varēśvara, m.,	57n
Vairamēgha, sur. of Dantidurga,	169	Varuṇa, god,	8, 129n, 300
Vaishṇava,	64n, 232n, 261, 266, 322	Varuṇa, vi.,	100n
Vaishṇava-tithi, s. a. Hari-vāsara,	111n	vasantagaruvu,	232
vaiśvadēva,	300	vāsāpaka,	285, 286
Vaiśya, caste,	220, 223	Vāsavadattā, quoted,	240, 247n, 248n, 249n, 250n
Vājivamśa, family,	add.	Vāsiṣṭhīputra Puṣumāyi, <i>Andhra k.</i> ,	316
Vajjiya-Peggaḍa, s. a. Vajra,	350, 361	Vāsiyāna, m.,	241n
Vajra, m.,	350, 360, 361	Vāsudēva, s. a. Kṛishṇa,	203
Vajrahasta, <i>E. Gaṅga k.</i> ,	134	Vātāpi, vi.,	8, 11, 169n, 191
Vajraṭa, k.,	212	Vatsarāja, <i>Avanti k.</i> ,	195, 196n, 197, 248
Vajrēśvara, te.,	92	Vatsarāja, m.,	26, 37
Vakkalēri, vi.,	18n, 164, 251 add.	Vatsarāja, mythical k.,	19, 273, 277
Vālabha-Kāyastha,	37	Vavulālā, s. a. Baboolgaon,	241, 242
Valabhī, vi.,	52, 56, 78, 166n, 249n, 294, 295n, 297	Vāyupurāṇa, quoted,	132n
Vallabha, sur. of <i>Rāshtrakūṭa kings</i> , 27, 34, 35, 36, 169, 170, 172, 173n, 174, 175, 176, 177, 178, 182, 184, 185, 186, 187, 189, 190, 191, 192, 196, 197n, 212, 247		Vēdagiriśvara, te.,	307
Vallabha, sur. of <i>W. Chalukya kings</i> , 8, 189, 190, 192, 193, 212		Vēda-Kōmbura, vi.,	230
Vallabhadēva, ch.,	134n	Vēdānta,	127
Vallabharāja, <i>Chaulukya k.</i> ,	190n	Vēdāntadēsika, <i>Vaishṇava teacher</i> ,	322, 323
Vallāladēva, <i>Hoysala k.</i> ,	323n	Vēdas and śākhās :—	
Vallam, vi.,	320	Yajus,	232
Vallarāja, s. a. Vallabharāja,	190n	Kaṇva or Kāṇva,	136, 141, 300
Vallāvi-vishaya, di.,	17, 19	Taittiriya,	15, 241
Vallimalai, vi.,	60, 63, 65, 82	Vājasanēya,	141, 300
Vāmaśakti, <i>Śaiva teacher</i> ,	94	Vēla, s. a. Skanda,	218
Vanagajamalla, sur. of Kṛishṇa III., 51n, 55n, 178, 179		Velanāṇḍu, di.,	39, 148, 268, 269, 273, 276n
Vānapalli, vi.,	108, 129n, 130n, 230	Velandunūllu, family,	336
Vanavāsa, s. a. Banavāsi,	28	Velaṅgagunṭa, pond,	361
Vanavāsi, do.,	9, 27, 35	Vēlāṇ Mādhavaṇ, s. a. Mādhava,	220, 223
Vandyaghaṭṭiya,	203	Vēlāpura, s. a. Bēlūr,	90n
Vaṅga, co.,	92, 106, 203	Vellore, vi.,	185
		Velumanūllu, family,	336, 346
		Vēma, ch.,	109, 128
		Vēngī, co.,	3, 64n, 106, 171, 208, 209, 213, 224, 225, 250, 334, 335, 344, 345, 349, 350, 358, 360
		Veṅkaṭa, m.,	229
		Veṅkaṭa I., <i>Vijayanagara k.</i> ,	131n
		Vennayabhaṭṭa-Sōmayājīn, m.,	277n

	PAGE		PAGE
Vēppambattu, <i>vi.</i> ,	329	Vikramārka, <i>Chāpa ch.</i> ,	196n
Vēppūr, <i>vi.</i> ,	324n, 325	Vikramāvalōka, <i>sur. of Gōvinda II.</i> ,	208, 213
Viddayabhātta, <i>m.</i> ,	347	Vikramēndravarmān II., <i>k.</i> ,	16, 18n
Vidugādalagiya-Perumāl, <i>Chēra ch.</i> , 331, 332,	333, 334	Vikrāntanārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	26n, 177
Vidyābharāṇa, <i>Saiva teacher</i> ,	93, 94	Villa, <i>vi.</i> ,	136
Vidyādharaḥhañja, <i>ch.</i> ,	134, 140, 141n	Vimalāditya, <i>E. Chalukya k.</i> , 348, 349, 350,	359, 360, 361
Vidyāranya, <i>Advaita teacher</i> ,	263, 323	Vinayāditya, <i>Hoysala k.</i> ,	90, 95
Vidyāśaṅkara, <i>do.</i> ,	263n	Vinayāditya, <i>W. Chalukya k.</i> , 72, 81, 107n, 254	
vihāra,	166n, 286, 287	Vināyakapāla, <i>Kanauj ch.</i> ,	198
Vijayābharāṇa, <i>sur. of Kulōttuṅga I.</i> ,	221	Vindhya, <i>mo.</i> ,	10, 249n, 250, 256, 257, 296n
Vijaya-Buddhavarman, <i>Pallava k.</i> ,	85n	Viṅgipātaka, <i>vi.</i> ,	136
Vijaya-Dantivikramavarman, <i>Gaṅga-Pallava</i>		Vinikōṇḍa, <i>s. a. Vinukōṇḍa</i> , 112, 113, 114, 115,	
<i>k.</i> ,	321		116, 130
Vijayāditya, <i>ch.</i> ,	208, 213	Vinukōṇḍa, <i>vi.</i> ,	112, 113, 114, 116
Vijayāditya, <i>Chalukya k.</i> ,	336, 346, 359	Vipparla, <i>vi.</i> ,	147n
Vijayāditya, <i>W. Chalukya k.</i> ,	81, 189n, 255n	Vippēdu, <i>vi.</i> ,	228n
Vijayāditya, <i>W. Gaṅga k.</i> ,	61, 63	Vīra-Ballāla II., <i>Hoysala k.</i> ,	90, 92, 93, 95, 96
Vijayāditya II., <i>E. Chalukya k.</i> ,	64n	Vīra-Bhūpati, <i>Vijayanagara ch.</i> ,	330
Vijayāditya III., <i>do.</i> ,	179n	Vīra-Bokkaṇa, Vīra-Bukkaṇa or Vīra-	
Vijayāditya VII., <i>E. Chalukya ch.</i> ,	334, 344	Bukkaṇa, <i>s. a. Bukka I.</i> , 323, 324, 325,	
Vijayanagara, <i>vi.</i> , 18n, 58, 109, 110, 112,			326, 327
131n, 196n, 231, 233, 263, 283n, 323,	324, 327, 331n	Vīra-Bukkarāya, <i>s. a. Bukka II.</i> ,	330
Vijayānagara, <i>s. a. Vijayanagara</i> ,	324, 328	Vīra-Chōḍa, <i>E. Chalukya ch.</i> , 334, 335, 336,	344, 345, 348
Vijaya-Nandivarman, <i>k.</i> ,	316	Vīra-Chōla, <i>sur. of Prithivīpati II.</i> ,	82
Vijaya-Nandivikramavarman, <i>Gaṅga-Pallava</i>		Vīra-Hariyāṇa, Vīra-Hariyapa or Vīra-Hari-	
<i>k.</i> ,	320, 321, 322	yappa, <i>s. a. Harihara II.</i> ,	327, 328
Vijaya-Narasimhavarman, <i>do.</i> ,	72, 73	Vīra-Kampaṇa or Vīra-Kampaṇa, <i>s. a.</i>	
Vijaya-Nārāyaṇa, <i>te.</i> ,	92	Kampaṇa II.,	324, 325, 326
Vijayāṅkā, <i>f.</i> ,	27, 35	Vīra-Kumāra-Kampaṇa or -Kampaṇa, <i>do.</i> ,	
Vijaya-Nripatūṅgavikramavarman, <i>Gaṅga-</i>			325, 326
<i>Pallava k.</i> ,	321	virāma,	41, 46, 51, 161, 199
Vijayarāja, <i>Gujarāt Chalukya ch.</i> ,	296	Vīramahēndra, <i>k.</i> ,	46, 47, 49, 70
Vijayaśchaiva, <i>s. a. Vijaya</i> ,	22n	Vīramahēndra, <i>sur. of Kulōttuṅga I.</i> ,	221
Vijaya-Śiva-Māndhātivarman, <i>s. a. Māndhā-</i>		Vīramahēndra, <i>sur. of Vikrama-Chōla</i> ,	227
<i>tivarman</i> ,	13, 15	Vīra-Mahēśvara, <i>biruda</i> , 224, 225, 275, 276, 277	
Vijaya-Śiva-Mṛigēśavarman, <i>s. a. Mṛigēśavar-</i>		Vīranandin, <i>Jaina teacher</i> ,	25, 37, 38
<i>man</i> ,	13	Vīra-Naranārasimhadēva, <i>s. a. Narasimha II.</i> ,	
Vijaya-Skandavarman, <i>Pallava k.</i> ,	85		262n, 268
Vijayavāta or Vijayavātā, <i>s. a. Bezvāḍa</i> , 336, 346		Vīranārāyaṇa, <i>sur. of Amōghavarsha I.</i> , 26, 34,	
Vikkirama-Śōḷa-Ulā, <i>name of a work</i> ,	228		36, 175, 193
Vikrama-Chōḍa, <i>sur. of Kulōttuṅga I.</i> ,	221, 224	Vīranārāyaṇa, <i>sur. of Gōvinda IV.</i> ,	177
Vikrama-Chōla, <i>Chōla k.</i> , 24, 224, 227, 228,	229, 280, 281, 335	Vīranārāyaṇa, <i>sur. of Kakka II.</i> ,	26n, 181
Vikrama-Chōla-Śambavarāyaṇ, <i>ch.</i> ,	333	Vīra-Nolamba, <i>Nolamba k.</i> ,	65
Vikramāditya I., <i>W. Chalukya k.</i> ,	190, 191	Vīrapratāpa, <i>sur. of Vijayanagara kings</i> ,	
Vikramāditya II., <i>do.</i> ,	81, 164, 192		111 add., 329
Vikramāditya VI., <i>do.</i> ,	91, 92	Vīra-Rāghava, <i>k.</i> ,	83, 84
Vikramāṅkadēvacharita, <i>quoted</i> ,	11n	Vīra-Śalāmēgaṇ, <i>Ceylon k.</i> ,	214
		Vīra-Vali, <i>m.</i> ,	229

W

Y

Yādava, <i>family</i> ,	27, 34, 82, 92, 93, 249, 263
Yadu, <i>mythical k.</i> ,	90, 94, 180n, 231
Yājñavalkya, <i>quoted</i> ,	241n
Yajñavâṭi or Yajñavâṭikâ, <i>vi.</i> ,	231, 232, 233
Yaksha,	331, 332
Yakshî,	331, 332
yamaka, <i>alamkāra</i> ,	12n
Yasakenallāta, <i>sur. of Khotṭiga</i> ,	180
Yasôbhîta, <i>Śailôdbhava ch.</i> ,	144
Yasôbhîta, <i>Śilôdbhava ch.</i> ,	144, 146
Yavana, <i>a Musalmân</i> ,	322n
Yavanikâ, <i>s. a. Elini</i> ,	331, 332
years of the cycle :—	
Akshaya,	322
Ânanda,	180n, 325n, 326
Bahudhânya,	114
Dhâṭṛi or Dhâtu,	114, 115, 116, 176n, 329
Dundubhi,	180n, 328, 329n
Durmati,	159
Durmukha or Durmukhin,	21n, 58n, 159, 160
Hêmalambin,	23, 214, 217
Îśvara,	22, 113, 114, 115, 116, 263n
Jaya,	157, 159, 327
Kālayukta or Kālayuktākshi,	327, 328
Kîlaka,	326
Krôdbana,	328
Kshaya,	329
Manmatha,	330
Nala,	220, 278, 324n
Parâbhava,	325
Paridhâvin,	93, 97, 323, 326
Pârthiva,	329
Pîngâla,	262, 263, 327

	PAGE
Plava,	224, 227, 280, 281, 325
Plavaṅga,	224, 280, 281, 326
Pramāthin,	177n
Rākshasa,	324n
Raktākshin,	262, 263, 328
Raudra,	20, 328
Sarvajit,	58, 242
Saumya,	51, 55, 208, 213, 325
Siddhārthin,	328
Śrīmukha,	21, 25n, 262, 263
Śukla,	323
Vibhava,	329
Vijaya,	22n, 23, 178, 255n
Vikārin,	57
Vikrama,	26, 36, 231, 232, 233
Vilambin,	262, 263, 275n
Virōdhikrit,	324, 326
Virōdhin,	322n
Viśvāvasu,	324, 325
Vṛisha,	112
Vyaya,	102, 103, 107n, 329, 330
Yuvan,	110, 112, 131, 259, 260
years of the reign, 13, 15, 17, 18n, 19, 20, 21, 22, 23, 24, 50n, 58, 60, 61, 62, 64, 65, 67, 68, 70, 73, 82, 85, 89, 102, 107, 169n, 179, 185, 214, 217, 220, 221, 223, 224, 227, 228, 229, 262n, 268, 278, 279, 280, 281, 282, 283, 284, 285, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 319, 321, 322, 332, 333, 334, 335, 347, 349, 350, 361	

	PAGE
Yelburga, vi.,	72n
Yenamadala, vi.,	147, 148, 268n
Yêrchûri, vi.,	115, 116
Yerraguntapadu, vi.,	148
yôga :—	
Vyatipâta,	225, 267
Yôgānanda Nṛisimha, te.,	260, 266
Yuddhamalla, E. Chalukya k.,	358
Yuddhāsura-Nandarāja, Rāshtrakūṭa ch.,	188
yuvamahārāja,	16, 18n, 85, 88
yuvarāja, an heir-apparent,	9n, 17, 61, 63, 66, 68, 70, 171, 188, 208, 224, 270n

Z

Zodiac, signs of the :—

Dhanus,	221, 279, 283, 301, 303, 309
Kanyâ,	266, 282, 303, 311, 326
Karkāṭaka,	20, 308, 311, 313
Kumbha,	303, 325
Makara,	20, 21, 84, 282, 283, 304, 305, 309, 326
Mêsha,	260, 266, 275, 303, 306, 329
Mīna,	84, 284, 285, 302, 304, 305, 310, 313
Mithuna,	305, 307, 326
Rishabha or Vṛishabha,	268, 307, 312, 349, 359
Simha,	24, 282, 283, 310, 311, 313, 361
Tulâ,	308
Vṛiśchika,	306, 309, 312, 313, 325

